THE WORKS OF *IOSEPH HALL*

Doctor in Diuinitie, and
Deane of WORCESTER.

With a Table newly added to the whole Worke.

LONDON,
Printed by *Miles Flesher*
for *Richard Meighen*.

1764

1625.

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TO THE HIGH AND MIGHTY MONARCH OVR DEARE AND DREAD SOVERAIGNE LORD, IAMES, BY THE good prouidence of God, King of Great BRITAINE, FRANCE and IRELAND; the most worthy, and most able Defender of the Faith, and most gracious Patron of the Church; All Peace and Happinesse.

Most gracious Soueraigne:

I Cannot so ouer-loue this issue of my owne braine, as to hold it worthy of your Maiesties iudicious eyes; much lesse of the highest Patronage vnder Heauen: Yet now, my very duty hath bidden mee looke so high; & tels me it would be no lesse then iniurious, if I should not lay down my work, where I owe my seruice; and that I should offend, if I presumed not. Besides; whither should the riuers runne, but into the Sea? It is to your Maiesty (vnder the Highest) that wee owe both these sweete opportunities of good, and all the good fruites of these happy opportunities: If we should not therefor freely offer to your Maiestie some præmetiall handfulls of that croppe, whereof you may challenge the whole harueſt, how could wee bee but shamelesly vnthankfull? I cannot praise my Present otherwise, then by the truth of that heart from which it proceedeth: Onely this I may say; that seldome any man hath offered to your Royall hands a greater bundle of his owne thoughts (Some whereof,

whereof, as it must needs fall out amongst so many, haue beene confessed profitable) nor perhaps more varietie of discourse: for here shall your Maiestie finde Moralitie, like a good handmaid, waiting on Diuinity; and Diuinity, like some great Lady, euery day in seuerall dresses; Speculation interchanged with experience; Positiue Theologie with Polemicall; Textuall with discursorie; Popular with Scholasticall.

I cannot dissemble my ioy to haue done this little good: And if it be the comfort, and honour of your vnworthy seruant, that the God of Heauen hath vouchsafed to vse his hand in the least seruice of his Church; How can it bee but your Crowne and reioycing, that the same God hath set apart your Maiesty, as a glorious instrument of such an vniuersall good to the whole Christian World? It was a madde conceit of that old Heresiarch, which might iustly take his name from madnes; That an huge Giant beares vp the earth with his shoulder; which he changes euery thirtieth yeere, for ease; and with the remouall causes an Earthquake. If by the deuice hee had meant onely an Embleme of Kings (as our ancient Mythologists vnder their Saint George, *and* Christopher, *haue described the Christian Souldier, and good Pastor) he had not done amisse; for surely, the burthen of the whole world lies on the shoulders of Soueraigne authoritie; and it is no maruell if the Earth quake in the change. As Kings are to the World, so are good Kings to the Church: None can be so blinde, or enuious, as not to grant, that the whole Church of God vpon earth, rests her selfe principally (next to her stay aboue) vpon your Maiesties Royall supportation; You may truly say with* Dauid, Ego sustineo columnas eius. *What wonder is it then, if our tongues and pens blesse you; if we be ambitious of all occasions, that may testifie our cheerefull gratulations of this happinesse to your Highnesse, & ours in you? Which, our humble prayers vnto him, by whom Kings reigne, shall labour to continue, till both the Earth and Heauens be truly changed.*

The vnworthiest of your
Maiesties seruants,

Ios: Hall.

MEDITATIONS
AND
VOWES,
DIVINE
AND
MORALL:

SERVING FOR DIRECTION IN CHRISTIAN AND CIVILL PRACTICE.

III. Centuries.

By Ios: Hall.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER, and *John Haviland*. 1624.

THE SEVERALL TREATISES contained in this BOOKE.

Meditations and Vowes. 3. *Centuries.*		Page 1
Heauen vpon earth. *One Booke.*		73
Art of Diuine Meditation. *One Booke.*		105
Holy Obseruations. *One Booke.*		135
Some few of *Dauids* Psalmes metaphrazed.		155
Characters of Vertues, and Vices. *Two Bookes.*		173
Salomons diuine Arts.		
Ethicks. *In foure Bookes.*		207
Politicks. *One Booke.*		229
Oeconomicks. *One Booke.*		239
The Song of Songs paraphrased.		249
Epistles in six Decads. *Three Volumes.*	1.	275
	2.	315
	3.	361
Sermons.		
1. Pharisaisme and Christianity.		407
2. The Passion Sermon.		423
3. 4. The Imprese of God: *In two Sermons.*		441
		451
5. A Farewell Sermon to the Family of Prince *Henry.*		461
6. An holy Panegyrick.		473
7. The deceit of Appearance.		489
8. The great Impostor.		501
9. The best Bargaine.		515
10. A Sermon at S. *Iohns.*		525
11. The true Peace-Maker.		537
12. *Noah's* Doue.		
A common Apology against the Brownists. *One Booke.*		549
A serious Dissuasiue from Popery.		613
No Peace with Rome. *One Booke.*		633
Quo vadis? Or a Censure of Trauell.		669
The Righteous Mammon.		693
The honour of the Married Clergie. *In three Bookes.*	1.	719
	2.	753
	3.	771
A short Catechisme.		799

Contemplations

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2. 883

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2. 993
3. 1017

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3. 1099
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2. 1255
3. 1281

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TO THE RIGHT WORSHIPFVLL, SIR ROBERT DRVRY, KNIGHT, ALL INCREASE OF TRVE HONOVR AND VERTVE.

SIR, that I haue made these my homely Aphorismes publike, needs no other reason, but that though the world is furnished with other writings, euen to satiety and surfet, yet of those which reduce Christianitie to practice, there is (at least) scarce enough: wherein (yet) I must needs confesse, I had some eye to my selfe, For, hauing after a sort vowed this austere course of iudgement & practice to my selfe, I thought it best to acquaint the world with it, that it may either witnesse my answerable proceeding, or checke me in my straying there-from. By which meanes, so many men as I liue amongst, so many monitors I shall haue, which shall poynt mee to my owne rules, and vpbraid mee with my aberrations. Why I haue dedicated them to your name, cannot be strange to any, that knowes you my Patron, and mee your Pastor. The regard of which bond, easily drew mee on to consider, that whereas my body, which was euer weake, began of late to languish more, it would not be inexpedient (at the worst) to leaue behinde mee this little monument of that great respect which I deseruedly beare

beare you. And if it shall please God to reprieue me, vntill a longer day; yet it shall not repent me, to haue sent this vnworthy scrowle, to wait vpon you in your necessary absence; neither shall it be, I hope, bootlesse for you, to adioyne these my meane speculations vnto those grounds of vertue you haue so happily laid: to which if they shall adde but one scruple, it shall be to mee sufficient ioy, contentment, recompence. From your Hal-sted. Decemb. 4. 1622.

Your VVorships humbly deuouted,

IOS: HALL.

THE FIRST CENTVRIE OF MEDITATIONS AND VOWES,

DIVINE and MORALL.

1

IN Meditation, thoſe, which begin heauenly thoughts, and proſecute them not, are like thoſe which kindle a fire vnder greene wood, and leaue it, ſo ſoone as it but begins to flame; leeſing the hope of a good beginning, for want of ſeconding it with a ſutable proceeding: when I ſet my ſelfe to meditate, I will not giue ouer, till I come to an iſſue. It hath beene ſaid by ſome, that the beginning is as much as the middeſt; yea, more than all: but I ſay, the ending is more than the beginning.

2

There is nothing (but Man) that reſpecteth greatneſſe: Not God; not death; not Iudgement. Not God: he is no accepter of perſons. Not nature: we ſee the ſonnes of Princes borne as naked as the pooreſt: and the poore child as faire, well-fauoured, ſtrong, witty, as the heire of Nobles. Not diſeaſe, death, iudgement: they ſicken alike, die alike, fare alike after death. There is nothing (beſides naturall men) of whom goodneſſe is not reſpected. I will honour greatneſſe in others: but for my ſelfe, I will eſteeme a dram of goodneſſe, worth a whole world of greatneſſe.

3

As there is a fooliſh wiſdome, ſo there is a wiſe ignorance; in not prying into Gods Arke; not enquiring into things not reuealed. I would faine know all that I need, and all that I may: I leaue Gods ſecrets to himſelfe. It is happy for me, that God makes me of his Court, though not of his Counſell.

4

As there is no vacuity in nature, no more is there ſpiritually. Euery veſſell is full; if not of liquor, yet of aire: ſo is the heart of man; though (by nature) it is empty of grace, yet it is full of hypocriſie, and iniquitie. Now, as it is filled with grace, ſo it is empty of his euill qualities; as in a veſſell, ſo much water as goes in, ſo much ayre goes out: but mans heart is a narrow-mouthed veſſell, and receiues grace but by drops; and therefore takes a long time to empty and fill. Now, as there be differences in degrees, and one heart is neerer to fulneſſe than another: ſo the beſt veſſell is not quite full, while it is in the body; becauſe there are ſtill remainders of corruption. I will neither be con-

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tent with that measure of grace I haue, nor impatient of Gods delay; but euery day I will endeuour to haue one drop added to the rest: so my last day shall fill vp my vessell to the brim.

5

Satan would seeme to bee mannerly and reasonable: making, as if hee would bee content with one halfe of the heart, whereas God challengeth all or none: as (indeed) hee hath most reason to claime all, that made all. But this is nothing but a craftie fetch of Satan; for he knowes, that if hee haue any part, God will haue none: so, the whole falleth to his share alone. My heart (when it is both whole, and at the best) is but a strait and vnworthy lodging for God: if it were bigger and better, I would reserue it all for him. Satan may looke in at my doores by a temtation: but hee shall not haue so much as one chamber-roome set apart for him to soiourne in.

6

I see that in naturall motions, the neerer any thing comes to his end, the swifter it moueth. I haue seene great riuers, which at their first rising out of some hills side, might bee couered with a bushell; which, after many miles, fill a very broad channell; and drawing neere to the Sea, doe euen make a little Sea in their owne bankes: So the winde at the first rising, as a little vapour from the crannies of the earth, and passing forward about the earth, the further it goes, the more blustering and violent it waxeth. A Christians motion (after hee is regenerate) is made naturall to God-ward: and therefore, the neerer he comes to heauen, the more zealous he is. A good man must not bee like *Ezekias* Sunne, that went backward; nor like *Ioshuahs* Sunne, that stood still; but *Dauids* Sunne, that (like a Bridegroome) comes out of his chamber, and as a Champion reioiceth to runne his race: onely herein is the difference, that when hee comes to his high noone, hee declineth not. How euer therefore, the minde (in her naturall faculties) followes the temperature of the body, yet in these supernaturall things she quite crosses it. For with the coldest complexion of age, is ioined in those that are truly religious, the feruentest zeale and affection to good things: which is therefore the more reuerenced, and better acknowledged, because it cannot bee ascribed to the hot spirits of youth. The Deuill himselfe deuised that old slander of early holinesse; *A young Saint, an old Deuill.* Sometimes young Deuils haue proued old Saints; neuer the contrarie: but true Saints in youth, doe alwaies proue Angels in their age. I will striue to bee euer good; but if I should not finde my selfe best at last, I should feare I was neuer good at all.

7

Consent harteneth sinne; which a little dislike would haue daunted at first. As wee say, There would bee no theeues, if no receiuers: so would there not bee so many open mouthes to detract and slander, if there were not so many open eares to entertaine them. If I cannot stop another mans mouth from speaking ill, I will either open my mouth to reproue it, or else I will stop mine eares from hearing it; and let him see in my face, that he hath no roome in my heart.

8

I haue oft wondered how fishes can retaine their fresh taste, and yet liue in salt waters; since I see that euery other thing participates of the nature of the place wherein it abides. So, the waters passing thorow the chanels of the earth, varie their sauour with the veines of soile, thorow which they slide. So, brute creatures, transported from one region to another, alter their former qualitie, and degenerate by little and little. The like danger I haue seene in the manners of men, conuersing with euill companions in corrupt places: For, besides that, it blemisheth our reputation, and makes vs thought ill, though wee bee good; it breeds in vs an insensible declination to ill; and workes in vs,

vs, if not an approbation, yet a leſſe diſlike of thoſe ſinnes, to which, our eares and eies are ſo continually inured. I may haue a bad acquaintance: I will neuer haue a wicked companion.

9

Expectation, in a weake minde, makes an euill, greater; and a good, leſſe: but in a reſolued minde, it digeſts an euill, before it come: and makes a future good, long before preſent. I will expect the worſt, becauſe it may come; the beſt, becauſe I know it will come.

10

Some promiſe what they cannot doe, as Satan to Chriſt; ſome, what they could, but meane not to doe, as the ſons of *Iacob* to the *Sechemites*; ſome, what they meant for the time, and after, retrait, as *Laban* to *Iacob*; ſome, what they doe alſo giue, but vnwillingly, as *Herod*; ſome, what they willingly giue, and after repent them, as *Ioſhua* to the *Gibeonites*: So great diſtruſt is there in man, whether from his impotence, or faithleſneſſe. As in other things, ſo in this, I ſee God is not like man: but in what euer he promiſes, he approues himſelfe moſt faithfull, both in his ability and performances. I will therefore euer truſt God on his bare word; euen with hope, beſides hope, aboue hope, againſt hope; and onwards I will relie on him for ſmall matters of this life: for how ſhall I hope to truſt him in impoſſibilities, if I may not in likelihoods? How ſhall I depend on him for raiſing my body from duſt, and ſauing my ſoule; if I miſtruſt him for a cruſt of bread, towards my preſeruation?

11

If the World would make me his Minion, he could giue me but what he hath. And what hath he to giue? but a ſmoke of honour, a ſhadow of riches, a ſound of pleaſures, a blaſt of fame; which when I haue had in the beſt meaſure, I may be worſe, I cannot bee better: I can liue no whit longer, no whit merrier, no whit happier. If hee profeſſe to hate me, what can he doe, but diſgrace me in my name, impouerith mee in my eſtate, afflict me in my body? in all which, it is eaſie, not to be euer the more miſerable. I haue beene too long beguiled with the vaine ſemblances of it: Now henceforth, accounting my ſelfe borne to a better world, I will in an holy loftineſſe beare my ſelfe as one too good to be enamoured of the beſt pleaſures, to be daunted with the greateſt miſeries of this life.

12

I ſee there is no man ſo happy as to haue all things; and no man ſo miſerable, as not to haue ſome. Why ſhould I looke for a better condition than all others? If I haue ſomewhat, and that of the beſt things; I will in thankfulneſſe enioy them, and want the reſt with contentment.

13

Conſtraint makes an eaſie thing toilſome; whereas againe, loue makes the greateſt toile pleaſant. How many miles doe we ride and runne, to ſee one ſilly beaſt follow another, with pleaſure! which if we were commanded to meaſure, vpon the charge of a Superiour, we ſhould complaine of wearineſſe. I ſee the folly of the moſt men, that make their liues miſerable, and their actions tedious, for want of loue to that they muſt doe: I will firſt labour to ſettle in my heart a good affection to heauenly things: ſo Lord, thy yoke ſhall be eaſie, and thy burthen light.

14

I am a ſtranger euen at home: therefore if the dogs of the world barke at me, I neither care nor wonder.

15

It is the greateſt madneſſe in the world, to bee an hypocrite in religious profeſſion. Men hate thee, becauſe thou art a Chriſtian, ſo much as in appearance. God hates thee double, becauſe thou art but in appearance: ſo, while thou haſt the hatred of both, thou haſt no comfort in thy ſelfe. Yet if thou wilt not be good as thou ſeemeſt; I hold it better to ſeeme ill as thou art. An open wicked man doth much hurt with notorious ſinnes; but an hypocrite doth at laſt more ſhame goodneſſe, by ſeeming good. I had rather be an open wicked man, than an hypocrite: but I had rather be no man, than either of them.

16

When I caſt downe mine eyes vpon my wants, vpon my ſinnes, vpon my miſeries; me thinkes no man ſhould be worſe, no man ſo ill as I; my meanes ſo many, ſo forcible, and almoſt violent, my progreſſe ſo ſmall, and inſenſible; my corruptions ſo ſtrong, my infirmities ſo frequent and remedileſſe; my body ſo vnanſwerable to my minde. But when I looke vp to the bleſſings that God hath enriched me withall, me thinkes I ſhould ſoone be induced to thinke none more happy than my ſelfe: God is my friend, and my father: the world not my maſter, but my ſlaue: I haue friends not many, but ſo tried that I dare truſt them: an eſtate not ſuperfluous, not needy; yet neerer to defect, than abundance: A calling, if deſpiſed of men, yet honourable with God: a body not ſo ſtrong, as to admit ſecurity, (but often checking me in occaſion of pleaſure) nor yet ſo weake, as to afflict me continually: A minde not ſo furniſhed with knowledge, that I may boaſt of it; nor yet ſo naked, that I ſhould deſpaire of obtaining it: My miſeries affoord me ioy, mine enemies aduantage; my account is caſt vp for another world. And if thou thinke I haue ſaid too much good of my ſelfe, either I am thus, or I would be.

17

The worldlings life is (of all other) moſt diſcomfortable: For, that which is his God, doth not alway fauour him: that which ſhould be, neuer.

18

There are three meſſengers of death; Caſualty, Sickneſſe, Age. The two firſt are doubtfull; ſince many haue recouered them both: the laſt is certaine. The two firſt are ſudden: the laſt leaſurely and deliberate. As for all men, vpon ſo many ſummons, ſo eſpecially for an old man, it is a ſhame to be vnprepared for death: for where other ſee they may die, hee ſees he muſt die. I was long agone old enough to die: but if I liue till age, I will thinke my ſelfe too old to liue longer.

19

I will not care what I haue; whether much, or little. If little, my account ſhall bee leſſe; if more, I ſhall doe the more good, and receiue the more glory.

20

I care not for any companion, but ſuch as may teach me ſomewhat; or learne ſomewhat of me. Both theſe ſhall much pleaſure me; (one as an Agent, the other as a Subiect to worke vpon) neither know I, whether more. For though it be an excellent thing to learne; yet I learne, but to teach others.

21

If earth (that is prouided for mortality, and is poſſeſſed by the Makers enemies) haue ſo much pleaſure in it, that Worldlings thinke it worth the account of their heauen: ſuch a Sunne to enlighten it, ſuch an heauen to wall it about, ſuch ſweet fruits and flowers

flowers to adorne it, such varietie of creatures, for the commodious vse of it: What must heauen needs bee, that is prouided for God himselfe, and his friends? How can it bee lesse in worth, than God is aboue his creatures, and Gods friends better than his enemies? I will not onely be content, but desirous to be dissolued.

22

It is commonly seene, that boldnesse puts men forth before their time, before their abilitie. Wherein we haue seene many, that (like Lapwings, and Partridges) haue runne away with some part of their shell on their heads: whence it followes, that as they began boldly, so they proceed vnprofitably, and conclude not without shame. I would rather be haled by force of others to great duties, than rush vpon them vnbidden. It were better a man should want worke, than that great workes should want a man answerable to their weight.

23

I will vse my friend as *Moses* did his rod: While it was a rod hee held it familiarly in his hand: when once a Serpent, he ran away from it.

24

I haue seldome seene much ostentation, and much learning met together. The Sunne, rising, and declining, makes long shadowes; at mid-day when hee is at highest, none at all. Besides that, skill when it is too much showne, loseth the grace: as fresh-coloured wares, if they be often opened, lose their brightnesse, and are soiled with much handling, I had rather applaud my selfe for hauing much, that I shew not; than that others should applaud me for shewing more than I haue.

25

An ambitious man is the greatest enemie to himselfe, of any in the world besides: for he still torments himselfe with hopes, and desires, and cares: which he might auoid, if hee would remit of the height of his thoughts, and liue quietly. My onely ambition shall be, to rest in Gods fauour on earth, and to be a Saint in heauen.

26

There was neuer good thing easily come by. The Heathen man could say, God sels knowledge for sweat; and so hee doth honour for ieopardy. Neuer any man hath got either wealth or learning with ease. Therefore the greatest good must needs bee most difficult. How shall I hope to get Christ, if I take no paines for him? And if in all other things the difficultie of obtaining, whets the minde so much the more to seeke; why should it in this alone daunt mee? I will not care what I doe, what I suffer, so I may winne Christ. If men can endure such cutting, such lancing, and searing of their bodies, to protract a miserable life yet a while longer; what paine should I refuse for eternitie?

27

If I die, the world shall misse me but a little; I shall misse it lesse. Not it mee, because it hath such store of better men: Not I it, because it hath so much ill, and I shall haue so much happinesse.

28

Two things make a man set by; Dignitie, and Desert. Amongst fooles, the first without the second is sufficient: amongst wise men, the second without the first. Let me deserue well, though I bee not aduanced. The conscience of my worth shall cheere me more in others contempt, than the approbation of others can comfort me, against the secret checke of my owne vnworthinesse.

29

The beſt qualities doe ſo cleaue to their ſubiects, that they cannot be communicated to others. For whereas patrimony and vulgar account of honor follow the bloud, in many generations; Vertue is not traduced by propagation, nor learning bequeathed by our Will to our heires; leſt the giuers ſhould wax proud, and the receiuers negligent. I will account nothing my owne, but what I haue gotten; nor that mine owne, becauſe it is more of gift, than deſert.

30

Then onely is the Church moſt happy, when Truth and Peace kiſſe each other; and then miſerable, when either of them balke the way, or when they meet and kiſſe not. For truth, without peace, is turbulent: and peace, without truth, is ſecure iniuſtice. Though I loue peace well, yet I loue maine truths better. And though I loue all truths well, yet I had rather conceale a ſmall truth, than diſturbe a common peace.

31

An indiſcreet good action, is little better than a diſcreet miſchiefe. For in this the doer wrongs onely the Patient: but in that other, the wrong is done to the good action: for both it makes a good thing odious (as many good tales are marr'd in telling) and beſides, it preiudices a future opportunitie. I will rather let paſſe a good gale of wind, and ſtay on the ſhore; than lanch forth, when I know the wind will be the contrary.

32

The World teacheth me, that it is madneſſe to leaue behinde me thoſe goods that I may carry with me: Chriſtianitie teacheth me, that what I charitably giue aliue, I carrie with me dead: and experience teacheth me, that what I leaue behinde, I loſe. I will carrie that treaſure with me by giuing it, which the worldling loſeth by keeping it: ſo, while his corps ſhall carrie nothing but a winding cloth to his graue, I ſhall bee richer vnder the earth, than I was aboue it.

33

Euery worldling is an hypocrite: for while his face naturally lookes vpward to heauen, his heart grouels beneath on the earth: yet if I would admit of any diſcord in the inward and outward parts; I would haue an heart that ſhould looke vp to heauen in an holy contemplation of the things aboue, and a countenance caſt downe to the earth, in humiliation. This onely diſſimilitude is pleaſing to God.

34

The heart of man is a ſhort word, a ſmall ſubſtance; ſcarce enough to giue a Kite one meale, yet great in capacitie; yea, ſo infinite in deſire, that the round Globe of the world cannot fill the three corners of it. When it deſires more, and cries, Giue, giue; I will ſet it ouer to that infinite Good, where the more it hath, it may deſire more, and ſee more to be deſired: when it deſires but what it needeth, my hands ſhall ſoone ſatisfie it. For, if either of them may containe it, when it is without the body; much more may both of them fill it, while it is within.

35

With men it is a good rule; To try firſt, and then to truſt: with God it is contrary; I will firſt truſt him (as moſt wiſe, omnipotent, mercifull) and try him afterwards. I know it is as impoſſible for him to deceiue me, as not to be.

36

As Chriſt was both a Lambe, and a Lion: ſo is euery Chriſtian; A Lambe, for patien ce

patience in ſuffering, and innocencie of life: A Lion, for boldneſſe in his innocencie. I would ſo order my courage and mildneſſe, that I may bee neither Lion-like in my conuerſation, nor ſheepiſh in the defence of a good cauſe.

37

The godly ſowe in teares, and reape in ioy. The ſeed-time is commonly wateriſh, and lowring. I will be content with a wet Spring, ſo I may be ſure of a cleere and ioyfull Harueſt.

38

Euery man hath an Heauen and an Hell. Earth is the wicked mans Heauen; his Hell is to come: on the contrarie, the godly haue their Hell vpon earth; where they are vexed with tentations, and afflictions, by Satan and his complices: their Heauen is aboue in endleſſe happineſſe. If it be ill with me on earth, it is well my torment is ſo ſhort, and ſo eaſie: I will not be ſo couetous to hope for two heauens.

39

Man, on his Death-bed hath a double proſpect: which in his life-time the interpoſition of pleaſure and miſeries debarred him from. The good man lookes vpward, and ſees heauen open, with *Steuen*, and the glorious Angels ready to carrie vp his ſoule: The wicked man lookes downeward, and ſees three terrible ſpectacles; *Death*, *Iudgement*, *Hell*, one beyond another, and all to be paſſed thorow by his ſoule. I maruell not that the godly haue beene ſo cheerefull in death, that thoſe torments, whoſe very ſight hath ouercome the beholders, haue ſeemed eaſie to them. I maruell not that a wicked man is ſo loth to heare of death; ſo deiected when hee feeleth ſickneſſe, and ſo deſperate when he feeleth the pangs of death; nor that euery *Balaam* would faine die the death of the righteous. Henceforth I will enuie none, but a good man: I will pittie nothing ſo much as the proſperitie of the wicked.

40

Not to bee afflicted, is a ſigne of weakneſſe. For, therefore God impoſeth no more on mee, becauſe hee ſees I can beare no more. God will not make choice of a weake Champion. When I am ſtronger, I will looke for more: and when I ſuſtaine more, it ſhall more comfort me, that God findes me ſtrong, than it ſhall grieue me to be preſſed with an heauie affliction.

41

That the wicked haue peace in themſelues, is no wonder: they are as ſure as Tentation can make them. No Prince makes warre with his owne ſubiects. The godly are ſtill enemies; therefore they muſt looke to bee aſſaulted both by ſtratagems and violence. Nothing ſhall more ioy me, than my inward quietneſſe. A iuſt warre is a thouſand times more happy, than an ill-conditioned peace.

42

Goodneſſe is ſo powerfull, that it can make things ſimply euill (namely, our ſinnes) good to vs: not good in nature, but good in the euent; good, when they are done, not good to be done. Sinne is ſo powerfull, that it can turne the holieſt ordinances of God into it ſelfe: but herein our ſinne goes beyond our goodneſſe; That ſinne defiles a man or action otherwiſe good; but all the goodneſſe of the world cannot iuſtifie one ſinne; as the holy fleſh in the skirt, makes not the bread holy that toucheth it; but the vncleane touching an holy thing, defileth it. I will loath euery euill for it owne ſake: I will doe good, but not truſt to it.

43

Fooles meaſure good actions by the euent after they are done; Wiſe men before-hand,

hand, by iudgement vpon the rules of reason and faith. Let mee doe well; let God take charge of the succeſſe. If it be well accepted, it is well; if not, my thanke is with God.

44

He was neuer good man that amends not. For, if hee were good, he muſt needs deſire to bee better. Grace is ſo ſweet, that who-euer taſts of it, muſt needs long after more: and if hee deſire it, he will endeuour it; and if he doe but endeuour, God will crowne it with ſucceſſe. Gods familie admitteth of no Dwarfes (which are vnthriuing, and ſtand at a ſtay) but men of meaſures. What euer become of my bodie, or my eſtate, I will euer labour to finde ſomewhat added to the ſtature of my ſoule.

45

Pride is the moſt dangerous of all ſinnes. For, both it is moſt inſinuatiue (hauing crept into Heauen and Paradiſe) and moſt dangerous where it is. For, where all other Tentations are about euill, this alone is conuerſant onely about good things; and one dram of it poiſons many meaſures of grace. I will not bee more afraid of doing good things amiſſe, than of being proud when I haue well performed them.

46

Not onely commiſſion makes a ſinne. A man is guiltie of all thoſe ſinnes he hateth not. If I cannot auoid all, yet I will hate all.

47

Preiudice is ſo great an enemie to truth, that it makes the minde vncapable of it. In matters of faith, I will firſt lay a ſure ground, and then beleeue, though I cannot argue; holding the concluſion in ſpight of the premiſſes: but in other leſſe matters, I will not ſo foreſtall my minde with reſolution, as that I will not bee willing to bee better informed. Neither will I ſay in my ſelfe, I will hold it, therefore it ſhall bee truth: but this is truth, therefore I will hold it. I will not ſtriue for victorie, but for truth.

48

Drunkenneſſe and Couetouſneſſe doe much reſemble one another. For the more a man drinkes, the more hee thirſteth: and the more hee hath, ſtill the more hee coueteth. And for their effects, beſides other, both of them haue the power of transforming a man into a beaſt; and of all other beaſts, into a Swine. The former is euident to ſenſe: the other, though more obſcure, is no more queſtionable. The couetous man in two things plainly reſembleth a Swine; That hee euer roots in the earth, not ſo much as looking towards heauen: That hee neuer doth good till his death. In deſiring, my rule ſhall bee neceſſitie of nature, or eſtate. In hauing, I will account that my good, which doth me good.

49

I acknowledge no maſter of Requeſts in Heauen, but one; Chriſt my Mediator. I know I cannot bee ſo happie as not to need him; nor ſo miſerable, that hee ſhould contemne mee. I will alwaies aske, and that of none but where I am ſure to ſpeed; but where there is ſo much ſtore, that when I haue had the moſt, I ſhall leaue no leſſe behinde. Though numberleſſe drops bee in the Sea; yet if one bee taken out of it, it hath ſo much the leſſe, though inſenſible: but God, becauſe hee is infinite, can admit of no diminution. Therefore are men niggardly, becauſe the more they giue, the leſſe they haue: but thou, Lord, maieſt giue what thou wilt, without abatement of thy ſtore. Good praiers neuer came weeping home: I am ſure I ſhall receiue either what I aske, or what I ſhould aske.

50

I ſee that a fit bootie many times makes a theefe: and many would bee proud, if they had

had but the common cauſes of their neighbours. I account this none of the leaſt fauours of God, That the world goes no better forward with me: For, I feare, if my eſtate were better to the world, it might be worſe to God. As it is an happy neceſſity that inforceth to good; ſo is that next happy that hinders from euill.

51

It is the baſeſt loue of all others, that is for a benefit; for herein we loue not another ſo much as our ſelues. Though there were no HEAVEN, O Lord, I would loue thee: Now there is one, I will eſteeme it, I will deſire it; yet ſtill I will loue thee for thy goodneſſe ſake. Thy ſelfe is reward enough, though thou broughteſt no more.

52

I ſee men point the field, and deſperatly ieopard their liues (as prodigall of their bloud) in the reuenge of a diſgracefull word againſt themſelues, while they can bee content to heare God pulled out of Heauen with blaſphemy, and not feele ſo much as a riſing of their bloud. Which argues our cold loue to God, and our ouer-feruent affection to our ſelues. In mine owne wrongs, I will hold patience laudable; but in Gods iniuries, impious.

53

It is an hard thing to ſpeake well; but it is harder to be well ſilent, ſo as it may bee free from ſuſpicion of affection, or ſullenneſſe, or ignorance: elſe loquacity, and not ſilence, would be a note of wiſdome. Herein I will not care how little, but how well. He ſaid well for this; Not that which is much, is well; but that which is well, is much.

54

There is nothing more odious than fruitleſſe old age. Now (for that no tree beares fruit in Autume, vnleſſe it bloſſome in the Spring) to the end that my age may bee profitable, and laden with ripe fruit; I will endeuour that my youth may be ſtudious, and flowred with the bloſſomes of learning and obſeruation.

55

Reuenge commonly hurts both the offerer, and ſufferer: as we ſee in the fooliſh Bee (though in all other things commendable, yet herein the patterne of fond ſpightfulneſſe) which in her anger inuenometh the fleſh, and loſeth her ſting, and ſo liues a Drone euer after. I account it the onely valour, To remit a wrong; and will applaud it to my ſelfe as right Noble and Chriſtian, that I Might hurt, and Will not.

56

He that liues well, cannot chuſe but die well. For, if he die ſuddenly, yet he dies not vnpreparedly: if by leiſure, the conſcience of his well-lead life makes his death more comfortable: But it is ſeldome ſeene, that he which liueth ill, dieth well. For the conſcience of his former euills, his preſent paine, and the expectation and feare of greater, ſo take vp his heart, that he cannot ſeeke God. And now it is iuſt with God, not to be ſought, or not to be found, becauſe he ſought to him in his life time, and was repulſed. Whereas therefore there are vſually two maine cares of good men, to Liue well, and Die well: I will haue but this one; to Liue well.

57

With God there is no free man, but his Seruant, though in the Gallies: no ſlaue, but the ſinner, though in a Palace: none noble, but the vertuous, if neuer ſo baſely deſcended: none rich, but he that poſſeſſeth God, euen in rags: none wiſe, but hee that is a foole to himſelfe and the world: none happy, but he whom the world pities: Let mee be free, noble, rich, wiſe, happy to God; I paſſe not what I am to the world.

58 When

58

When the mouth praieth, man heareth; when the heart, God heareth. Euery good praier knocketh at heauen for a blessing: but an importunate praier pierceth it, (though as hard as brasse) and makes way for it selfe into the eares of the Almightie. And as it ascends lightly vp, carried with the wings of faith; so it comes euer laden downe againe vpon our heads. In my praiers my thoughts shall not be guided by my words, but my words shall follow my thoughts.

59

If that seruant were condemned of euill, that gaue God no more than his owne, which he had receiued; what shall become of them that rob God of his owne? If God gaine a little glorie by me, I shall gaine more by him. I will labour so to husband the stocke that God hath left in my hands, that I may returne my soule better than I receiued it; and that he may take it better than I returne it.

60

Heauen is compared to an hill; and therefore is figured by *Olympus*, among the Heathen; by mount Sion, in Gods Booke: Hell, contrariwise, to a pit. The ascent to the one is hard therefore, and the descent to the other easie and headlong: and so as if we once beginne to fall, the recouerie is most difficult: and not one (of many) staies till hee comes to the bottome. I will bee content to pant, and blow, and sweat in climbing vp to heauen: as, contrarily, I will bee warie of setting the first step downward towards the pit. For, as there is a *Iacobs* Ladder into heauen, so there are blinde staires that goe winding downe into death, whereof each makes way for other. From the obiect is raised an ill suggestion: suggestion drawes on delight, delight consent, consent endeuour, endeuour practice, practice custome, custome excuse, excuse defence, defence obstinacie, obstinacie boasting of sinne, boasting, a reprobate sense. I will watch ouer my waies: and doe thou Lord watch ouer me, that I may auoid the first degrees of sinne. And if those ouertake my frailtie, yet keepe me that presumptuous sinnes preuaile not ouer me. Beginnings, are with more ease and safetie declined, when we are free; than proceedings when we haue begunne.

61

It is fitter for youth to learne, than teach; and for age to teach, than learne: and yet fitter for an old man to learne than to be ignorant. I know I shall neuer know so much, that I cannot learne more; and I hope I shall neuer liue so long, as till I be too old to learne.

62

I neuer loued those Salamanders, that are neuer well but when they are in the fire of contention. I will rather suffer a thousand wrongs, than offer one: I will suffer an hundred, rather than returne one: I will suffer many ere I will complaine of one, and endeuour to right it by contending. I haue euer found, that to striue with my superiour, is furious; with my equall, doubtfull; with my inferiour, sordid and base; with any, full of vnquietnesse.

63

The praise of a good speech standeth in words and matter: Matter, which is as a faire and well-featur'd body; Elegance of words, which is as a neat and well-fashioned garment. Good matter, slubbered vp in rude and careless words, is made lothsome to the hearer; as a good body mis-shapen with vnhandsome clothes. Elegancie without soundnes, is no better than a nice vanitie. Although therefore the most hearers are like Bees, that goe all to the flowers, neuer regarding the good herbs (that are of as wholesome vse,

vſe, as the other of faire ſhew:) yet let my ſpeech ſtriue to bee profitable; plauſible, as it happens: better the coat be mis ſhapen, than the body.

64

I ſee that as blacke and white colours to the eies, ſo is the Vice and Vertue of others to the iudgement of men. Vice gathers the beames of the ſight in one; that the eie may ſee it, and bee intent vpon it: Vertue ſcatters them abroad; and therefore hardly admits of a perfect apprehenſion. Whence it comes to paſſe, that (as iudgement is according to ſenſe) wee doe ſo ſoone eſpie, and ſo earneſtly cenſure a man for one vice; letting paſſe many laudable qualities vndiſcerned, or at leaſt vnacknowledged. Yea, whereas euery man is once a foole, and doth that (perhaps) in one fit of his folly, which hee ſhall at leiſure repent of (as *Noah*, in one houres drunkenneſſe, vncouered thoſe ſecrets, which were hid ſix hundred yeeres before) the world is hereupon ready to call in queſtion all his former integritie, and to exclude him from the hope of any future amendment. Since God hath giuen mee two eies; the one ſhall bee buſied about the preſent fault that I ſee, with a deteſting commiſeration; the other about the commendable qualities of the offender; not without an vnpartiall approbation of them. So ſhall I doe God no wrong, in robbing him of the glorie of his gifts, mixed with infirmities: nor yet, in the meane time, encourage Vice; while I doe diſtinctly reſerue for it a due proportion of hatred.

65

God is aboue man; the brute creatures vnder him; hee ſet in the midſt. Leſt he ſhould be proud that he hath infinite creatures vnder him, that One is infinite degrees aboue him. I doe therefore owe awe vnto God; mercie to the inferiour creatures: knowing, that they are my fellowes, in reſpect of creation; whereas there is no proportion betwixt mee, and my Maker.

66

One ſaid, It is good to inure thy youth to ſpeake well; for good ſpeech is many times drawne into the affection: But, I would feare, that ſpeaking well without feeling, were the next way to procure an habituall hypocriſie. Let my good words follow good affections; not goe before them. I will therefore ſpeake as I thinke: but withall, I will labour to thinke well; and then I know, I cannot but ſpeake well.

67

When I conſider my ſoule, I could be proud, to thinke of how diuine a nature and quality it is: but when I caſt downe mine eies to my body (as the Swanne to her blacke legs) and ſee what loathſome matter iſſues from the mouth, noſtrils, eares, pores, and other paſſages, and how moſt carrion-like of all other creatures it is after death; I am iuſtly aſhamed to thinke, that ſo excellent a gueſt dwels but in a meere cleanly dunghill.

68

Euery worldling is a mad man. For, beſides that hee preferreth profit and pleaſure to Vertue, the World to God, Earth to Heauen, Time to Eternitie; hee pampers the body, and ſtarues the ſoule. He feedes one Fowle an hundred times, that it may feed him but once; and ſeekes all Lands and Seas for dainties, not caring whether any, or what repaſt he prouideth for his ſoule. Hee cloathes the body with all rich ornaments, that it may bee as faire without, as it is filthie within; whileſt his ſoule goes bare and naked, hauing not a rag of knowledge to couer it. Yea, hee cares not to deſtroy his ſoule, to pleaſe the body; when for the ſaluation of the ſoule, he will not ſo much as hold the body ſhort of the leaſt pleaſure. What is, if this be not, a reaſonable kinde of madneſſe? Let me enioy my ſoule no longer, than I preferre it to my body. Let mee haue a deformed, leane, crooked, vnhealthfull, neglected body; ſo that I may finde my ſoule ſound, ſtrong, well furniſhed, well diſpoſed both for earth and heauen.

69

Asa was ſicke but of his feet, farre from the heart: yet becauſe he ſought to the Phyſicians, not to God, he eſcaped not. *Ezechiah* was ſicke to die: yet becauſe he truſted to God, not to Phyſicians, he was reſtored. Meanes, without God, cannot helpe: God, without meanes, can, and often doth. I will vſe good meanes, not reſt in them.

70

A mans beſt monument is his vertuous actions. Fooliſh is the hope of immortality, and future praiſe, by the coſt of ſenſeleſſe ſtone; when the Paſſenger ſhall onely ſay, Here lies a faire ſtone, and a filthy carkaſſe. That only can report thee rich: but for other praiſes, thy ſelfe muſt build thy monument aliue; and write thy owne Epitaph in honeſt and honourable actions. Which are ſo much more noble than the other, as liuing men are better than dead ſtones: Nay, I know not if the other be not the way to worke a perpetua l ſucceſſion of infamy, whiles the cenſorious Reader, vpon occaſion therof, ſhall comment vpon thy bad life: whereas in this, euery mans heart is a Toombe, and euery mans tongue writeth an Epitaph vpon the well-behaued. Either I will procure me ſuch a monument, to be remembred by; or elſe it is better to be inglorious, than infamous.

71

The baſeſt things are euer moſt plentifull. Hiſtory and experience tell vs, that ſome kinde of Mouſe breedeth 120 young ones in one neſt: whereas the Lion, or Elephant, beareth but one at once. I haue euer found, The leaſt wit, yeeldeth the moſt words. It is both the ſureſt, and wiſeſt way, to Speake little, and Thinke more.

72

An euill man is clay to God, wax to the Deuill. God may ſtamp him into powder, or temper him anew; but none of his meanes can melt him. Contrariwiſe, a good man is Gods wax, and Satans clay: he relents at euery looke of God, but is not ſtirred at any tentation. I had rather bow than breake, to God: but, for Satan, or the world, I had rather be broken in peeces with their violence, than ſuffer my ſelfe to be bowed vnto their obedience.

73

It is an eaſie matter for a man to be carcleſſe of himſelfe; and yet much eaſier to be enamoured of himſelfe. For, if he be a Chriſtian, whiles he contemneth the world perfectly, it is hard for him to reſerue a competent meaſure of loue to himſelfe: if a worldling, it is not poſſible but he muſt ouer-loue himſelfe. I will ſtriue for the meane of both; and ſo hate the world, that I may care for my ſelfe: and ſo care for my ſelfe, that I bee not in loue with the world.

74

I will hate popularitie and oſtentation (as euer dangerous; but moſt of all, in Gods buſineſſe) which who ſo affect, doe as ill ſpokeſmen; who when they are ſent to wooe for God, ſpeake for themſelues. I know how dangerous it is to haue God my Riuall.

75

Earth affords no found contentment. For, what is there vnder Heauen not troubleſome, beſides that which is called pleaſure? and, that, in the end, I finde moſt irkſome of all other. My ſoule ſhall euer looke vpward for ioy, and downeward for penitence.

76

God is euer with me, euer before me. I know, he cannot but ouer-ſee me alwaies; though my eies be held that I ſee him not: yea, he is ſtill within me, though I feele him not:

not: neither is there any moment, that I can liue without God. Why doe I not, therefore, alwaies liue with him? Why doe I not account all houres loſt, wherein I enioy him not?

77

There is no man ſo happy as the Chriſtian. When he lookes vp vnto heauen, hee thinkes, That is my home: the God that made it, and owes it, is my Father: the Angels, more glorious in nature than my ſelfe, are my attendants: mine enemies are my vaſſals. Yea, thoſe things, which are the terribleſt of all to the wicked, are moſt pleaſant to him. When he heares God thunder aboue his head, he thinks, This is the voice of my Father. When he remembreth the Tribunall of the laſt Iudgement, he thinkes, It is my Sauiour that ſits in it: when death, he eſteemes it but as the Angell ſet before Paradiſe; which with one blow admits him to eternall ioy. And (which is moſt of all) nothing in earth or hell can make him miſerable. There is nothing in the world, worth enuying, but a Chriſtian.

78

As Man is a little world: ſo euery Chriſtian is a little Church within himſelfe. As the Church, therefore, is ſometimes in the wane, through perſecution; other times in her full glory and brightneſſe: ſo let mee expect my ſelfe ſometimes drouping vnder Tentations, and ſadly hanging downe the head for the want of the feeling of Gods preſence; at other times caried with the full ſaile of a reſolute aſſurance, to heauen: knowing, that as it is a Church at the weakeſt ſtay, ſo ſhall I, in my greateſt deiection, hold the Childe of God.

79

Tentations on the right hand, are more perillous than thoſe on the left; and deſtroy a thouſand, to the others ten: as the Sunne, more vſually, cauſeth the traueller to caſt off his cloke, than the wind. For, thoſe on the left hand miſcarry men but two waies: to diſtruſt, and deniall of God; more rare ſinnes: but the other, to all the reſt, wherewith mens liues are ſo commonly defiled. The ſpirit of Chriſtians, is like the Engliſh Ieat; whereof we reade, that it is fired with water, quenched with oyle. And theſe two, proſperity and aduerſity, are like heat and cold: the one gathers the powers of the ſoule together, and makes them abler to reſiſt, by vniting them: the other diffuſes them; and, by ſuch ſeparation, makes them eaſier to conquer. I hold it therefore as praiſe-worthy with God, for a man to contemne a proffered honour, or pleaſure, for conſcience ſake; as, on the racke not to denie his profeſſion. When theſe are offered, I will not nibble at the bait; that I be not taken with the hooke.

80

God is Lord of my body alſo: and therefore challengeth as well reuerent geſture, as inward deuotion. I will euer, in my praiers, either ſtand, as a ſeruant, before my maſter; or kneele, as a ſubiect, to my Prince.

81

I haue not beene in others breaſts: but, for my owne part, I neuer taſted of ought, that might deſerue the name of pleaſure. And, if I could, yet a thouſand pleaſures cannot counteruaile one torment: becauſe the one may be exquiſite; the other, not without compoſition. And, if not one torment, much leſſe a thouſand. And, if not for a moment, much leſſe for eternity. And, if not the torment of a part, much leſſe of the whole. For if the paine but of a tooth be ſo intolerable, what ſhall the racking of the whole body be? And, if of the body; what ſhall that be, which is primarily of the ſoule? If there be pleaſures that I heare not of, I will be wary of buying them ſo ouer-deare.

82

As Hypocriſie is a common counterfeit of all vertues : ſo there is no ſpeciall vertue, which is not (to the very life of it) ſeemingly reſembled, by ſome ſpeciall vice. So, deuotion is counterfeited by ſuperſtition : good thrift, by niggardlineſſe ; charity, with vaine-glorious pride. For, as charity is bounteous to the poore ; ſo is vaine-glory to the wealthy : as charity ſuſtaines all, for truth ; ſo pride, for a vaine praiſe : both of them make a man courteous and affable. So the ſubſtance of euery vertue is in the heart : which, ſince it hath not a window made into it, by the Creator of it, (but is reſerued vnder locke and key for his owne view) I will iudge onely by appearance. I had rather wrong my ſelfe, by credulity ; than others, by vniuſt cenſures and ſuſpicions.

83

Euery man hath a kingdome within himſelfe : Reaſon, as the Princeſſe, dwels in the higheſt and inwardeſt roome : the ſenſes are the Guard and attendants on the Court ; without whoſe aid, nothing is admitted into the Preſence : The ſupreme faculties (as will, memory, &c.) are the Peeres : The outward parts, and inward affections, are the Commons : Violent Paſſions are as Rebels, to diſturbe the common peace. I would not be a Stoicke, to haue no Paſſions : for that were to ouerthrow this inward gouernment God hath erected in me ; but a Chriſtian, to order thoſe I haue. And for that I ſee, that as (in commotions) one mutinous perſon drawes on more ; ſo in paſſions, that one makes way for the extremity of another, (as exceſſe of loue cauſeth exceſſe of griefe, vpon the loſſe of what we loued :) I will doe as wiſe Princes vſe, to thoſe they miſdoubt for faction ; ſo hold them downe, and keepe them bare, that their very impotency and remiſneſſe ſhall affoord me ſecuritie.

84

I looke vpon the things of this life, as an owner ; as a ſtranger. As an owner, in their right ; as a ſtranger, in their vſe. I ſee, that owning, is but a conceit, beſides vſing : I can vſe (as I lawfully may) other mens commodities as my owne ; walke in their woods, looke on their faire houſes, with as much pleaſure as my owne ; yet againe, I will vſe my owne, as if it were anothers ; knowing, that though I hold them by right, yet it is only by Tenure at will.

85

There is none like to *Luthers* three maſters ; Prayer, Tentation, Meditation. Tentation ſtirs vp holy meditation : Meditation prepares to Praier : and Praier makes profit of Tentation ; and fetcheth all diuine knowledge from Heauen. Of others, I may learne the Theorie of Diuinity ; of theſe onely, the Practiſe. Other maſters teach me by rote, to ſpeake Parrot-like of heauenly things : theſe alone, with feeling and vnderſtanding.

86

Affectation is the greateſt enemy both of doing well, and good acceptance of what is done. I hold it the part of a wiſe man, to endeuour rather that fame may follow him, than goe before him.

87

I ſee a number, which, with *Shimei*, whiles they ſeeke their ſeruant, which is riches, loſe their ſoules. No worldly thing ſhall draw me without the gates, within which God hath confined me.

88

It is an hard thing for a man to finde wearineſſe in pleaſure, while it laſteth ; or contentment in paine, while he is vnder it. After both (indeed) it is eaſie : yet both of theſe muſt

must be found in both ; or elſe we ſhall be drunken with pleaſures, and ouerwhelmed with ſorrow. As thoſe, therefore, which ſhould eat ſome diſh ouer-deliciouſly ſweet, doe allay it with tart ſawce, that they may not be cloyed : and thoſe that are to receiue bitter pills (that they may not be annoyed with their vnpleaſing taſte) rowle them in Sugar : So in all pleaſures it is beſt to labour, not how to make them moſt delightfull ; but how to moderate them from exceſſe : and in all ſorrowes, ſo to ſettle our hearts in true grounds of comfort, that we may not care ſo much for being bemoned of others, as how to be moſt contented in our ſelues.

89

In wayes, we ſee Trauellers chuſe not the faireſt, and greeneſt, if it be either croſſe or contrary ; but the neereſt, though miry and vneuen : ſo, in opinions, let me follow not the plauſibleſt, but the trueſt, though more perplexed.

90

Chriſtian ſocietie is like a bundle of ſticks laid together, whereof one kindles another. Solitary men haue feweſt prouocations to euill ; but againe feweſt incitations to good. So much, as doing good, is better than not doing euill, will I account Chriſtian good fellowſhip better than an Eremitiſh and melancholike ſolitarineſſe.

91

I had rather confeſſe my ignorance, than falſly profeſſe knowledge. It is no ſhame, not to know all things ; but it is a iuſt ſhame to ouer-reach in any thing.

92

Sudden extremitie is a notable triall of faith, or any other diſpoſition of the ſoule. For as in a ſudden feare, the bloud gathers to the heart, for guarding of that part which is principall : ſo the powers of the ſoule combine themſelues in an hard exigent, that they may be eaſily iudged of. The faithfull (more ſuddenly than any caſualtie) can lift vp his heart to his ſtay in Heauen : Whereas the worldling ſtands amazed, and diſtraught with the euill ; becauſe he hath no refuge to flie vnto. For, not being acquainted with God in his peace, how ſhould he but haue him to ſeeke in his extremitie ? When therefore ſome ſudden ſtitch girds me in the ſide, like to be the meſſenger of death ; or when the ſword of my enemie, in an vnexpected aſſault, threatens my body ; I will ſeriouſly note how I am affected : ſo the ſuddenneſt euill, as it ſhall not come vnlooked for, ſhall not goe away vnthought of. If I finde my ſelfe couragious, and heauenly-minded, I will reioyce in the truth of Gods grace in me ; knowing that one dram of tried faith, is worth a whole pound of ſpeculatiue ; and that, which once ſtood by me, will neuer faile mee : If deiected, and heartleſſe, herein I will acknowledge cauſe of humiliation ; and, with all care and earneſtneſſe, ſeeke to ſtore my ſelfe againſt the dangers following.

93

The Rules of ciuill policie may well be applied to the minde. As therefore for a Prince, that he may haue good ſucceſſe againſt either Rebels, or forraine enemies, it is a ſure axiome, *Diuide and Rule* : but when he is once ſeated in the Throne ouer loyall ſubiects, *Vnite and Rule* : ſo, in the regiment of the ſoule, there muſt be variance ſet in the iudgement, and the conſcience and affections ; that that which is amiſſe may be ſubdued : but, when all parts are brought to order, it is the only courſe to maintaine their peace ; that, all ſeeking to eſtabliſh and helpe each other, the whole may proſper. Alwayes to be at warre, is deſperate : alwayes at peace, ſecure, and ouer-Epicure-like. I doe account a ſecure peace, a iuſt occaſion of this ciuill diſſenſion in my ſelfe ; and a true Chriſtian peace, the end of all my ſecret warres : which when I haue atchieued, I ſhall reigne with comfort ; and neuer will be quiet, till I haue atchieued it.

94

I brought ſin enough with me into the world to repent of all my life, though I ſhould neuer actually ſinne: and ſinne enough actually euery day, to ſorrow for, though I had brought none with me into the world: but, laying both together, my time is rather too ſhort for my repentance. It were madneſſe in me to ſpend my whole life in iollity and pleaſure, whereof I haue ſo ſmall occaſion; and neglect the opportunity of my ſo iuſt ſorrow: eſpecially, ſince before I came into the World, I ſinned; after I am gone out of the World, the contagion of my ſinne paſt, ſhall adde to the guilt of it: yet, in both theſe eſtates, I am vncapable of repentance. I will doe that while I may, which, when I haue neglected, is vnrecouerable.

95

Ambition is torment enough for an enemie. For, it affoords as much diſcontentment in enioying, as in want; making men like poyſoned rats: which when they haue taſted of their bane, cannot reſt, till they drinke; and then can much leſſe reſt, till their death. It is better for me to liue in the wiſe mens flocks, in a contented want; than in a fooles Paradiſe, to vex my ſelfe with wilfull vnquietneſſe.

96

It is not poſſible but a conceited man muſt be a foole. For, that ouer-weening opinion he hath of himſelfe, excludes all opportunity of purchaſing knowledge. Let a veſſell be once full of neuer ſo baſe liquor, it will not giue roome to the coſtlieſt; but ſpills beſide, whatſoeuer is infuſed. The proud man, though he be empty of good ſubſtance, yet is full of conceit. Many men had proued wiſe, if they had not ſo thought themſelues. I am empty enough to receiue knowledge enough; Let me thinke my ſelfe but ſo bare as I am, and more I need not. O Lord, doe thou teach mee how little, how nothing I haue; and giue me no more, than I know I want.

97

Euery man hath his turne of ſorrow: whereby (ſome more, ſome leſſe) all men are in their times miſerable. I neuer yet could meet with the man that complained not of ſomewhat. Before ſorrow come, I will prepare for it: when it is come, I will welcome it: when it goes, I will take but halfe a farewell of it; as ſtill expecting his returne.

98

There be three things that follow an iniury ſo farre as it concerneth our ſelues; (for, as the offence toucheth God, it is aboue our reach) Reuenge, Cenſure, Satisfaction; which muſt bee remitted of the mercifull man. Yet not all at all times: but Reuenge alwaies, leauing it to him that can, and will doe it: Cenſure oft times; Satisfaction ſometimes. He that deceiues mę oft, though I muſt forgiue him; yet charity bindes me not, not to cenſure him for vntruſty: and he, that hath endammaged me much, cannot plead breach of charity, in my ſeeking his reſtitution. I will ſo remit wrongs, as I may not encourage others to offer them; and ſo retaine them, as I may not induce God to retaine mine to him.

99

Garments that haue once one rent in them, are ſubiect to be torne on euery naile, and euery bryer; and glaſſes, that are once crackt, are ſoone broken: ſuch is mans good name once tainted with iuſt reproch. Next to the approbation of God, and the teſtimony of mine owne conſcience, I will ſeeke for a good reputation amongſt men: not by cloſe cariage, concealing faults, that they may not be knowne to my ſhame: but auoiding all vices, that I may not deſerue it. The efficacy of the agent, is in the patient well diſpoſed. It is hard for me euer to doe good, vnleſſe I be reputed good.

100

Many vegetable, and many brute creatures exceed man in length of age. Which hath opened the mouthes of Heathen Philosophers to accuse Nature, as a step-mother to Man; who hath giuen him the least time to liue, that onely could make vse of his time, in getting knowledge. But herein Religion doth most magnifie God, in his wisdome and iustice; teaching vs, that other creatures liue long, and perish to nothing, onely Man recompences the shortnesse of his life, with eternity after it; that the sooner he dies well, the sooner hee comes to perfection of knowledge, which hee might in vaine seeke below: the sooner he dies ill, the lesse hurt he doth with his knowledge. There is great reason then, why man should liue long; greater, why he should die early. I will neuer blame God, for making mee too soone happy; for changing my ignorance, for knowledge; my corruption, for immortality; my infirmities, for perfection. *Come Lord Iesus, come quickly.*

FINIS.

MEDITATIONS
AND
VOWES,

DIVINE
AND
MORALL.

THE SECOND CENTVRY.

By Ios. Hall.

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and *John Haviland*. 1624.

TO THE RIGHT VERTVOVS AND WORSHIPFVLL LADIE, THE Ladie DRVRY, all increase of Grace.

MADAME, I know your Christian ingenuitie such, that you will not grudge others the communication of this your priuate right: which yet I durst not haue presumed to aduenture, if I feared that either the benefit of it would be lesse, or the acceptation. Now it shall be no lesse yours: onely it shall be more knowne to be yours. Vouchsafe therefore to take part with your worthy Husband, of these my simple Meditations. And if your long and gracious experience haue written you a larger volume of wholesome lawes, and better informed you by precepts fetcht from your owne feeling, than I can hope for, by my bare speculation: yet where these my not vnlikely rules shall accord with yours, let your redoubled assent allow them, and they confirme it. I made them not for the eie, but for the heart: neither doe I commend them to your reading, but your practice: wherein also it shall not be enough that you are a meere and ordinary agent, but that you be a patterne propounded vnto others imitation. So shall your vertuous and holy progresse, besides your owne peace and happpinesse, be my Crowne and reioycing, in the Day of our common appearance. Halsted. Decemb. 4.

Your L. humbly deuoted,

IOS. HALL.

MEDITATIONS AND VOWES.

1

A Man vnder Gods affliction, is like a bird in a net; the more he ſtriueth, the more he is intangled. Gods Decree cannot be eluded with impatience. What I cannot auoid, I will learne to beare.

2

I finde, that all worldly things require a long time in getting; and affoord a ſhort pleaſure in enioying them. I will not care much, for what I haue; nothing, for what I haue not.

3

I ſee naturall bodies forſake their owne place and condition, for the preſeruation of the whole; but of all other creatures, Man; and of all other Men, Chriſtians haue the leaſt intereſt in themſelues. I will liue, as giuen to others, lent only to my ſelfe.

4

That which is ſaid of the Elephant, that being guiltie of his deformitie, hee cannot abide to looke on his owne face in the water (but ſeekes for troubled and muddie channels) we ſee well moralized, in men of euill conſcience, who know their ſoules are ſo filthie, that they dare not ſo much as view them; but ſhift off all checks of their former iniquitie, with vaine excuſes of good-fellowſhip. Whence it is, that euery ſmall reprehenſion ſo galls them; becauſe it calls the eye of the ſoule home to it ſelfe, and makes them ſee a glimpſe of what they would not. So haue I ſeene a fooliſh and timorous Patient, which knowing his wound very deepe, would not endure the Chirurgion to ſearch it: whereon what can enſue, but a feſtering of the part, and a danger of the whole body? So I haue ſeene many prodigall waſters run ſo farre in bookes, that they cannot abide to heare of reckoning. It hath beene an old and true Prouerbe, Oft and euen reckonings make long friends: I will oft ſumme my eſtate with God; that I may know what I haue to expect, and anſwer for. Neither ſhall my ſcore run on ſo long with God, that I ſhall not know my debts, or feare an Audit, or deſpaire of pardon.

5

I account this body, nothing, but a cloſe priſon to my ſoule; and the earth a larger priſon to my body. I may not breake priſon, till I be looſed by death: but I will leaue it, not vnwillingly, when I am looſed.

6

The common feares of the World are cauſeleſſe, and ill placed. No man feares to doe ill; euery man to ſuffer ill: wherein, if we conſider it well, we ſhall finde that we feare our beſt friends. For my part, I haue learned more of God and of my ſelfe, in one weekes extremitie, than all my whole lifes proſperitie had taught me afore. And, in reaſon and common experience, proſperitie vſually makes vs forget our death: aduerſitie, on the other ſide, makes vs neglect our life. Now (if we meaſure both of theſe, by their effects) forgetfulneſſe of death makes vs ſecure: neglect of this life makes vs carefull of a better. So much therefore as neglect of life is better than forgetfulneſſe of death; and watchfulneſſe better than ſecuritie: ſo much more beneficiall will I eſteeme aduerſitie, than proſperitie.

7

Euen griefe it ſelfe is pleaſant to the remembrance, when it is once paſt: as ioy is, whiles it is preſent. I will not therefore in my conceit, make any ſo great difference betwixt ioy and griefe: ſith griefe paſt, is ioyfull; and long expectation of ioy, is grieuous.

8

Euery ſickneſſe is a little death. I will be content to die oft, that I may die once well.

9

Oft times thoſe things which haue beene ſweet in opinion, haue proued bitter in experience. I will therefore euer ſuſpend my reſolute iudgement, vntill the triall and euent: in the meane while I will feare the worſt, and hope the beſt.

10

In all diuine and morall good things, I would faine keepe that I haue, and get that I want. I doe not more loath all other couetouſneſſe, than I affect this. In all theſe things alone, I proteſſe neuer to haue enough. If I may increaſe them, therefore, either by labouring, or begging, or vſurie, I ſhall leaue no meanes vnattempted.

11

Some children are of that nature, that they are neuer well, but while the rod is ouer them: ſuch am I to God; Let him beat me, ſo he amend me: let him take all away from me, ſo he giue me himſelfe.

12

There muſt not be one vniforme proceeding with all men, in reprehenſion: but that muſt varie according to the diſpoſition of the reproued. I haue ſeene ſome men as thornes, which eaſily touched, hurt not; but if hard and vnwarily, fetch bloud of the hand: others, as nettles, which if they be nicely handled, ſting and pricke; but if hard and roughly preſſed, are pulled vp without harme. Before I take any man in hand, I will know whether he be a thorne, or a nettle.

13

I will account no ſinne little; ſince there is not the leaſt, but workes out the death of the ſoule. It is all one, whether I be drowned in the ebber ſhore, or in the midſt of the deepe Sea.

14

It is a baſe thing to get goods, to keepe them. I ſee that God (which only is infinitely rich) holderh nothing in his owne hands, but giues all to his creatures. But, if we will needs lay vp, where ſhould wee rather repoſe it, than in Chriſts treaſurie? The poore

mans hand is the treasury of Christ. All my superfluity shall be there hoorded vp, where I know it shall be safely kept, and surely returned me.

15

The Schoole of God, and Nature, require two contrary manners of proceeding. In the Schoole of Nature, we must conceiue, and then beleeue: in the Schoole of God, wee must first beleeue, and then we shall conceiue. He that beleeues no more than hee conceiues, can neuer be a Christian; nor he a Philosopher, that assents without reason. In Natures Schoole, we are taught to bolt out the truth, by Logicall discourse: God cannot endure a Logician. In his Schoole, he is the best Scholler, that reasons least, and assents most. In diuine things, what I may I wil conceiue: the rest I will beleeue and admire. Not a curious head, but a credulous and plaine heart, is accepted with God.

16

No worldly pleasure hath any absolute delight in it: but as a Bee, hauing honey in the mouth, hath a sting in the taile. Why am I so foolish, to rest my heart vpon any of them? and not rather labour to aspire to that one absolute Good, in whom is nothing sauouring of griefe, nothing wanting to perfect happinesse?

17

A sharpe reproofe I account better than a smooth deceit. Therefore when my friend checkes me, I will respect it with thankfulnesse: when others flatter me, I will suspect it, and rest in mine owne censure of my selfe; who should be more priuie (and lesse partiall) to my owne deseruings.

18

Extremity distinguisheth friends: Worldly pleasures, like Physicians, giue vs ouer when once we lie a dying; and yet the death-bed had most need of comforts: Christ Iesus standeth by his, in the pangs of death; and after death at the barre of iudgement; not leauing them either in their bed, or graue. I will vse them therefore to my best aduantage; not trust them. But for thee, O my Lord, which in mercy and truth canst not faile me, (whom I haue found euer faithfull and present in all extremities) Kill me, yet will I trust in thee.

19

We haue heard of so many thousand generations passed, and we haue seene so many hundreds die within our knowledge; that I wonder any man can make account to liue one day. I will die daily. It is not done before the time, which may be done at all times.

20

Desire oft times makes vs vnthankfull. For, who so hopes for that he hath not, vsually forgets that which he hath. I will not suffer my heart to roue after high or impossible hopes; lest I should, in the meane time, contemne present benefits.

21

In hoping well, in being ill, and fearing worse, the life of man is wholly consumed. When I am ill, I will liue in hope of better: when well, in feare of worse: neither will I, at any time, hope without feare; lest I should deceiue my selfe with too much confidence (wherein euill shall be so much more vnwelcome and intolerable, because I looked for good) nor, againe, feare without hope; lest I should be ouer-much dejected: nor doe either of them, without true contentation.

22

What is man, to the whole earth? What is earth to the heauen? What is heauen, to his Maker? I will admire nothing in it selfe; but all things in God, and God in all things.

23

There be three vſuall cauſes of ingratitude, vpon a benefit receiued: Enuie, Pride, Couetouſneſſe: Enuie, looking more at others benefits, than our owne; Pride, looking more at our ſelues, than the benefit; Couetouſneſſe, looking more at what wee would haue, than what we haue. In good turnes, I will neither reſpect the giuer, nor my ſelfe, nor the gift, nor others; but onely the intent and good will from whence it proceeded. So ſhall I requite others great pleaſures, with equall good will, and accept of ſmall fauours, with great thankfulneſſe.

24

Whereas the cuſtome of the world is, to hate things preſent, to deſire future, and magnifie what is paſt; I will contrarily eſteeme that which is preſent, beſt. For, both what is paſt, was once preſent; and what is future, will be preſent: future things next, becauſe they are preſent in hope; what is paſt, leaſt of all, becauſe it cannot be preſent: yet ſomewhat becauſe it was.

25

We pitie the folly of the Larke, which (while it plaieth with the fether, and ſtoopeth to the glaſſe) is caught in the Fowlers net: and yet cannot ſee our ſelues alike made fooles by Satan; who, deluding vs by the vaine feathers and glaſſes of the world, ſuddenly enwrappeth vs in his ſnares. We ſee not the nets indeed; it is too much that we ſhall feele them, and that they are not ſo eaſily eſcaped after, as before auoided. O Lord, keepe thou mine eies from beholding vanity. And though mine eies ſee it, let not my heart ſtoope to it, but loath it afarre off. And, if I ſtoope at any time, and be taken, ſet thou my ſoule at libertie: that I may ſay, My ſoule is eſcaped, euen as a bird out of the ſnare of the Fowler; the ſnare is broken, and I am deliuered.

26

In ſuffering euill, to looke to ſecondary cauſes, without reſpect to the higheſt, maketh impatience. For ſo we bite at the ſtone, and neglect him that threw it. If we take a blow at our equall, we returne it with vſurie: if of a Prince, we repine not. What matter is it, if God kill me, whether he doe it by an Ague, or by the hand of a Tyrant? Againe, in expectation of good, to looke to the firſt cauſe, without care of the ſecond, argues idleneſſe, and cauſeth want. As we cannot helpe our ſelues, without God: ſo God will not ordinarily helpe vs, without our ſelues. In both, I will looke vp to God, without repining at the meanes in one, or truſting them in the other.

27

If my money were another mans, I could but keepe it: onely the expending ſhewes it my owne. It is greater glory, comfort, and gaine, to lay it out well, than to keepe it ſafely. God hath made me, not his Treaſurer, but his Steward.

28

Auguſtines friend, *Nebridius*, not vniuſtly hated a ſhort anſwer, to a weighty and difficult queſtion; becauſe the diſquiſition of great truths requires time, and the determining is perillous: I will as much hate a tedious and farre-fetched anſwer to a ſhort and eaſie queſtion. For, as that other wrongs the truth, ſo this the hearer.

29

Performance is a binder. I will requeſt no more fauour of any man than I muſt needs. I will rather chuſe to make an honeſt ſhift, than ouer-much enthrall my ſelfe, by being beholding.

30 The

30

The World is a Stage; euery man an actor, and plaies his part here, either in a Comedie, or Tragedie. The good man is a Comedian; which (how-euer he begins) ends merrily: but the wicked man acts a Tragedie; and therefore euer ends in horrour. Thou seest a wicked man vaunt himselfe on this stage: stay till the last Act, and looke to his end (as *Dauid* did) and see whether that be peace. Thou wouldest make strange Tragedies, if thou wouldest haue but one Act. Who sees an Oxe, grazing in a fat and ranke pasture, and thinkes not that he is neere to the slaughter? whereas the leane beast, that toyles vnder the yoke, is farre enough from the Shambles. The best wicked man cannot be so enuied in his first shewes, as he is pitiable in the conclusion.

31

Of all obiects of Beneficence, I will chuse either an old man, or a childe; because these are most out of hope to requite. The one forgets a good turne: the other liues not to repay it.

32

That, which *Pythagoras* said of Philosophers, is more true of Christians: (for, Christianity is nothing but a diuine and better Philosophy.) Three sorts of men come to the Market: buyers, sellers, lookers on. The two first are both busie, and carefully distracted about their Market: onely the third liue happily; vsing the world as if they vsed it not.

33

There be three things, which of all other I will neuer striue for: the wall, the way, the best seat. If I deserue well, a low place cannot disparage me so much as I shall grace it: if not, the height of my place shall adde to my shame; whiles euery man shall condemne me of pride matched with vnworthinesse.

34

I see there is not so much difference betwixt a man and a beast, as betwixt a Christian, and a naturall man. For, whereas man liues but one life of reason, aboue the beast; a Christian liues foure liues, aboue a naturall man: The life of inchoate regeneration, by grace; the perfect life of imputed righteousnesse; the life of glory begun, in the separation of the soule; the life of perfect glory, in the society of the body, with the soule in full happinesse: The worst whereof is better by many degrees, than the best life of a naturall man. For whereas the dignitie of the life is measured, by the cause of it, (in which regard the life of the plant is basest, because it is but from the iuyce, arising from the root, administred by the earth: the life of the bruit creature better than it, because it is sensitiue: of a man better than it, because reasonable) and the cause of this life, is the Spirit of God; so farre as the Spirit of God is aboue reason, so farre doth a Christian exceed a meere naturalist. I thanke God much that hee hath made me a man; but more, that hee hath made me a Christian: without which, I know not whether it had beene better for me to haue beene a beast, or not to haue beene.

35

Great mens fauours, friends promises, and dead mens shooes, I will esteeme, but not trust to.

36

It is a fearefull thing to sinne; more fearefull to delight in sinne; yet worse than worst, to boast of it. If therefore I cannot auoid sinne, because I am a man; yet I will auoid the delight, defence and boasting of sinne, because I am a Christian.

37

Thoſe things which are moſt eagerly deſired, are moſt hardly both gotten and kept; God commonly croſſing our deſires, in what we are ouer-feruent. I will therefore account all things, as too good to haue, ſo nothing too deare to loſe.

38

A true friend is not borne euerie day. It is beſt to be courteous to all, entire with few. So may we (perhaps) haue leſſe cauſe of ioy: I am ſure, leſſe occaſion of ſorrow.

39

Secrecies, as they are a burthen to the minde, ere they be vttered: ſo are they no leſſe charge to the receiuer, when they are vttered. I will not long after more inward ſecrets, leſt I ſhould procure doubt to my ſelfe, and iealous feare to the diſcloſer: But as my mouth ſhall be ſhut with fidelitie, not to blab them; ſo mine eare ſhall not bee too open to receiue them.

40

As good Phyſicians, by one receit, make way for another: ſo is it the ſafeſt courſe in practice: I will reueale a great ſecret to none, but whom I haue found faithfull in leſſe.

41

I will enioy all things in God, and God in all things; nothing in it ſelfe: So ſhall my ioyes neither change, nor periſh. For how euer the things themſelues may alter, or fade: yet he, in whom they are mine, is euer like himſelfe, conſtant, and euerlaſting.

42

If I would prouoke my ſelfe to contentation, I will caſt downe mine eies to my inferiours; and there ſee better men in worſe condition: if to humility, I will caſt them vp to my betters; and ſo much more deiect my ſelfe to them, by how much more I ſee them thought worthy to be reſpected of others, and deſerue better in themſelues.

43

True vertue reſts in the conſcience of it ſelfe, either for reward, or cenſure. If therefore I know my ſelfe vpright, falſe rumors ſhall not daunt me: if not anſwerable to the good report of my fauourers, I will my ſelfe finde the firſt fault, that I may preuent the ſhame of others.

44

I will account vertue the beſt riches, knowledge the next, riches the worſt; and therefore will labour to be vertuous and learned, without condition: as for riches, if they fall in my way, I refuſe them not; but if not, I deſire them not.

45

An honeſt word I account better, than a careleſſe oath. I will ſay nothing but what I dare ſweare, and will performe. It is a ſhame for a Chriſtian to abide his tongue a falſe ſeruant, or his minde a looſe miſtreſſe.

46

There is a iuſt and eaſie difference to be put betwixt a friend and an enemie; betwixt a familiar, and a friend; and much good vſe to be made of all: but, of all, with diſcretion. I will diſcloſe my ſelfe no whit to my enemie, ſomewhat to my friend, wholly to no man; leſt I ſhould be more others, than mine owne. Friendſhip is brittle ſtuffe. How know I, whether he that loues me, may not hate mee hereafter?

47

No man, but is an eaſie Iudge of his owne matters; and lookers on oftentimes ſee the more. I will therefore ſubmit my ſelfe to others, in what I am reproued: but in what I am praiſed, onely to my ſelfe.

48

I will not be ſo merry, as to forget God; nor ſo ſorrowfull, to forget my ſelfe.

49

As nothing makes ſo ſtrong and mortall hoſtilitie, as diſcord in religions: ſo nothing in the world vnites mens hearts ſo firmely, as the bond of faith. For, whereas there are three grounds of friendſhip, Vertue, Pleaſure, Profit; and by all confeſſions, that is the ſureſt, which is vpon Vertue: it muſt needs follow, that what is grounded on the beſt, and moſt heauenly Vertue, muſt be the faſteſt: which, as it vnites man to God ſo inſeparably, that no tentations, no torments, not all the gates of Hell can ſeuer him; ſo it vnites one Chriſtian ſoule to another ſo firmely, that no outward occurrences, no imperfections in the partie loued, can diſſolue them. If I loue not the childe of God (for his owne ſake, for his Fathers ſake) more than my friend (for my commodity, or my kinſman for bloud) I neuer receiued any ſparke of true heauenly loue.

50

The good duty, that is deferred vpon a conceit of preſent vnfitneſſe, at laſt growes irkſome; and thereupon altogether neglected. I will not ſuffer my heart to entertaine the leaſt thought of lothneſſe towards the taske of deuotion, wherewith I haue ſtinted my ſelfe: but violently breake thorow any motion of vnwillingneſſe; not without a deepe checke to my ſelfe, for my backwardneſſe.

51

Hearing is a ſenſe of great apprehenſion; yet farre more ſubiect to deceit, than ſeeing: not in the manner of apprehending, but in the vncertainty of the obiect. Words are vocall interpreters of the minde; actions, reall: and therefore how euer both ſhould ſpeake according to the truth of what is in the heart; yet words doe more belie the heart, than actions. I care not what words I heare, when I ſee deeds. I am ſure, what a man doth, he thinketh: not ſo alwaies, what he ſpeaketh. Though I will not bee ſo ſeuere a cenſor, that, for ſome few euill acts, I ſhould condemne a man of falſe-heartedneſſe: yet, in common courſe of life I need not be ſo mopiſh, as not to beleeue rather the language of the hand, than of the tongue. He, that ſaies well, and doth well, is without exception commendable: but, if one of theſe muſt be ſeuered from the other, I like him well, that doth well, and ſaith nothing.

52

That, which they ſay of the Pelican, that when the Shepherds, in deſire to catch her, lay fire not farre from her neſt; which ſhe finding, and fearing the danger of her young, ſeekes to blow out with her wings, ſo long till ſhe burne her ſelfe and makes her ſelfe a prey, in an vnwiſe pitty to her young; I ſee morally verified in experience, of thoſe which indiſcreetly medling with the flame of diſſention kindled in the Church, rather increaſe than quench it; rather fire their owne wings than helpe others. I had rather bewaile the fire afarre off, than ſtirre in the coles of it. I would not grudge my aſhes to it, if thoſe might abate the burning: but, ſince I ſee this is daily increaſed with partaking, I will behold it with ſorrow; and meddle no otherwiſe than by praiers to God, and intreaties to men; ſeeking my owne ſafety, and the peace of the Church, in the freedome of my thought, and ſilence of my tongue.

53

That which is ſaid of *Lucillaes* faction, that anger bred it, pride foſtered it, and co-

uetouſneſſe confirm'd it, is true of all Schiſmes, though with ſome inuerſion. For, the moſt are bred through pride, (whiles men, vpon an high conceit of themſelues, ſcorne to goe in the common road, and affect ſingularitie in opinion) are confirmed through anger, (whiles they ſtomacke and grudge any contradiction) and are nouriſhed through couetouſneſſe, whiles they ſeeke abilitie to beare out their part. In ſome others againe, couetouſneſſe obtaines the firſt place, anger the ſecond, pride the laſt. Herein therefore I haue beene alwaies wont to commend and admire the humilitie of thoſe great and profound wits, whom depth of knowledge hath not lead to by-paths in iudgement; but (walking in the beaten path of the Church) haue bent all their forces to the eſtabliſhment of receiued truths: accounting it greater glorie to confirme an ancient veritie, than to deuiſe a new opinion (though neuer ſo profitable) vnknowne to their predeceſſors. I will not reiect a truth, for meere noueltie: (Old truths may come newly to light; neither is God tied to times, for the gift of his illumination) but I will ſuſpect a nouell opinion, of vntruth; and not entertaine it, vnleſſe it may be deduced from ancient grounds.

54

The eare and the eie are the minds receiuers, but the tongue is onely buſied in expending the treaſure receiued. If therefore the reuenues of the minde bee vttered as faſt, or faſter than they are receiued; it cannot bee, but that the minde muſt needs bee held bare, and can neuer lay vp for purchaſe. But, if the receiuers take in ſtill with no vtterance, the minde may ſoone grow a burthen to it ſelfe, and vnprofitable to others. I will not lay vp too much, and vtter nothing, leſt I be couetous: nor ſpend much, and ſtore vp little, leſt I be prodigall and poore.

55

It is a vaine-glorious flatterie for a man to praiſe himſelfe: An enuious wrong to detract from others. I will therefore ſpeake no ill of others, no good of my ſelfe.

56

That which is the miſerie of Trauellers, to finde many Oaſts, and few friends, is the eſtate of Chriſtians in their pilgrimage to a better life. Good friends may not, therefore, be eaſily forgone: neither muſt they bee vſed as ſuits of apparell; which when wee haue worne threed-bare, wee caſt off, and call for new. Nothing, but death or villanie, ſhall diuorce mee from an old friend; but ſtill I will follow him ſo farre, as is either poſſible or honeſt: and then I will leaue him, with ſorrow.

57

True friendſhip neceſſarily requires Patience. For there is no man, in whom I ſhall not miſlike ſomewhat, and who ſhall not, as iuſtly, miſlike ſomewhat in mee. My friends faults therefore, if little, I will ſwallow and digeſt; if great, I will ſmother them: howeuer, I will winke at them to others; but, louingly notifie them to himſelfe.

58

Iniuries hurt not more in the receiuing, than in the remembrance. A ſmall iniurie ſhall goe as it comes: a great iniurie may dine or ſup with me; but none at all ſhall lodge with me. Why ſhould I vex my ſelfe, becauſe another hath vexed me?

59

It is good dealing with that, ouer which we haue the moſt power. If my ſtate will not be framed to my minde, I will labour to frame my minde to my eſtate.

60

It is a great miſerie to be either alwaies, or neuer alone: ſocietie of men hath not ſo much

gaine

gaine as diſtraction. In greateſt companie I will bee alone to my ſelfe : in greateſt priuacie, in companie with God.

61

Griefe for things paſt that cannot be remedied, and care for things to come that cannot be preuented, may eaſily hurt, can neuer benefit me. I will therefore commit my ſelfe to God in both, and enioy the preſent.

62

Let my eſtate bee neuer ſo meane, I will euer keepe my ſelfe rather beneath, than either leuell or aboue it. A man may riſe when he will, with honour : but cannot fall without ſhame.

63

Nothing doth ſo befoole a man, as extreme paſſion. This doth both make them fooles, which otherwiſe are not ; and ſhew them to bee fooles, that are ſo. Violent paſſions, if I cannot tame them, that they may yeeld to my eaſe ; I will at leaſt ſmother them by concealement, that they may not appeare to my ſhame.

64

The minde of man, though infinite in deſire, yet is finite in capacitie. Since I cannot hope to know all things, I will labour firſt to know what I needs muſt, for their vſe ; next, what I beſt may, for their conuenience.

65

Though time be precious to me (as all irreuocable good things deſerue to be) and of all other things, I would not be lauiſh of it ; yet I will account no time loſt, that is either lent to, or beſtowed vpon my friend.

66

The practiſes of the beſt men are more ſubiect to errour than their ſpeculations. I will honour good examples : but I will liue by good precepts.

67

As charitie requires forgetfulneſſe of euill deeds : ſo patience requires forgetfulneſſe of euill accidents. I will remember euils paſt, to humble me ; not to vex me.

68

It is both a miſerie and a ſhame for a man to bee a Bankrupt in loue : which hee may eaſily pay, and be neuer the more impoueriſhed. I will be in no mans debt, for good will: but will at leaſt returne euery man his owne meaſure, if not with vſurie. It is much better to bee a Creditor, than a Debtor, in any thing ; but eſpecially of this : yet of this I will ſo bee content to bee a Debtor, that I will alwaies bee paying it where I owe it ; and yet neuer will haue ſo paid it, that I ſhall not owe it more.

69

The Spaniſh Prouerbe is too true ; Dead men and abſent finde no friends. All mouthes are boldly opened, with a conceit of impunitie. My eare ſhall bee no graue to burie my friends good name. But as I will bee my preſent friends ſelfe ; So will I bee my abſent friends deputie ; to ſay for him what he would (and cannot) ſpeake for himſelfe.

70

The loſſe of my friend, as it ſhall moderately grieue mee ; ſo it ſhall another way much benefit mee ; in recompence of his want : for it ſhall make mee thinke more often, and

and ſeriouſly of earth, and of heauen. Of earth, for his body which is repoſed in it: Of Heauen, for his ſoule which poſſeſſeth it before mee: Of earth, to put me in minde of my like frailtie and mortality: Of Heauen, to make me deſire, and (after a ſort) emulate his happineſſe and glory.

71

Varietie of obiects is wont to cauſe diſtraction: when againe a little one, laid cloſe to the eye (if but of a peny breadth) wholly takes vp the ſight; which could elſe ſee the whole halfe Heauen at once. I will haue the eies of my minde euer fore-ſtalled, and filled with theſe two obiects; the ſhortneſſe of my life, eternity after death.

72

I ſee that he is more happy, that hath nothing to loſe, than he that loſeth that which he hath. I will therefore neither hope for riches, nor feare ponerty.

73

I care not ſo much in any thing for multitude, as for choice. Bookes and friends I will not haue many: I had rather ſeriouſly conuerſe with a few, than wander amongſt many.

74

The wicked man is a very coward, and is afraid of euery thing. Of God; becauſe he is his enemy: of Satan, becauſe he is his tormentor: of Gods creatures, becauſe they (ioyning with their Maker) fight againſt him: of himſelfe, becauſe he beares about him his owne accuſer and executioner. The godly man contrarily, is afraid of nothing. Not of God, becauſe he knowes him his beſt friend, and therefore will not hurt him: not of Satan, becauſe he cannot hurt him: not of afflictions, becauſe he knowes they proceed from a louing God, and end to his owne good: not of the creatures, ſince the very ſtones of the field are in league with him: not of himſelfe, ſince his conſcience is at peace. A wicked man may be ſecure, becauſe he knowes not what he hath to feare; or deſperate, through extremitie of feare: but, truly couragious he cannot be. Faithleſneſſe cannot chuſe but be falſe-hearted. I will euer, by my courage, take triall of my faith. By how much more I feare, by ſo much leſſe I beleeue.

75

The godly man liues hardly, and (like the Ant) toiles here, during the Summer of his peace, holding himſelfe ſhort of his pleaſures, as looking to prouide for an hard Winter. Which, when it comes, he is able to weare it out comfortably: whereas the wicked man doth prodigally laſh out all his ioyes, in the time of his proſperitie; and (like the Graſhopper) ſinging merrily all Summer, is ſtarued in Winter. I will ſo enioy the preſent, that I will lay vp more for hereafter.

76

I haue wondred oft, and bluſhed for ſhame, to reade in meere Philoſophers (which had no other Miſtreſſe, but Nature) ſuch ſtrange reſolution in the contempt of both fortunes (as they call them:) ſuch notable precepts for a conſtant ſetledneſſe and tranquillitie of minde; and to compare it with my owne diſpoſition, and practice: whom I haue found too much drouping and deiected vnder ſmall croſſes; and eaſily againe caried away with little proſperitie: To ſee ſuch courage and ſtrength to contemne death, in thoſe which thought they wholly periſhed in death; and, to finde ſuch faintheartedneſſe in my ſelfe, at the firſt conceit of death, who yet am thorowly perſwaded of the future happineſſe of my ſoule. I haue the benefit of nature as well as they; beſides infinite other helps that they wanted. Oh the dulneſſe and blindneſſe of vs vnworthy Chriſtians! that ſuffer Heathens, by the dim candle-light of Nature, to goe further than

than we by the cleere Sun of the Gospell: that an indifferent man could not tell by our practice, whether were the Pagan. Let me neuer for shame account my selfe a Christian, vnlesse my Art of Christianitie haue imitated and gone beyond nature, so farre, that I can finde the best Heathen as farre below me in true resolution, as the vulgar sort were below them. Else, I may shame Religion; it can neither honest nor helpe me.

77

If I would be irreligious and vnconscionable, I would make no doubt to be rich. For if a man will defraud, dissemble, forsweare, bribe, oppresse, serue the time, make vse of all men for his owne turne, make no scruple of any wicked action for his aduantage; I cannot see how hee can escape wealth and preferment. But for an vpright man to rise, is difficult: while his conscience straightly curbes him in, from euery vniust action; and will not allow him to aduance himselfe by indirect meanes. So riches come seldome easily, to a good man; seldome hardly, to the conscienceless. Happy is that man that can be rich with truth, or poore with contentment. I will not enuy the gravell, in the vniust mans throat. Of riches let mee neuer haue more, than an honest man can beare away.

78

God is the God of order, not of confusion. As therefore, in naturall things, he vseth to proceed from one extreme to another by degrees, through the meane: so doth hee in spirituall. The Sun riseth not at once to his highest, from the darknesse of midnight; but first sends forth some feeble glimmering of light in the dawning; then lookes out with weake and watrish beames; and so by degrees ascends to the midst of heauen. So in the seasons of the yeere, we are not one day scorched with a Summer heat; and on the next, frozen with a sudden extremitie of cold. But Winter comes on softly; first, by cold dewes, then hoare frosts; vntill at last it descend to the hardest weather of all; such are Gods spirituall proceedings: He neuer brings any man from the estate of sin, to the estate of glory, but through the estate of grace. And as for grace, he seldome brings a man from grosse wickednesse to any eminence of perfection. I will be charitably iealous of those men, which from notorious lewdnesse leape at once into a sudden forwardnesse of profession. Holinesse doth not, like *Ionas* gourd, grow vp in a night. I like it better, to goe on, soft and sure, than for an haftie fit to runne my selfe out of winde; and after stand still and breathe me.

79

It hath beene said of old; To doe well and heare ill, is princely. Which as it is most true, by reason of the enuy which followes vpon iustice: so is the contrary no lesse iustified, by many experiments. To doe ill, and to heare well, is the fashion of many great men. To doe ill, because they are borne out with the assurance of impunitie: To heare well, because of abundance of Parasites; which as Rauens to a carkasse, gather about great men. Neither is there any so great misery in greatnesse as this, that it conceales men from themselues; and when they will needs haue a sight of their owne actions, it shewes them a false glasse to looke in. Meannesse of state (that I can finde) hath none so great inconuenience. I am no whit sorrie, that I am rather subiect to contempt, than flattery.

80

There is no earthly blessing so precious, as health of body: without which, all other worldly good things are but troublesome. Neither is there any thing more difficult, than to haue a good soule, in a strong and vigorous body (for, it is commonly seene, that the worse part drawes away the better:) But to haue an healthfull and sound soule, in a weake sickly body, is no noueltie; whiles the weaknesse of the body is an helpe to the soule; playing the part of a perpetuall monitor, to incite it to good, and checke it for euill. I will not be ouer-glad of health, nor ouer-fearefull of sicknesse. I will more

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feare the ſpirituall hurt, that may follow vpon health, than the bodily paine, that accompanies ſickneſſe.

81

There is nothing more troubleſome to a good minde, than to doe nothing. For, beſides the furtherance of our eſtate, the minde doth both delight, and better it ſelfe with exerciſe. There is but this difference then betwixt labour and idleneſſe; that labour is a profitable and pleaſant trouble: idleneſſe, a trouble both vnprofitable and comfortleſſe. I will be euer doing ſomething; that either God when he commeth, or Satan when he tempteth, may finde me buſied. And yet, ſince (as the old prouerbe is) better it is to be idle than effect nothing; I will not more hate doing nothing, than doing ſomething to no purpoſe. I ſhall doe good, but a while; let me ſtriue to doe it, while I may.

82

A faithfull man hath three eies: The firſt of ſenſe, common to him with brute creatures: the ſecond of reaſon, comnion to all men: the third of faith, proper to his profeſſion: whereof each looketh beyond other; and none of them medleth with others obiects. For, neither doth the eye of ſenſe reach to intelligible things and matters of diſcourſe: nor the eye of reaſon to thoſe things which are ſupernaturall and ſpirituall: neither doth faith looke downe, to things that may be ſenſibly ſeene. If thou diſcourſe to a brute beaſt of the depths of Philoſophy, neuer ſo plainly, he vnderſtands not, becauſe they are beyond the view of his eye, which is onely of ſenſe. If to a meere carnall man, of diuine things; he perceiueth not the things of God: neither indeed can doe, becauſe they are ſpiritually diſcerned. And therefore no wonder if thoſe things ſeeme vnlikely, incredible, impoſſible to him, which the faithfull man (hauing a proportionable meanes of apprehenſion) doth as plainly ſee, as his eye doth any ſenſible thing. Tell a plaine Country-man, that the Sunne, or ſome higher or leſſer ſtarre is much bigger than his Cart-wheele; or, at leaſt, ſo many ſcores bigger than the whole earth; hee laughes thee to ſcorne, as affecting admiration, with a learned vntruth. Yet the Scholler, by the eye of reaſon, doth as plainly ſee and acknowledge this truth, as that his hand is bigger than his pen. What a thicke miſt, yea what a palpable, and more than Egyptian darkneſſe, doth the naturall man liue in! what a world is there, that he doth not ſee at all! and how little doth he ſee in this, which is his proper element! There is no bodily thing, but the brute creatures ſee as well as he; and ſome of them better. As for his eye of reaſon, how dim is it in thoſe things which are beſt fitted to it! what one thing is there in nature, which he doth perfectly know? what herbe, or flowre, or worme that he treads on, is there, whoſe true eſſence he knoweth? No, not ſo much, as what is in his owne boſome; what it is, where it is, or whence it is that giues Being to himſelfe. But, for thoſe things which concerne the beſt world, he doth not ſo much as confuſedly ſee them; neither knoweth whether they be. Hee ſees no whit into the great and awfull Maieſtie of God. He diſcernes him not in all his creatures, filling the world with his infinite and glorious preſence. Hee ſees not his wiſe prouidence, ouerruling all things, diſpoſing all caſuall euents, ordring all ſinfull actions of men to his owne glory. He comprehends nothing of the beautie, maieſty, power, and mercy of the Sauiour of the world, ſitting in his humanity at his Fathers right hand. He ſees not the vnſpeakable happineſſe of the glorified ſoules of the Saints. He ſees not the whole heauenly Common-wealth of Angels (aſcending and deſcending to the behoofe of Gods children) waiting vpon him at all times inuiſibly (not excluded with cloſeneſſe of priſons, nor deſolateneſſe of wilderneſſes) and the multitude of euill ſpirits paſſing and ſtanding by him, to tempt him vnto euill: but, like vnto the fooliſh bird when he hath hid his head that he ſees no body, he thinkes himſelfe altogether vnſeene; and then counts himſelfe ſolitary, when his eye can meet with no companion. It was not without cauſe, that we call a meere foole a naturall. For how-euer worldlings haue ſtill thought Chriſtians Gods fooles, we know them the fooles of the world. The deepeſt Philoſopher that euer was (ſauing the reuerence of the Schooles) is but an ignorant

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for, to the simplest Christian. For the weakest Christian may, by plaine information, see somwhat into the greatest mysteries of Nature, because he hath the eie of Reason common with the best: but the best Philosopher, by all the demonstration in the world, can conceiue nothing of the mysteries of godlines, because he vtterly wants the eie of faith. Though my insight into matters of the world be so shallow, that my simplicity moueth pitie, or maketh sport vnto others; it shall be my contentment and happines, that I see further into better matters. That which I see not, is worthlesse, and deserueth little better than contempt: that which I see, is vnspeakable, inestimable, for comfort, for glory.

83

It is not possible for an inferiour to liue at peace, vnlesse he haue learned to be contemned. For the pride of his superiors, and the malice of his equals and inferiors, shall offer him continuall & inuitable occasions of vnquietnes. As contentation is the mother of inward peace with our selues: so is humility the mother of peace with others. For if thou be vile in thine owne eies first, it shall the lesse trouble thee to be accounted vile of others. So that a man of an high heart, in a low place, cannot want discontentment: whereas a man of lowly stomack, can swallow and digest contempt, without any distemper. For, wherein can he be the worse for being contemned, who out of his own knowledge of his deserts, did most of all contemne himselfe? I should be very improuident, if in this calling I did not looke for daily contempt: wherein we are made a spectacle to the World, to Angels, and Men. When it comes, I will either embrace it, or contemne it: Embrace it, when it is within my measure; when aboue, contemne it. So embrace it; that I may more humble my selfe vnder it: and so contemne it, that I may not giue heart to him that offers it; nor disgrace him, for whom I am contemned.

84

Christ raised three dead men to life: One, newly departed; another, on the Bere; a third, smelling in the graue: to shew vs, that no degree of death is so desperate, that it is past helpe. My sinnes are many, and great: yet if they were more, they are farre below the mercy of him that hath remitted them, and the value of his ransome that hath payed for them. A man hurts himselfe most by presumption: but we cannot doe God a greater wrong, than to despaire of forgiuenesse. It is a double iniury to God, first, that we offend his iustice by sinning; then, that we wrong his mercy, with despairing, &c.

85

For a man to be weary of the world through miseries that he meets with (and for that cause to couet death) is neither difficult, nor commendable; but rather argues a base weaknesse of minde. So it may be a cowardly part, to contemne the vtmost of all terrible things, in a feare of lingering misery: but for a man either liuing happily here on earth, or resoluing to liue miserably, yet to desire his remouall to Heauen, doth well become a true Christian courage; and argues a noble mixture of patience and faith. Of patience, for that he can and dare abide to liue sorrowfully: of faith, for that he is assured of his better Being other-where, and therefore prefers the absent ioyes he looks for, to those he feeles in present: No sorrow shall make me wish my selfe dead, that I may not be at all. No contentment shall hinder me from wishing my selfe with Christ, that I may be happier.

86

It was not for nothing that the wise Creator of all things hath placed gold and siluer, and all precious minerals vnder our feet to be trod vpon, and hath hid them low in the bowels of the earth, that they cannot without great labour be either found, or gotten: whereas he hath placed the noblest part of his creation aboue our heads: and that so open to our view, that we cannot chuse but euery moment behold them. Wherein what did hee else intend, but to draw away our mindes from these worthlesse, and yet hidden

hidden treasures, (to which he fore-saw wee would be too much addicted) and to call them to the contemplation of those better things, which (beside their beautie) are more obuious to vs, that in them wee may see and admire the glory of their Maker, and withall seeke our owne? How doe those men wrong themselues, and misconstrue God, who (as if he had hidden these things, because he would haue them sought, and laid the other open for neglect) bend themselues wholly to the seeking of these earthly commodities! and doe no more minde Heauen, than if there were none. If we could imagine a beast to haue reason, how could he be more absurd in his choice? How easie is it to obserue, that still the higher we goe, the more puritie and perfection we finde! (So earth is the very drosse and dregs of all the elements: water somewhat more pure than it; yet also more feculent than the aire aboue it: the lower aire lesse pure than his vppermost regions; and yet these as farre inferior to the lowest heauens: which againe are more exceeded by the glorious & Empyriall seat of God, which is the heauen of the iust:) Yet these brutish men take vp their rest, and place their felicitie in the lowest and worst of all Gods workmanship; not regarding that which with it owne glory can make them happy. Heauen is the proper place of my soule: I will send it vp thither continually in my thoughts, whiles it sojourns with me, before it goe to dwell there for euer.

87

A man need not to care for more knowledge, than to know himselfe: he needs no more pleasure, than to content himselfe: no more victory, than to ouercome himselfe: no more riches, than to enioy himselfe. What fooles are they that seeke to know all other things, & are strangers in themselues? that seeke altogether to satisfie other mens humors, with their owne displeasure: that seeke to vanquish Kingdomes and Countries, when they are not Masters of themselues, that haue no hold of their owne hearts, yet seeke to be possessed of all outward commodities. Goe home to thy selfe, first, vaine heart: and when thou hast made sure worke there, (in knowing, contenting, ouercomming, enioying thy selfe) spend all the superfluitie of thy time and labour, vpon others.

88

It was an excellent rule that fell from the *Epicure* (whose name is odious to vs, for the father of loosnesse;) That if a man would be rich, honorable, aged, he should not striue so much to adde to his wealth, reputation, yeeres, as to detract from his desires. For certainly, in these things which stand most vpon conceit, he hath the most that desireth least. A poore man that hath little, and desires no more, is in truth richer than the greatest Monarch, that thinketh hee hath not what hee should, or what hee might, or that grieues there is no more to haue. It is not necessitie, but ambition, that sets mens hearts on the racke. If I haue meat, drinke, apparell, I will learne therewith to be content. If I had the world full of wealth beside, I could enioy no more than I vse: the rest could please me no otherwise but by looking on. And why can I not thus solace my selfe, while it is others?

89

An inconstant and wauering minde, as it makes a man vnfit for societie (for that there can bee no assurance of his words, or purposes, neither can wee build on them, without deceit:) so, besides that, it makes a man ridiculous, it hinders him from euer attaining any perfection in himselfe, (for a rolling stone gathers no mosse; and the minde, while it would bee euery thing, proues nothing. Oft changes cannot bee without losse:) Yea, it keepes him from enioying that which he hath attained. For, it keepes him euer in worke; building, pulling downe, selling, changing, buying, commanding, forbidding. So, whiles he can be no other mans friend, hee is the least his owne. It is the safest course for a mans profit, credit, and ease, to deliberate long, to resolue surely; hardly to alter, not to enter vpon that, whose end hee fore-sees not answerable; and when hee is once entered, not to surcease till he haue attained the end he fore-saw. So may he, to good purpose, beginne a new worke, when he hath well finished the old.

90

The way to Heauen, is like that which *Ionathan* and his Armour-bearer paſſed, betwixt two rocks; one *Bozez*, the other *Seneh*; that is, foule and thornie: whereto wee muſt make ſhift to climbe on our hands and knees; but when wee are come vp, there is victorie and triumph. Gods children haue three ſutes of apparell, (whereof two are worne daily, on earth; the third laid vp for them in the Ward-rope of Heauen: They are euer either in blacke, mourning; in red, perſecuted; or in white, glorious. Any way ſhall bee pleaſant to me, that leads vnto ſuch an end. It matters not, what rags, or what colours I weare with men; ſo I may walke with my Sauiour in white, and reigne with him in glorie.

91

There is nothing more eaſie, than to ſay Diuiniti- by rote; and to diſcourſe of ſpirituall matters from the tongue or pen of others: but to heare God ſpeake it to the ſoule, and to feele the power of Religion in our ſelues, and to expreſſe it out of the truth of experience within, is both rare, and hard. All that wee feele not in the matters of God, is but hypocriſie: and therefore the more wee profeſſe, the more wee ſinne. It will neuer be well with mee, till in theſe greateſt things I bee careleſſe of others cenſures, fearefull onely of Gods, and my owne: till ſound experience haue really catechiſed my heart, and made me know God, and my Sauiour, otherwiſe than by words; I will neuer bee quiet till I can ſee, and feele, and taſte God: my hearing I will account as onely ſeruing to effect this, and my ſpeech onely to expreſſe it.

92.

There is no enemie can hurt vs, but by our owne hands. Satan could not hurt vs, if our owne corruption betraied vs not: afflictions cannot hurt vs without our owne impatience: tentations cannot hurt vs, without our owne yeeldance: death could not hurt vs, without the ſting of our owne ſinnes: ſinne could not hurt vs, without our owne impenitence: how might I defie all things, if I could obtaine not to be my owne enemie? I loue my ſelfe too much, and yet not enough. O God, teach me to wiſh my ſelfe but ſo well as thou wiſheſt me, and I am ſafe.

93

It grieues me to ſee all other creatures ſo officious to their Maker in their kinde: that both winds, and ſea, and heauen, and earth, obey him with all readineſſe, that each of theſe heares other, and all of them their Creator, though to the deſtruction of themſelues; and Man onely is rebellious, imitating herein the euill ſpirits, who in the receit of a more excellent kinde of reaſon, are yet more peruerſe: hence it is, that the Prophets are oft times faine to turne their ſpeech to the earth, void of all ſenſe and life, from this liuing earth informed with reaſon: that onely which ſhould make vs more pliable, ſtifneth vs. God could force vs, (if hee pleaſed) but hee had rather incline vs by gentleneſſe. I muſt ſtoope to his power, why doe I not ſtoope to his will? It is a vaine thing to reſiſt his voice, whoſe hand we cannot reſiſt.

94

As all naturall bodies are mixt; ſo muſt all our morall diſpoſition: no ſimple paſſion doth well. If our ioy be not allayed with ſorrow, it is madneſſe: and if our ſorrow bee not tempered with ſome mixture of ioy, it is helliſh and deſperate: if in theſe earthly things, we hope without all doubt, or feare without all hope, wee offend on both ſides; if we labour without all recreation, we grow dull and heartleſſe: if wee ſport our ſelues without all labour, wee grow wilde and vnprofitable: theſe compoſitions are wholſome, as for the bodie, ſo for the minde; which though it bee not of a compounded ſubſtance, as the body; yet hath much varietie of qualities and affections, and thoſe contrarie to

 each

each other. I care not how ſimple my heauenly affections are, which the more free they are from compoſition, are the neerer to God: nor how compounded my earthly, which are eaſily ſubiect to extremities: if ioy come alone, I will aske him for his fellow; and euermore in ſpight of him, couple him with his contrarie: that ſo while each are enemies to other, both may be friends to me.

95

Ioy and ſorrow are hard to conceale: as from the countenance, ſo from the tongue; there is ſo much correſpondence betwixt the heart and the tongue, that they will moue at once: euery man therefore ſpeakes of his owne pleaſure and care: the Hunter and Falconer of his games; the Plough-man of his teame; the Souldier of his march, and colours. If the heart were as full of God, the tongue could not refraine to talke of him. The rarenesse of Chriſtian communication, argues the common pouertie of grace. If Chriſt bee not in our hearts, we are godleſſe: if hee be there without our ioy, wee are ſenſeleſſe: if wee reioice in him, and ſpeake not of him, wee are ſhamefully vnthankfull: euery man taketh, yea raiſeth occaſion to bring in ſpeech of what he liketh. As I will thinke of thee alwaies, O Lord, ſo it ſhall be my ioy to ſpeake of thee often: and if I finde not opportunitie, I will make it.

96

When I ſee my Sauiour hanging in ſo forlorne a faſhion, vpon the Croſſe; his head drouping downe, his temples bleeding with thornes, his hands and feet with the nailes, and ſide with the ſpeare; his enemies round about him, mocking at his ſhame, and inſulting ouer his impotence: how ſhould I thinke any otherwiſe of him, than, as himſelfe complaineth, forſaken of his Father? But when againe I turne mine eies, and ſee the Sunne darkened, the earth quaking, the rocks rent, the graues opened, the theefe confeſſing, to giue witneſſe to his Deitie; and when I ſee ſo ſtrong a guard of prouidence ouer him, that all his malicious enemies are not able ſo much as to breake one bone of that body, which ſeemed careleſſly neglected, I cannot but wonder at his glorie, and ſafetie. God is euer neere, though oft vnſeene; and if he winke at our diſtreſſe, he ſleepeth not: the ſenſe of others muſt not bee iudges of his preſence, and care; but our faith: what care I, if the world giue me vp for miſerable, whiles I am vnder his ſecret protection? O Lord, ſince thou art ſtrong in our weakneſſe, and preſent in our ſenſleſneſſe; giue mee but as much comfort in my ſorrow, as thou giueſt mee ſecuritie, and at my worſt I ſhall bee well.

97

In ſinnes and afflictions our courſe muſt bee contrarie: wee muſt beginne to deteſt the greateſt ſinne firſt, and deſcend to the hatred of the leaſt; wee muſt firſt beginne to ſuffer ſmall afflictions with patience, that we may aſcend to the indurance of the greateſt. Then alone ſhall I be happy, when by this holy method, I haue drawne my ſoule to make conſcience of the leaſt euill of ſinne, and not to ſhrinke at the greateſt euill of affliction.

98

Preſcription is no plea againſt the King: much leſſe can long cuſtome pleade for error againſt that our ſupreme Lord, to whom a thouſand yeeres are but as yeſterday: yea, Time, which pleads voluntarily for continuance of things lawfull, will take no fee, not to ſpeake againſt an euill vſe. Hath an ill cuſtome laſted long? it is more than time it were abrogated: age is an aggrauation to ſinne. Hereſie or abuſe, if it be gray-headed, deſerues ſharper oppoſition: to ſay, I will doe ill becauſe I haue done ſo, is perillous and impious preſumption: continuance can no more make any wickedneſſe ſafe, than the author of ſinne, no Deuill: If I haue once ſinned, it is too much; if oft, woe bee to mee, if the iteration of my offence cauſe boldneſſe, and not rather more ſorrow, more deteſtation: woe be to me and my ſinne, if I be not the better becauſe I haue ſinned.

99 It

99

It is ſtrange to ſee the varieties and proportion of ſpirituall and bodily diets: there bee ſome creatures that are fatted and delighted with poyſons: others liue by nothing but aire; and ſome (they ſay) by fire: others will taſte no water, but muddie: others feed on their fellowes, or (perhaps) on part of themſelues: others, on the excretions of nobler creatures: ſome ſearch into the earth for ſuſtenance, or diue into the waters; others content themſelues with what the vpper earth yeelds them without violence. All theſe and more, are anſwered in the palate of the ſoule: there bee ſome (yea the moſt) to whom ſinne (which is of a moſt venemous nature) is both food and dainties; others, that thinke it the onely life, to feed on the popular aire of applauſe; others that are neuer well out of the fire of contentions; and that wilfully trouble all waters with their priuate humours and opinions; others, whoſe crueltie delights in oppreſſion, and bloud; yea, whoſe enuie gnawes vpon their owne hearts; others, that take pleaſure to reuiue the wicked and foule hereſies of the greater wits of the former times; others, whoſe worldly mindes root altogether in earthly cares; or who not content with the ordinarie prouiſion of doctrine, affect obſcure ſubtilties; vnknowne to wiſer men; others, whoſe too indifferent mindes feed on what-euer opinion comes next to hand, without any carefull diſquiſition of truth; ſo ſome feed foule: others (but few) cleane and wholſome. As there is no beaſt vpon Earth, which hath not his like in the Sea, and which (perhaps) is not in ſome ſort parallelled in the plants of the earth: ſo there is no beſtiall diſpoſition, which is not anſwerably found in ſome men. Mankinde therefore hath within it ſelfe his Goats, Chameleons, Salamanders, Camels, Wolues, Dogs, Swine, Moles, and whatsoeuer ſorts of beaſts: there are but a few men amongſt men: to a wiſe man the ſhape is not ſo much as the qualities: If I be not a man within, in my choices, affections, inclinations; it had beene better for mee to haue beene a beaſt without: A beaſt is but like it ſelfe; but an euill man is halfe a beaſt, and halfe a Deuill.

100

Forced fauours are thankleſſe; and commonly with noble mindes finde no acceptation; for a man to giue his ſoule to God, when he ſees he can no longer hold it: or to beſtow his goods, when he is forced to depart with them: or to forſake his ſinne, when hee cannot follow it, are but vnkinde and cold obediences: God ſees our neceſſitie, and ſcornes our compelled offers; what man of any generous ſpirit will abide himſelfe made the laſt refuge of a craued, denied, and conſtrained courteſie? While God giues mee leaue to keepe my ſoule, yet then to bequeathe it to him; and whiles ſtrength and opportunitie ſerue mee to ſinne, then to forſake it, is both accepted and crowned: God loues neither grudged, nor neceſſarie gifts: I will offer betimes: that hee may vouchſafe to take: I will giue him the beſt, that he may take all.

O God, giue me this grace, that I may giue thee my ſelfe, freely, and ſeaſonably: and then I know thou canſt not but accept me, becauſe this gift is thine owne.

FINIS.

MEDITATIONS
AND
VOWES,

DIVINE
AND
MORALL.

A THIRD CENTVRY.

By Ios. Hall.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER
and *John Haviland*. 1624.

TO THE RIGHT WORSHIPFVLL, SIR

EDMVND BACON, Knight, increase of *honour, strength of body, perfection* of VERTVE.

SIR, *There is no wise man would giue his thoughts for all the world: which as they are the most pleasing and noble businesse of man, being the naturall and immediate issue of that reason, whereby he is seuered from brute creatures: so they are in their vse most beneficiall to our selues, and others. For, by the meanes hereof, we enioy both God and our selues; and hereby we make others partners of those rich excellencies, which God hath hid in the minde. And though it be most easie and safe, for a man, with the Psalmist to commune with his owne heart in silence; yet is it more behouefull to the common good, for which (both as men and Christians) we are ordained, that those thoughts, which our experience hath found comfortable and fruitfull to our selues, should (with neglect of all censures) be communicated to others. The concealement whereof (me thinkes) can proceed from no other ground, but either timorousnesse, or enuie. Which consideration hath induced me to clothe these naked thoughts in plaine and simple words, and to aduenture them into the light, after their fellowes: Consecrating them the rather to your name, for that (besides all other respects of dutie) they are part of those meditations,*

tions, which in my late peregrination with you, tooke me vp vnder the solitarie hilles of Ardenna, *wanting as then the opportunitie of other employment. I offer them to you not for that your selfe is not stored with choice of better; but as poore men vse to bring presents to the rich: If they may carrie acceptation from you, and bring profit vnto any soule, it shall abundantly satisfie mee, who should thinke it honour enough, if I might be vouchsafed to bring but one pinne towards the decking of the Spouse of Christ; whiles others, out of their abundance, adorne her with costly robes, and rich medals. I commend their successe to God, their patronage to you, their vse to the world. That God multiplie his rare fauours vpon you, and your worthy Ladie; and goe you on to fauour*

Your Worships humbly deuoted,

Ios. Hall.

MEDITATIONS
AND
VOWES.

1

GOod men are placed by God, as ſo many ſtarres in the lower firmament of the world. As they muſt imitate thoſe heauenly bodies, in their light and influence; ſo alſo in their motion: and therefore as the Planets haue a courſe proper to themſelues, againſt the ſway of the Heauen that carries them about; ſo muſt each good man haue a motion out of his owne iudgement, contrary to the cuſtomes and opinions of the vulgar; finiſhing his owne courſe with the leaſt ſhew of reſiſtance. I will neuer affect ſingularity, except it bee among thoſe that are vicious. It is better to doe, or thinke well alone, than to follow a multitude in euill.

2

What ſtrange variety of actions doth the eie of God ſee at once round about the compaſſe of the earth, and within it! Some building houſes; ſome deluing for metals; ſome marching in troups, or encamping one againſt another; ſome bargaining in the market; ſome trauelling on their way; ſome praying in their cloſets; others quaffing at the Tauerne; ſome rowing in the Gallies; others dallying in their chambers; and in ſhort, as many different actions as perſons: yet all haue one common intention of good to themſelues; true in ſome, but in the moſt, imaginary. The glorified Spirits haue but one vniforme worke, wherein they all ioyne; The praiſe of their Creator. This is one difference betwixt the Saints aboue, and below: They aboue are free both from buſineſſe, and diſtraction; theſe below are free (though not abſolutely) from diſtraction, not at all from buſineſſe. *Paul* could thinke of the cloke that he left at *Troas*; and of the ſhaping of his skins for his Tents: yet, thorow theſe he look't ſtill at heauen. This world is made for buſineſſe: my actions muſt vary according to occaſions: my end ſhall be but one, and the ſame now on earth, that it muſt be one day in heauen.

3

To ſee how the Martyrs of God died, and the life of their perſecutors, would make a man out of loue with life, and out of all feare of death. They were fleſh and bloud, as well as we; life was as ſweet to them, as to vs; their bodies were as ſenſible of paine as ours;

ours; wee goe to the ſame heauen with them. How comes it then, that they were ſo courragious in abiding ſuch torments in their death, as the very mention ſtrikes horror into any Reader, and we are ſo cowardly in encountering a faire and naturall death? if this valour had beene of themſelues, I would neuer haue looked after them in hope of imitation. Now, I know it was he for whom they ſuffered, and that ſuffered in them, which ſuſtained them. They were of themſelues as weake as I; and God can bee as ſtrong in me as hee was in them. O Lord, thou art not more vnable to giue me this grace; but I am more vnworthie to receiue it: and yet thou regardeſt not worthineſſe, but mercie. Giue mee their ſtrength, and what end thou wilt.

4

Our firſt age is all in hope. When wee are in the wombe, who knowes whether wee ſhall haue our right ſhape and proportion of body, being neither monſtrous nor deformed? When wee are borne, who knowes whether with the due features of a man, wee ſhall haue the faculties of reaſon and vnderſtanding? When yet our progreſſe in yeeres diſcouereth wit or follie; who knowes, whether with the power of reaſon wee ſhall haue the grace of faith to bee Chriſtians? and when wee begin to profeſſe well, whether it bee a temporarie, and ſeeming, or a true and ſauing faith? Our middle age is halfe in hope for the future, and halfe in proofe for that is paſt: Our old age is out of hope, and altogether in proofe. In our laſt times therefore we know, both what wee haue beene, and what to expect. It is good for youth to looke forward, and ſtill to propound the beſt things vnto it ſelfe; for an old man to looke backward, and to repent him of that wherein he hath failed, and to recollect himſelfe for the preſent: but in my middle age I will looke both backward and forward; comparing my hopes with my proofe; redeeming the time, ere it be all ſpent, that my recouerie may preuent my repentance. It is both a folly and miſerie to ſay, This I might haue done.

5

It is the wonderfull mercie of God, both to forgiue vs our debts to him in our ſinnes, and to make himſelfe a debtor to vs in his promiſes. So that now both waies the ſoule may be ſure; ſince hee neither calleth for thoſe debts which hee hath once forgiuen; nor withdraweth thoſe fauours, and that heauen which hee hath promiſed: but as hee is a merciſull creditor to forgiue, ſo is hee a true debtor to pay whatſoeuer hee hath vndertaken: whence it is come to paſſe, that the penitent ſinner owes nothing to God but loue and obedience, and God owes ſtill much and all to him: for he owes as much as he hath promiſed; and what he owes by vertue of his bleſſed promiſe, we may challenge. O infinite mercie! Hee that lent vs all that wee haue, and in whoſe debt-bookes wee runne hourely forward till the ſumme be endleſſe; yet owes vs more, and bids vs looke for payment. I cannot deſerue the leaſt fauour hee can giue; yet will I as confidently challenge the greateſt, as if I deſerued it. Promiſe indebteth no leſſe than loane or deſert.

6

It is no ſmall commendation to manage a little well. He is a good Waggoner that can turne in a narrow roome. To liue well in abundance, is the praiſe of the eſtate, not of the perſon. I will ſtudie more how to giue a good account of my little, than how to make it more?

7

Many Chriſtians doe greatly wrong themſelues with a dull and heauie kinde of ſullenneſſe; who not ſuffering themſelues to delight in any worldly thing, are thereupon oft-times ſo heartleſſe, that they delight in nothing. Theſe men, like to careleſſe gueſts, when they are inuited to an excellent banquet, loſe their dainties for want of a ſtomacke; and loſe their ſtomacke for want of exerciſe. A good conſcience keepes alwaies good cheere: hee cannot chuſe but fare well that hath it, vnleſſe hee loſe his appetite with

neglect

neglect and ſlothfulneſſe. It is a ſhame for vs Chriſtians, not to finde as much ioy in God, as worldlings doe in their forced meriments; and lewd wretches in the practice of their ſinnes.

8

A wiſe Chriſtian hath no enemies. Many hate and wrong him: but hee loues all men, and all pleaſure him. Thoſe that profeſſe loue to him, pleaſure him with the comfort of their ſocietie, and the mutuall reflection of friendſhip: thoſe that profeſſe hatred, make him more warie of his waies; ſhew him faults in himſelfe, which his friends would either not haue eſpied, or not cenſured; ſend him the more willingly to ſeeke fauour aboue; and as the worſt doe beſtead him, though againſt their wills; ſo hee againe doth voluntarily good to them. To doe euill for euill, as *Ioab* to *Abner*, is a ſinfull weakneſſe: To doe good for good, as *Aha ſuerus* to *Mordecai*, is but naturall iuſtice: To doe euill for good, as *Iudas* to Chriſt, is vnthankfulneſſe and villanie: Onely to doe good for euill, agrees with Chriſtian profeſſion. And what greater worke of friendſhip, than to doe good? If men will not be my friends in loue, I will perforce make them my friends in a good vſe of their hatred. I will be their friend, that are mine, and would not be.

9

All temporall things are troubleſome. For if wee haue good things, it is a trouble to forgoe them; and when wee ſee they muſt bee parted from, either wee wiſh they had not beene ſo good, or that wee neuer had enioyed them. Yea, it is more trouble to loſe them, than it was before ioy to poſſeſſe them. It contrarily, wee haue euill things, their very preſence is troubleſome; and ſtill we wiſh that they were good, or that we were disburdened of them. So good things are troubleſome in euent, euill things in their vſe. They in the future, theſe in preſent: they, becauſe they ſhall come to an end; theſe, becauſe they doe continue. Tell mee, thy wife, or thy childe lies dying, and now makes vp a louing and dutifull life, with a kinde and louing parture; whether hadſt thou rather for thy owne part, ſhee had beene ſo good, or worſe? would it haue coſt thee ſo many heartie ſighs and teares, if ſhee had beene peruerſe and diſobedient? yet if in her life time I put thee to this choice, thou thinkeſt it no choice at all, in ſuch inequalitie. It is more torment (ſaieſt thou) to liue one vnquiet moneth, than it is pleaſure to liue an age in loue. Or if thy life bee yet dearer: Thou haſt liued to gray haires, not haltened with care, but bred with late ſucceſſion of yeeres. Thy table was euer couered with varietie of diſhes. Thy backe ſoftly and richly clad: Thou neuer gaueſt deniall to either skinne or ſtomacke: Thou euer fauouredſt thy ſelfe; and health, thee. Now death is at thy threſhold, and vnpartially knocks at thy doore, doſt thou not wiſh thou hadſt liued with crufts, and beene clothed with rags? Wouldſt not thou haue giuen a better welcome to death, if hee had found thee, lying vpon a pallet of ſtraw, and ſupping of water-gruell; after many painefull nights, and many ſides changed in vaine? Yet this beggerly eſtate thou deteſteſt in health, and pitieſt in others, as truly miſerable. The ſumme is; A begger wiſheth hee might bee a Monarch while he liues; and the great Potentate wiſheth he had liued a begger when he comes to die: and, if beggerie bee to haue nothing, hee ſhall bee ſo in death, though he wiſhed it not. Nothing therefore but eternitie can make a man truly happy; as nothing can make perfect miſerie but eternitie: for as temporall good things afflict vs in their ending, ſo temporall ſorrowes afford vs ioy in the hope of their end. What folly is this in vs to ſeeke for our trouble, to neglect our happineſſe? I can bee but well; and this that I was well, ſhall one day bee grieuous. Nothing ſhall pleaſe mee, but that once I ſhall be happie for euer.

10

The eldeſt of our fore-fathers liued not ſo much as a day to God, to whom a thouſand yeeres is as no more; we liue but as an houre to the day of our fore-fathers: for if nine hundred and ſixtie were but their day, our foureſcore is but as the twelfth part of it: and

yet

yet of this our houre we liue ſcarce a minute to God. For, take away all that time that is conſumed in ſleeping, dreſſing, feeding, talking, ſporting; of that little time there can remaine not much more than nothing: yet the moſt ſeeke paſtimes to haſten it. Thoſe which ſeeke to mend the pace of Time, ſpurre a running horſe. I had more need to redeeme it with double care and labour, than to ſeeke how to ſell it for nothing.

11

Each day is a new life, and an abridgement of the whole. I will ſo liue, as if I counted euery day my firſt, and my laſt: as if I began to liue but then, and ſhould liue no more afterwards.

12

It was not in vaine, that the ancient founders of languages vſed the ſame word in many tongues, to ſignifie both Honour and Charge; meaning therein to teach vs the inſeparable connexion of theſe two. For there ſcarce euer was any charge without ſome opinion of honour: neither euer was there honour without a charge; which two as they are not without reaſon ioined together in name by humane inſtitution, ſo they are moſt wiſely coupled together by God in the diſpoſition of theſe worldly eſtates. Charge without Honour, to make it amends, would be too toileſome, and muſt needs diſcourage and ouer-lay a man. Honour without charge would bee too pleaſant, and therefore both would be too much ſought after, and muſt needs carrie away the minde in the enioying it. Now many dare not bee ambitious, becauſe of the burden; chuſing rather to liue obſcurely and ſecurely: And yet on the other ſide thoſe that are vnder it, are refreſhed in the Charge with the ſweetneſſe of Honour. Seeing they cannot bee ſeparated, it is not the worſt eſtate to want both. They whom thou enuieſt for Honour, perhaps enuie thee more for thy quietneſſe.

13

Hee that taketh his owne cares vpon himſelfe, loades himſelfe in vaine with an vneaſie burden. The feare of what may come, expectation of what will come, deſire of what will not come, and inabilitie of redreſſing all theſe, muſt needs breed him continuall torment. I will caſt my cares vpon God, hee hath bidden mee: they cannot hurt him; hee can redreſſe them.

14

Our infancie is full of folly; youth, of diſorder and toyle; age, of infirmitie. Each time hath his burden, and that which may iuſtly worke our wearineſſe: yet infancie longeth after youth; and youth, after more age: and he that is very old, as he is a childe for ſimplicitie, ſo he would be for yeeres. I account old age the beſt of three; partly, for that it hath paſſed thorow the folly and diſorder of the others; partly, for that the inconueniences of this are but bodily, with a bettered eſtate of the minde; and partly, for that it is neereſt to diſſolution. There is nothing more miſerable, than an old man that would bee young againe. It was an anſwer worthy the commendations, of *Petrarch*, and that which argued a minde truly philoſophicall of him, who when his friend bemoned his age appearing in his white temples, telling him he was ſorry to ſee him looke ſo old, replied: Nay, be ſorrie rather that euer I was young, to be a foole.

15

There is not the leaſt action or euent (what-euer the vaine Epicures haue imagined) which is not ouer-ruled, and diſpoſed by a prouidence: which is ſo farre from detracting ought from the maieſtie of God for that the things are ſmall, as that there can bee no greater honour to him, than to extend his prouidence and decree to them becauſe they are infinite. Neither doth this hold in naturall things onely, which are chained one to another by a regular order of ſucceſſion, but euen in thoſe things which fall out by caſualtie

casualtie and imprudence: whence that worthy Father, when as his speech digressed his intention to a confutation of the errors of the Manichees, could presently gheſſe, that in that vnpurposed turning of it, God intended the conuersion of some vnknowne Auditor; as the euent proued his coniecture true ere many daies. When ought falls out contrary to that I purposed, it shall content me, that God purposed it as it is falne out: so the thing hath attained his owne end, whiles it missed mine. I know what I would, but God knoweth what I should will. It is enough that his will is done, though mine be crossed.

16

It is the most thankleſſe office in the world, to be a mans Pandar vnto sinne. In other wrongs, one man is a Wolfe to another: but in this, a Deuill. And, though at the first this damnable seruice carry away reward, yet in conclusion, it is requited with hatred and curses. For, as the sicke man extremely distasted with a loathsome potion, hateth the very cruze wherein it was brought him; so doth the conscience, once soundly detesting sinne, loath the meanes that induced him to commit it. Contrarily, who withstands a man in his prosecution of a sin, while he doteth vpon it, beares away frownes, and heart-burnings for a time: but when the offending partie comes to himselfe, and right reason, he recompenseth his former dislike with so much more loue, and so many more thankes. The franticke man returned to his wits, thinkes him his best friend that bound him, and beat him most. I will doe my best to crosse any man in his sinnes: if I haue not thanks of him, yet of my conscience I shall.

17

God must be magnified in his very iudgements. He looks for praise, not onely for heauen, but for hell also. His iustice is himselfe, as well as his mercy. As heauen then is for the praise of his mercy; so hell for the glory of his iustice. We must therefore be so affected to iudgements as the author of them is, who delighteth not in bloud, as it makes his creature miserable, but as it makes his iustice glorious. Euery true Christian then must learne to sing that compound dittie of the Psalmist: *Of mercy and iudgement.* It shall not onely ioy me to see God gracious and bountifull in his mercies, and deliuerances of his owne; but also to see him terrible in vengeance to his enemies. It is no crueltie to reioyce in iustice. The foolish mercy of men is cruelty to God.

18

Rareneſſe causeth wonder, and more than that, incredulitie, in those things which in themselues are not more admirable, than the ordinary proceedings of Nature. If a blazing starre be seene in the sky, euery man goes forth to gaze; and spends, euery euening, some time in wondring at the beames of it. That any fowle should be bred of corrupted wood resolued into wormes: or that the Chameleon should euer change his colours, and liue by aire: that the Ostrich should digest Iron: that the Phœnix should burne her selfe to ashes, and from thence breed a successor; we wonder, and can scarce credit. Other things more vsuall, no lesse miraculous, we know and neglect. That there should be a bird, that knoweth, and noteth the houres of day and night, as certainly as any Astronomer by the course of Heauen, if we knew not, who would beleeue? Or that the Load-stone should by his secret vertue so draw iron to it selfe, as that a whole chaine of needles should all hang by insensible points at each other, onely by the influence that it sends downe from the first, if it were not ordinary, would seeme incredible. Who would beleeue when he sees a fowle mounted as high as his sight can descry it, that there were an engine to be framed, which could fetch it downe into his fist? Yea, to omit infinite examples, that a little despised creature should weaue nets out of her owne entrailes, and in her platformes of building should obserue as iust proportions as the best Geometrician, we should suspect for an vntruth, if we saw it not daily practised in our owne windowes. If the Sun should arise but once to the earth, I

doubt, euery man would be a Persian, and fall downe and worship it: whereas now it riseth and declineth without any regard. Extraordinarie euents each man can wonder at. The frequence of Gods best workes causeth neglect: not that they are euer the worse for commonnesse; but because we are soone cloyed with the same conceit, and haue contempt bred in vs through familiaritie. I will learne to note Gods power and wisdome, and to giue him praise of both, in his ordinarie workes: so those things which are but triuiall to the most ignorant, shall be wonders to me; and that not for nine daies, but for euer.

19

Those that affect to tell nouelties and wonders, fall into many absurdities, both in busie enquirie after matters impertinent, and in a light credulitie, to what-euer they heare; and in fictions of their owne, and additions of circumstances to make their reports the more admired. I haue noted these men, not so much wondered at for their strange stories, while they are telling, as derided afterwards, when the euent hath wrought their disproofe and shame. I will deale with rumors as graue men doe by strange fashions, take them vp when they are growne into common vse before: I may beleeue, but I will not relate them but vnder the name of my author; who shall either warrant me with defence, if it be true; or if false, beare my shame.

20

It was a wittie and true speech of that obscure *Heraclitus*, That all men awaking are in one common world, but when we sleepe, each man goes into a seuerall world by himselfe; which though it be but a world of fancies, yet is the true image of that little world which is in euery mans heart. For the imaginations of our sleepe, shew vs what our disposition is awaking. And as many in their dreames reueale those their secrets to others, which they would neuer haue done awake: so all may and doe disclose to themselues in their sleepe those secret inclinations, which after much searching, they could not haue found out waking. I doubt not therefore, but as God heretofore hath taught future things in dreames (which kinde of reuelation is now ceased) so still he teacheth the present estate of the heart this way. Some dreames are from our selues, vaine and idle, like our selues: Others are diuine, which teach vs good, or moue vs to good: and others deuillish, which sollicite vs to euill. Such answer commonly shall I giue to any temptation in the day, as I doe by night. I will not lightly passe ouer my very dreames. They shall teach me somewhat; so neither night nor day shall be spent vnprofitably: the night shall teach me what I am, the day what I should be.

21

Men make difference betwixt seruants, friends, and sonnes. Seruants, though neere vs in place, yet for their inferioritie, are not familiar. Friends, though by reason of their equalitie, and our loue, they are familiar; yet still we conceiue of them as others from our selues. But children we thinke of, affectionately, as the diuided peeces of our owne bodies. But all these are one to God: his seruants are his friends, his friends are his sons, his sons his seruants. Many claime kinred of God, and professe friendship to him, because these are priuileges without difficultie, and not without honour: all the triall is in seruice. The other are most in affection, and therefore secret, and so may be dissembled, this consisting in action, must needs shew it selfe to the eies of others. Yee are my friends, if ye doe whatsoeuer I command you: friendship with God is in seruice, and this seruice is in action. Many weare Gods cloth, that know not their master, that neuer did good chare in his seruice: so that God hath many retainers that weare his liuerie, for a countenance, neuer wait on him; whom he will neuer owne for seruants either by fauour, or wages; few seruants, and therefore few sons. It is great fauour in God, and great honour to me, that he will vouchsafe to make me the lowest drudge in his family; which place if I had not, and were a Monarch of men, I were accursed. I desire no

more

more but to ſerue; yet, Lord, thou giueſt me more, to be thy ſonne. I heare *Dauid* ſay, *Seemeth it a ſmall matter to you, to be the ſonne in law to a King?* What is it then, oh what is it, to bee the true adopted ſonne of the King of glory? Let me not now ſay as *Dauid* of *Saul*, but as *Sauls* grand-childe to *Dauid*; Oh, what is thy ſeruant, that thou ſhouldeſt looke vpon ſuch a dead dogge as I am?

22

I am a ſtranger here below, my home is aboue; yet I can thinke too well of theſe forraine vanities, and cannot thinke enough of my home. Surely, that is not ſo farre aboue my head, as my thoughts; neither doth ſo farre paſſe me in diſtance, as in comprehenſion: and yet I would not ſtand ſo much vpon conceiuing, if I could admire it enough: but my ſtraight heart is filled with a little wonder; and hath no roome for the greateſt part of glorie that remaineth. O God, what happineſſe haſt thou prepared for thy choſen? What a purchaſe was this, worthy of the bloud of ſuch a Sauiour? As yet I doe but looke towards it afarre off: but it is eaſie to ſee by the outſide, how goodly it is within: Although as thine houſe on earth; ſo that aboue hath more glorie within, than can be bewrayed by the outward appearance. The outer part of thy Tabernacle here below, is but an earthly and baſe ſubſtance; but within, it is furniſhed with a liuing, ſpirituall, and heauenly gueſt: ſo the outer heauens, though they bee as gold to all other materiall creatures; yet they are but droſſe to thee: yet how are euen the outmoſt walls of that houſe of thine, beautified with glorious lights, whereof euery one is a world for bigneſſe, and as an heauen for goodlineſſe! Oh teach me by this to long after, and wonder at the inner part, before thou letſt me come in to behold it.

23

Riches or beautie, or what-euer worldly good that hath beene, doth but grieue vs; that which is, doth not ſatisfie vs; that which ſhall be, is vncertaine. What folly is it to truſt to any of them?

24

Securitie makes worldlings merry: and therefore are they ſecure, becauſe they are ignorant. That is onely ſolid ioy, which ariſeth from a reſolution; when the heart hath caſt vp a full account of all cauſes of diſquietneſſe, and findeth the cauſes of his ioy more forcible: thereupon ſetling it ſelfe in a ſtaied courſe of reioicing. For the other, ſo ſoone as ſorrow makes it ſelfe to be ſeene, eſpecially in an vnexpected forme, is ſwallowed vp in deſpaire; whereas this can meet with no occurrence, which it hath not preuented in thought. Securitie and ignorance may ſcatter ſome refuſe morſels of ioy, ſawced with much bitterneſſe; or may be like ſome boaſting houſe-keeper, which keepeth open doores for one day with much cheere, and liues ſtaruedly all the yeere after. There is no good Ordinarie but in a good conſcience. I pitie that vnſound ioy in others, and will ſeeke for this ſound ioy in my ſelfe. I had rather weepe vpon a iuſt cauſe, than reioice vniuſtly.

25

As loue keepes the whole Law, ſo loue onely is the breaker of it; being the ground, as of all obedience, ſo of all ſinne; for whereas ſinne hath beene commonly accounted to haue two roots, Loue and Feare; it is plaine, that feare hath his originall from loue: for no man feares to loſe ought but what hee loues. Here is ſinne and righteouſneſſe brought both into a ſhort ſumme, depending both vpon one poore affection: It ſhall be my onely care therefore to beſtow my loue well, both for obiect, and meaſure. All that is good, I may loue, but in ſeuerall degrees; what is ſimply good, abſolutely; what is good by circumſtance, onely with limitation. There be theſe three things that I may loue without exception, God, my neighbour, my ſoule; yet ſo as each haue their due place: My body, goods, fame, &c. as ſeruants to the former. All other things I will either not care for, or hate.

26

One would not thinke, that pride and baſe-mindedneſſe ſhould ſo well agree; yea, that they loue ſo together, that they neuer goe aſunder. That enuie euer proceeds from a baſe minde, is granted of all: Now the proud man, as he faine would bee enuied of others, ſo he enuieth all men. His betters he enuies, becauſe he is not ſo good as they: he enuies his inferiours, becauſe he feares they ſhould proue as good as he: his equals, becauſe they are as good as he. So vnder bigge lookes, he beares a baſe minde, reſembling ſome Cardinals Mule, which to make vp the traine, beares a coſtly Port-mantle ſtuffed with traſh. On the contrary, who is more proud than the baſeſt? (the *Cynicke* tramples on *Platoes* pride, but with a worſe) eſpecially if he be but a little exalted; wherein wee ſee baſe men ſo much more haughtie, as they haue had leſſe before what they might be proud of. It is iuſt with God, as the proud man is baſe in himſelfe, ſo to make him baſely eſteemed in the eies of others; and at laſt to make him baſe without pride. I will contemne a proud man, becauſe he is baſe, and pitie him, becauſe he is proud.

27

Let me but haue time to my thoughts; but leiſure to thinke of Heauen, and grace to my leiſure; and I can be happy in ſpight of the world. Nothing, but God that giues it, can bereaue me of grace; and he will not; for his gifts are without repentance. Nothing but death can abridge me of time; and when I begin to want time to thinke of heauen, I ſhall haue eternall leiſure to enioy it. I ſhall be both waies happie, not from any vertue of apprehenſion in mee (which haue no peere in vnworthineſſe) but from the glorie of that I apprehend; wherein the act and obiect are from the author of happineſſe. He giues me this glorie; let me giue him the glorie of his gift. His glory is my happineſſe; let my glorie be his.

28

God beſtowes fauours vpon ſome in anger, as he ſtrikes otherſome in loue: (The Iſraelites had better haue wanted their Quailes, than to haue eaten them with ſuch ſawce.) And ſometimes at our inſtancie remouing a leſſer puniſhment, leaues a greater, though inſenſible, in the roome of it. I will not ſo much ſtriue againſt affliction, as diſpleaſure. Let me rather be afflicted in loue, than proſper without it.

29

It is ſtrange that we men hauing ſo continuall vſe of God, and being ſo perpetually beholding to him, ſhould be ſo ſtrange to him, and ſo little acquainted with him: ſince wee account it a peruerſe nature in any man, that being prouoked with many kinde offices, refuſes the familiaritie of a worthy friend, which doth ſtill ſeeke it, and hath deſerued it. Whence it comes, that we are ſo loth to thinke of our diſſolution and going to God: for naturally where we are not acquainted, we liſt not to hazard our welcome; chuſing rather to ſpend our money at a ſimple Inne, than to turne in for a free lodging to an vnknowne Oaſt, whom we haue onely heard of, neuer had friendſhip with; whereas to an entire friend, whoſe nature and welcome we know, and whom wee haue elſewhere familiarly conuerſed withal, we goe as boldly & willingly as to our home, knowing that no houre can be vnſeaſonable to ſuch a one: whiles on the other ſide we ſcrape acquaintance with the world, that neuer did vs good, euen after many repulſes. I will not liue with God, and in God, without his acquaintance, knowing it my happineſſe to haue ſuch a friend. I will not let one day paſſe without ſome act of renewing my familiaritie with him: not giuing ouer till I haue giuen him ſome teſtimonie of my loue to him, and ioy in him; and till he hath left behinde him ſome pledge of his continued fauour to me.

30

Men, for the moſt part, would neither die nor be old. When we ſee an aged man that hath

hath ouer-liued all the teeth of his gums, the haire of his head, the ſight of his eies, the taſte of his palate; we profeſſe, we would not liue till ſuch a comberſome age wherein we proue burdens to our deareſt friends, and our ſelues: yet if it be put to our choice what yeere we would die, we euer ſhift it off till the next; and want not excuſes for this prorogation, rather than faile, alleaging, we would liue to amend; when yet wee doe but adde more to the heape of our ſinnes by continuance. Nature hath nothing to plead for this folly, but that life is ſweet: wherein wee giue occaſion of renewing that ancient checke, or one not vnlike to it, whereby that primitiue viſion taxed the timorouſneſſe of the ſhrinking Confeſſors; Yee would neither liue to bee old, nor die ere your age: what ſhould I doe with you? The Chriſtian muſt not thinke it enough to endure the thought of death with patience, when it is obtruded vpon him by neceſſitie; but muſt voluntarily call it into his minde with ioy; not onely abiding it ſhould come, but wiſhing that it might come. I will not leaue till I can reſolue, if I might die to day, not to liue till to morrow.

31

As a true friend is the ſweeteſt contentment in the world: ſo in his qualities hee well reſembleth hony, the ſweeteſt of all liquors. Nothing is more ſweet to the taſte, nothing more ſharpe and cleanſing, when it meets with an exulcerate ſore. For my ſelfe, I know I muſt haue faults; and therefore I care not for that friend, that I ſhall neuer ſmart by. For my friends, I know they cannot be faultleſſe; and therefore as they ſhall finde mee ſweet in their praiſes and encouragements, ſo ſharpe alſo in their cenſure. Either let them abide me no friend to their faults, or no friend to themſelues.

32

In all other things, we are lead by profit; but in the maine matter of all, we ſhew our ſelues vtterly vnthriftie; and whiles we are wiſe in making good markets in theſe baſe commodities, we ſhew our ſelues fooliſh in the great match of our ſoules. God and the world come both to one ſhop, and make proffers for our ſoules. The world, like a franke Chapman, ſayes, All theſe will I giue thee, ſhewing vs his bagges, and promotions, and thruſting them into our hands. God offers a crowne of glory, which yet he tels vs we muſt giue him day to performe, and haue nothing in preſent, but our hope and ſome ſmall earneſt of the bargaine. Though we know there is no compariſon betwixt theſe two in value, finding theſe earthly things vaine and vnable to giue any contentment, and thoſe other of inualuable worth and benefit: yet wee had rather take theſe in hand, than truſt God on his word for the future; while yet in the ſame kinde we chuſe rather to take ſome rich Lordſhips in reuerſion, after the long expectation of three liues expired, than a preſent ſumme much vnder foot: As contrarily, when God and the world are ſellers, and we come to the Mart, the world offers fine painted wares, but will not part with them vnder the price of our torment: God proclaimes; Come yee that want, buy for nought. Now we thriftie men, that trie all ſhops for the cheapeſt pennieworth, refuſe God, proffering his precious commodities for nothing; and pay an hard price for that which is worſe than nothing, painfull. Surely, wee are wiſe for any thing but our ſoules: and not ſo wiſe for the body, as fooliſh for them. O Lord, thy payment is ſure, and who knowes how preſent? Take the ſoule that thou haſt both made and bought: and let me rather giue my life for thy fauour, than take the offers of the world for nothing.

33

There was neuer age that more bragged of knowledge, and yet neuer any that had leſſe ſoundneſſe. He that knowes not God, knoweth nothing; and hee that loues not God, knowes him not: for hee is ſo ſweet, and infinitely full of delight, that who-euer knowes him, cannot chuſe but affect him. The little loue of God then argues the great ignorance euen of thoſe that profeſſe knowledge. I will not ſuffer my affections to run

before my knowledge: for then I ſhall loue faſhionably onely, becauſe I heare God is worthy of loue; and ſo be ſubiect to relapſes: but I will euer lay knowledge as the ground of my loue. So, as I grow in diuine knowledge, I ſhall ſtill profit in an heauenly zeale.

34

Thoſe that trauell in long pilgrimages to the holy Land, what a number of wearie paſes they meaſure? what a number of hard lodgings, and knowne dangers they paſſe? and at laſt when they are come within view of their iournies end, what a large tribute pay they at the *Piſan* Caſtle to the Turkes? And when they are come thither, what ſee they but the bare Sepulcher wherein their Sauiour lay? and the earth that he trode vpon, to the increaſe of a carnall deuotion? What labour ſhould I willingly vndertake in my iourney to the true Land of promiſe, the celeſtiall Ieruſalem, where I ſhall ſee and enioy my Sauiour himſelfe? What tribute of paine or death ſhould I refuſe to pay for my entrance, not into his Sepulcher, but his Palace of glory? and that not to looke vpon, but to poſſeſſe it?

35

Thoſe that are all in exhortation, no whit in doctrine, are like to them that ſnuffe the candle, but powre not in oile. Againe, thoſe that are all in doctrine, nothing in exhortation, drowne the wike in oile, but light it not; making it fit for vſe, if it had fire put to it; but as it is, rather capable of good, than profitable in preſent. Doctrine, without exhortation, makes men all braine, no heart. Exhortation, without doctrine, makes the heart full, leaues the braine empty. Both together make a man: One makes a man wiſe; the other good. One ſerues that we may know our dutie; the other, that we may performe it. I will labour in both: but I know not in whether more. Men cannot practiſe, vnleſſe they know; and they know in vaine, if they practiſe not.

36

There be two things in euery good worke; honour and profit. The latter God beſtowes vpon vs, the former he keepes to himſelfe. The profit of our works redoundeth not to God. My weldoing extendeth not to thee. The honour of our worke may not be allowed vs. My glorie I will not giue to another. I will not abridge God of his part, that he may not bereaue me of mine.

37

The proud man hath no God; the enuious man hath no neighbour; the angry man hath not himſelfe. What can that man haue that wants himſelfe? What is a man better, if he haue himſelfe, and want all others? What is he the neerer, if hee haue himſelfe, and others, and yet want God? What good is it then to be a man, if he be either, wrathfull, proud, or enuious?

38

Man that was once the ſoueraigne Lord of all creatures, whom they ſeruiceably attended at all times, is now ſent to the very baſeſt of all creatures to learne good qualities, Goe to the Piſmire, &c. and ſee, the moſt contemptible creatures prefer'd before him: The Aſſe knoweth his owner; wherein we, like the miſerable heire of ſome great Peere, whoſe houſe is decaied through the treaſon of our progenitors, heare and ſee what Honours and Lord-ſhips wee ſhould haue had; but now finde our ſelues below many of the vulgar: we haue not ſo much cauſe of exaltation, that wee are men, and not beaſts; as we haue of humiliation, in thinking how much we were once better than we are, and that now in many duties we are men inferiour to beaſts: ſo as thoſe whom we contemne, if they had our reaſon, might more iuſtly contemne vs; and as they are, may teach vs by their examples, and doe condemne vs by their practice.

39

The idle man is the Deuils cuſhion, on which hee taketh his free eaſe: who as hee is vncapable

vncapable of any good, ſo he is fitly diſpoſed for all euill motions. The ſtanding water ſoone ſtinketh; whereas the current euer keepes cleere and cleanly: conueying downe all noiſome matter that might infect it, by the force of his ſtreame. If I doe but little good to others by my endeuours, yet this is great good to me, that by my labour I keepe my ſelfe from hurt.

40

There can be no neerer coniunction in nature, than is betwixt the body and the ſoule: yet theſe two are of ſo contrarie diſpoſition, that as it falls out in an ill-matched man and wife, thoſe ſeruants which the one likes beſt, are moſt diſpraiſed of the other; ſo here, one ſtill takes part againſt the other in their choice: what benefits the one, is the hurt of the other. The glutting of the body pines the ſoule; and the ſoule thriues beſt when the body is pinched. Who can wonder, that there is ſuch faction amongſt others, that ſees ſo much in his very ſelfe? True wiſdome is to take, not with the ſtronger, as the faſhion of the world is, but with the better: following herein, not vſurped power, but iuſtice. It is not hard to diſcerne, whoſe the right is; whether the ſeruant ſhould rule or the miſtreſſe. I will labour to make and keepe the peace, by giuing each part his owne indifferently: but if more bee affected with an ambitious contention, I will rather beat *Hagar* out of dores, than ſhe ſhall ouer-rule her miſtreſſe.

41

I ſee Iron firſt heated red hot in the fire, and after beaten and hardened with cold water. Thus will I deale with an offending friend: firſt heat him with deſerued praiſe of his vertue, and then beat vpon him with reprehenſion: ſo good nurſes, when their children are fallen, firſt take them vp and ſpeake them faire, chide them afterwards: Gentle ſpeech is a good preparatiue for rigor. He ſhall ſee that I loue him, by my approbation; and that I loue not his faults, by my reproofe. If he loue himſelfe, he will loue thoſe that miſlike his vices; & if he loue not himſelfe, it matters not whether he loue me.

42

The liker we are to God, which is the beſt and onely good, the better and happier we muſt needs be. All ſinnes make vs vnlike him, as being contrary to his perfect holineſſe; but ſome ſhew more direct contrarietie: ſuch is enuie. For whereas God bringeth good out of euill; the enuious man fetcheth euill out of good; wherein alſo his ſinne proues a kinde of puniſhment: for whereas to good men euen euill things worke together to their good; contrarily, to the enuious, good things worke together to their euill. The euill, in any man, though neuer ſo proſperous, I will not enuie, but pittie: The good graces I will not repine at, but holily emulate; reioicing that they are ſo good, but grieuing that I am no better.

43

The couetous man is like a Spider, as in this that he doth nothing but lay his nets to catch euery Flie, gaping onely for a bootie of gaine; ſo yet more, in that whiles hee makes nets for theſe Flies, he conſumeth his owne bowels: ſo that which is his life is his death. If there be any creature miſerable, it is he; and yet hee is leaſt to be pitied, becauſe he makes himſelfe miſerable; ſuch as he is I will acount him; and will therefore ſweepe downe his webs and hate his poyſon.

44

In heauen there is all life, and no dying: in hell is all death, and no life. In earth there is both liuing and dying; which, as it is betwixt both, ſo it prepares for both. So that he which here below dies to ſinne, doth after liue in heauen; and contrarily, hee that liues in ſinne vpon earth, dies in hell afterwards. What if I haue no part of ioy here below, but ſtill ſucceſſion of afflictions? The wicked haue no part in heauen, and yet they

they enioy the earth with pleasure: I would not change portions with them. I reioyce, that seeing I cannot haue both, yet I haue the better. O Lord, let me passe both my deaths here vpon earth. I care not how I liue or die, so I may haue nothing but life to looke for in another world.

45

The conceit of proprietie hardens a man against many inconueniences, and addeth much to our pleasure. The mother abides many vnquiet nights, many painfull throes, and vnpleasant sauours of her childe, vpon this thought, It is my owne. The indulgent father magnifies that in his owne sonne, which he would scarce like in a stranger. The want of this to God-ward, makes vs so subiect to discontentment, and cooleth our delight in him, because we thinke of him aloofe, as one in whom we are not interessed. If we could thinke, It is my God that cheereth me with his presence, and blessings, while I prosper; that afflicteth me in loue, when I am dejected; my Sauiour is at Gods right hand; my Angels stand in his presence, it could not bee but Gods fauour would bee sweeter, his chastisements more easie, his benefits more effectuall. I am not my owne, while God is not mine: and while he is mine, since I doe possesse him, I will enioy him.

46

Nature is of her owne inclination froward, importunately longing after that which is denied her; and scornfull of what she may haue. If it were appointed that we should liue alwaies vpon earth, how extremely would we exclaime of wearinesse, and wish rather that we were not? Now it is appointed wee shall liue here but a while, and then giue roome to our successors, each one affects a kinde of eternitie vpon earth. I will labour to tame this peeuish and sullen humour of nature, and will like that best that must be.

47

All true earthly pleasure forsooke man, when he forsooke his Creator; what honest and holy delight he tooke before in the dutifull seruices of the obsequious creatures; in the contemplation of that admirable varietie, and strangenesse of their properties; in seeing their sweet accordance with each other, and all with himselfe? Now most of our pleasure is, to set one creature together by the eares with another, sporting our selues onely with that deformitie, which was bred through our owne fault: yea, there haue beene, that haue delighted to see one man spill anothers bloud vpon the sand, and haue shouted for ioy at the sight of that slaughter, which hath fallen out vpon no other quarrell, but the pleasure of the beholders: I doubt not but as wee solace our selues in the discord of the inferiour creatures, so the euill spirits sport themselues in our dissentions. There are better qualities of the creature, which we passe ouer without pleasure. In recreations, I will chuse those which are of best example, and best vse; seeking those by which I may not onely be the merrier, but the better.

48

There is no want for which a man may not finde a remedie in himselfe. Doe I want riches? He that desires but little, cannot want much. Doe I want friends? If I loue God enough, and my selfe but enough, it matters not. Doe I want health? If I want it but a little, and recouer, I shall esteeme it the more, because I wanted. If I be long sicke, and vnrecouerably, I shall be the fitter and willinger to die; and my paine is so much lesse sharpe, by how much more it lingreth. Doe I want maintenance? A little, and course, will content nature. Let my minde be no more ambitious, than my backe and belly, I can hardly complaine of too little. Doe I want sleepe? I am going whither there is no vse of sleepe: where all rest, and sleepe not. Doe I want children? Many that haue them, wish they wanted: It is better to be childlesse, than crossed with their miscariage. Doe I want learning? He hath none, that saith he hath enough. The next way to get more, is to finde thou wantest. There is remedy for all wants, in our selues, sauing onely for

want

want of grace: and that, a man cannot ſo much as ſee and complaine that he wants, but from aboue.

49

Euery vertuous action (like the Sunne eclipſed) hath a double ſhadow; according to the diuers aſpects of the beholders: one of glory, the other of enuy. Glory followes vpon good deſerts; Enuy vpon glory. He that is enuied, may thinke himſelfe well: for he that enuies him, thinkes him more than well: I know no vice in another, whereof a man may make ſo good and comfortable vſe to himſelfe. There would be no ſhadow, if there were no light.

50

In medling with the faults of friends, I haue obſerued many wrongfull courſes; what for feare, or ſelfe-loue, or indiſcretion. Some I haue ſeene, like vnmercifull and couetous Chirurgians, keepe the wound raw, (which they might haue ſeaſonably remedied) for their owne gaine. Others, that haue laid healing plaiſters to skin it aloft, when there hath beene more need of Corroſiues to eat out the dead fleſh within. Others, that haue galled and drawne, when there hath beene nothing but ſolid fleſh, that hath wanted onely filling vp. Others, that haue healed the ſore, but left an vnſightly ſcarre of diſcredit behinde them. He that would doe good this way, muſt haue Fidelitie, Courage, Diſcretion, Patience. Fidelitie, not to beare with; Courage, to reproue them; Diſcretion, to reproue them well; Patience, to abide the leiſure of amendment; making much of good beginnings, and putting vp many repulſes, bearing with many weakneſſes; ſtill hoping, ſtill ſolliciting; as knowing that thoſe who haue beene long vſed to fetters, cannot but halt a while, when they are taken off.

51

God hath made all the World, and yet what a little part of it is his? Diuide the World into foure parts: but one, and the leaſt containeth all that is worthy the name of Chriſtendome: the reſt ouer-whelmed with Turciſme, and Paganiſme: and of this leaſt part, the greater halfe yet holding aright concerning God and their Sauiour in ſome common principles, ouerthrow the truth in their concluſions; and ſo leaue the leſſer part of the leaſt part for God. Yet lower: of thoſe that hold aright concerning Chriſt, how few are there, that doe otherwiſe than faſhionably profeſſe him? And of thoſe that do ſeriouſly profeſſe him, how few are there that in their liues deny him not, liuing vnworthy of ſo glorious a calling? Wherein I doe not pittie God, who will haue glory euen of thoſe that are not his: I pitie miſerable men, that doe reiect their Creator and Redeemer, and themſelues in him. And I enuy Satan, that he ruleth ſo large. Since God hath ſo few, I will be more thankfull that he hath vouchſafed me one of his; and be the more zealous of glorifying him, becauſe we haue but a few fellowes.

52

As thoſe that haue taſted of ſome delicate diſh, finde other plaine diſhes but vnpleaſant; ſo it fareth with thoſe which haue once taſted of heauenly things, they cannot but contemne the beſt worldly pleaſures. As therefore ſome dainty gueſt knowing there is ſo pleaſant fare to come; I will reſerue my appetite for it, and not ſuffer my ſelfe cloied with the courſe diet of the world.

53

I finde many places where God hath vſed the hand of good Angels for the puniſhment of the wicked; but neuer could yet finde one, wherein he emploied an euill Angell in any direct good to his children. Indirect I finde many, if not all, through the power of him that brings light out of darkneſſe, and turnes their euill to our good: In this choice God would and muſt be imitated. From an euill ſpirit I dare not receiue ought, if

if neuer ſo good; I will receiue as little as I may from a wicked man. If he were as perfectly euill as the other, I durſt receiue nothing; I had rather hunger, than wilfully dip my hand in a wicked mans diſh.

54

Wee are ready to condemne others, for that which is as eminently faulty in our ſelues. If one blinde man ruſh vpon another in the way; either complaines of others blindneſſe, neither of his owne. I haue heard thoſe which haue had moſt corrupt lungs, complaine of the vnſauoury breath of others. The reaſon is, becauſe the minde caſteth altogether outward, and reflecteth not into it ſelfe. Yet it is more ſhamefull to be either ignorant of, or fauourable to our owne imperfections. I will cenſure others vices fearefully, my owne confidently, becauſe I know them; and thoſe I know not, I will ſuſpect.

55

He is a very humble man, that thinkes not himſelfe better than ſome others, and he is very meane, whom ſome others doe not account better than themſelues: ſo that Veſſell that ſeemed very ſmall vpon the Maine, ſeemes a tall ſhip vpon the Thames. As there are many better for eſtate than my ſelfe, ſo there are ſome worſe; and if I were yet worſe, yet would there be ſome lower: and if I were ſo low, that I accounted my ſelfe the worſt of all, yet ſome would account themſelues in worſe caſe. A mans opinion is in others, his being is in himſelfe. Let me know my ſelfe, let others gueſſe at me. Let others either enuy or pitie me, I care not, ſo long as I enioy my ſelfe.

56

He can neuer wonder enough at Gods workmanſhip, that knowes not the frame of the world: for he can neuer elſe conceiue of the hugeneſſe, and ſtrange proportion of the creature. And he that knowes this, can neuer wonder more at any thing elſe. I will learne to know, that I may admire; and by that little I know, I will more wonder at that I know not.

57

There is nothing below but toyling, grieuing, wiſhing, hoping, fearing; and wearineſſe in all theſe. What fooles are we to be beſotted with the loue of our owne trouble, and to hate our libertie and reſt? The loue of miſery, is much worſe than miſerie it ſelfe. We muſt firſt pray, that God would make vs wiſe, before we can wiſh he would make vs happy.

58

If a man referre all things to himſelfe, nothing ſeemes enough: If all things to God, any meaſure will content him of earthly things; but in grace he is inſatiable. Worldlings ſerue themſelues altogether in God, making Religion but to ſerue their turnes, as a colour of their ambition, and couetouſneſſe. The Chriſtian ſeekes God onely in ſeeking himſelfe, vſing all other things but as ſubordinately to him; not caring whether himſelfe win or loſe, ſo that God may win glory in both. I will not ſuffer mine eies and minde to be bounded with theſe viſible things; but ſtill looke through theſe matters, at God which is the vtmoſt ſcope of them: accounting them onely as a throughfare to paſſe by, not as an habitation to reſt in.

59

He is wealthy enough, that wanteth not. He is great enough, that is his owne maſter. Hee is happy enough, that liues to die well. Other things I will not care for; nor too much for theſe, ſaue onely for the laſt, which alone can admit of no immoderation.

60

A man of extraordinary parts, makes himſelfe by ſtrange and ſingular behauiour, more admired; which if a man of but common facultie doe imitate, he makes himſelfe ridiculous: for that which is conſtrued as naturall to the one, is deſcried to be affected in the other. And there is nothing forced by affectation can be comely. I will euer ſtriue to goe in the common road: ſo while I am not notable, I ſhall not be notorious.

61

Gold is the beſt metall, and for the puritie not ſubieſt to ruſt, as all others; and yet the beſt Gold hath ſome droſſe. I eſteeme not that man that hath no faults: I like him well that hath but a few, and thoſe not great.

62

Many a man marres a good eſtate, for want of skill to proportion his carriage anſwerably to his ability. A little ſaile to a large veſſell, rids no way, though the wind be faire. A large ſaile to a little Barke drownes it. A top-ſaile to a ſhip of meane burthen in a rough weather, is dangerous. A low ſaile in an eaſie gale, yeelds little aduantage. This diſproportion cauſeth ſome to liue miſerably in a good eſtate: and ſome to make a good eſtate miſerable. I will firſt know what I may doe for ſafetie, and then I will try what I can doe for ſpeed.

63

The rich man hath many friends; although in truth riches haue them, and not the man. As the Aſſe that carried the Egyptian Goddeſſe, had many bowed knees, yet not to the beaſt, but to the burthen. For, ſeparate the riches from the perſon, and thou ſhalt ſee friendſhip leaue the man, and follow that which was euer her obiect: while he may command, and can either giue, or controll, he hath attendance, & proffer of loue at all hands; but which of theſe dares acknowledge him, when hee is going to priſon for debt? Then theſe Waſpes, that made ſuch muſicke about this Gally-pot, ſhew plainly, that they came onely for the honey that was in it. This is the miſery of the wealthy, that they cannot know their friends: whereas thoſe that loue the poore man, loue him for himſelfe. He that would chuſe a true friend, muſt ſearch out one that is neither couetous nor ambitious; for ſuch a one loues but himſelfe in thee. And if it be rare to finde any not infected with theſe qualities, the beſt is to entertaine all, and truſt few.

64

That which the French Prouerbe hath of ſickneſſes, is true of all euils: That they come on horſebacke, and goe away on foot. We haue oft ſeene a ſudden fall, or one meales ſurfeit hath ſtucke by many to their graues; whereas pleaſures come like Oxen, ſlow and heauily, and goe away like Poſt-horſes, vpon the ſpur. Sorrowes, becauſe they are lingring gueſts, I will entertaine but moderately; knowing, that the more they are made of, the longer they will continue: and for pleaſures, becauſe they ſtay not, and doe but call to drinke at my doore; I will vſe them as paſſengers, with ſlight reſpect. He is his owne beſt friend, that makes leaſt of both of them.

65

It is indeed more commendable to giue good example, than to take it: yet imitation, how-euer in ciuill matters it be condemned of ſeruilitie, in Chriſtian practice hath his due praiſe; and though it be more naturall for beginners at their firſt imitation, that cannot ſwim without bladders; yet the beſt proficient ſhall ſee euer ſome higher ſteps of thoſe that haue gone to heauen before him, worthy of his tracing: wherin much caution muſt be had, that we follow good men, and in good: Good men, for if we propound imperfect patterns to our ſelues, we ſhall be conſtrained firſt to vnlearne thoſe

ill

ill habit we haue got by their imitation, before we can be capable of good: so besides the losse of labour, we are further off from our end. In good; for that a man should be so wedded to any mans person, that he can make no separation from his infirmities, is both absurdly seruile, and vnchristian. He therefore that would follow well, must know to distinguish well, betwixt good men, and euill; betwixt good men and better; betwixt good qualities and infirmities. Why hath God giuen me education not in a Desart alone, but in the company of good and vertuous men, but that by the sight of their good carriage, I should better my owne? Why should we haue interest in the vices of men, and not in their vertues? And although precepts be surer, yet a good mans action is according to precept; yea, is a precept it selfe. The Psalmist compares the Law of God to a Lanterne; good example beares it. It is safe following him that carries the light. If he walke without the light, he shall walke without me.

66

As there is one common end to all good men, saluation; and one author of it, Christ: so there is but one way to it, doing well, and suffering euill. Doing well (me thinks) is like the Zodiacke in the heauen, the hie-way of the Sunne, thorow which it daily passeth: Suffering euill, is like the Eclipticke line that goes thorow the middest of it. The rule of doing well, the Law of God, is vniforme and eternall; and the copies of suffering euill in all times agree with the originall. No man can either do well, or suffer ill without an example. Are we sawne in peeces? so was *Esay*. Are we beheaded? so *Iohn Baptist*. Crucified? so *Peter*. Throwne to wilde beasts? so *Daniel*. Into the furnace? so the three children. Stoned? so *Steuen*. Banished? so the beloued Disciple. Burnt? so millions of Martyrs. Defamed and slandered? what good man euer was not? It were easie to be endlesse both in torments and sufferers: whereof each hath begun to other, all to vs. I may not hope to speed better than the best Christians; I cannot feare to fare worse. It is no matter which way I goe, so I come to heauen.

67

There is nothing beside life of this nature, that it is diminished by addition. Euery moment we liue longer than other, and each moment that we liue longer, is so much taken out of our life. It increaseth and diminisheth onely by minutes, and therefore is not perceiued: the shorter steps it taketh, the more slily it passeth. Time shall not so steale vpon me, that I shall not discerne it, and catch it by the fore-lockes; nor so steale from me, that it shall carry with it no witnesse of his passage in my proficiency.

68

The prodigall man, while he spendeth, is magnified: when he is spent, is pitied: and that is all his recompence for his lauisht Patrimonie. The couetous man is grudged while he liues, and his death is reioyced at: for when he ends, his riches begin to bee goods. He that wisely keepes the meane betweene both, liueth well, and heares well; neither repined at by the needy, nor pitied by greater men. I would so manage these worldly commodities, as accounting them mine to dispose, others to partake of.

69

A good name (if any earthly thing) is worth seeking, worth striuing for; yet to affect a bare name, when we deserue either ill or nothing, is but a proud hypocrisie: and to be puffed vp with the wrongfull estimation of others mistaking our worth, is an idle and ridiculous pride. Thou art well spoken of vpon no desert: what then? Thou hast deceiued thy neighbours, they one another, and all of them haue deceiued thee: for thou madest them thinke of thee otherwise than thou art; and they haue made thee thinke of thy selfe as thou art accounted: the deceit came from thee, the shame will end in thee. I will account no wrong greater, than for a man to esteeme and report me aboue that I am:

I am: not reioicing in that I am well thought of, but in that I am such as I am esteemed.

70

It was a speech worthy the commendation, and frequent remembrance of so diuine a Bishop as *Augustine*, which is reported of an aged Father in his time; who when his friends comforted him on his sicke bed, and told him, they hoped hee should recouer, answered: If I shall not die at all, well; but if euer, why not now? Surely it is folly, what we must doe, to doe vnwillingly. I will neuer thinke my soule in a good case, so long as I am loth to thinke of dying; and will make this my comfort: Not, I shall yet liue longer, but, I shall yet doe more good.

71

Excesses are neuer alone. Commonly those that haue excellent parts, haue some extremely vicious qualities: great wits haue great errours; and great estates haue great cares: whereas mediocritie of gifts or of estate, hath vsually but easie inconueniences: else the excellent would not know themselues, and the meane would bee too much dejected. Now those whom we admire for their faculties, we pittie for their infirmities; and those which finde themselues but of the ordinarie pitch, ioy that as their vertues, so their vices are not eminent. So the highest haue a blemished glory, and the meane are contentedly secure. I will magnifie the highest, but affect the meane.

72

The body is the case, or sheath of the minde: yet as naturally it hideth it; so it doth also many times discouer it. For although the forehead, eyes, and frame of the countenance doe sometime belie the disposition of the heart; yet most commonly they giue true generall verdicts. An angry mans browes are bent together, and his eies sparkle with rage, which when he is well pleased, looke smooth and cheerefully. Enuie hath one looke; desire another; sorrow yet another; contentment, a fourth, different from all the rest. To shew no passion, is too Stoicall; to shew all, is impotent; to shew other than we feele, hypocriticall. The face and gesture doe but write, and make commentaries vpon the heart. I will first endeuour so to frame and order that, as not to entertaine any passion, but what I need not care to haue laid open to the world: and therefore will first see that the Text be good; then that the glosse bee true; and lastly, that it be sparing. To what end hath God so walled-in the heart, if I should let euery mans eies into it by my countenance?

73

There is no publike action which the world is not ready to scan; there is no action so priuate, which the euill spirits are not witnesses of; I will endeuour to liue, as knowing that I am euer in the eies of mine enemies.

74

When we our selues, and all other vices are old, then couetousnesse alone is young, and at his best age. This vice loues to dwell in an old ruinous cotage: yet that age can haue no such honest colour for niggardlinesse and insatiable desire. A young man might plead the vncertaintie of his estate, and doubt of his future need: but an old man sees his set period before him. Since this humour is so necessarily annexed to this age, I will turne it the right way, and nourish it in my selfe. The older I grow, the more couetous I will be; but of the riches, not of the world I am leauing, but of the world I am entring into. It is good coueting what I may haue, and cannot leaue behinde mee.

75

There is a mutuall hatred betwixt a Christian, and the world: for on the one side, the loue of the world is enmitie with God; and Gods children cannot but take their Fa-

thers part. On the other, The world hates you, becauſe it hated me firſt. But the hatred of the good man to the wicked is not ſo extreme, as that wherewith hee is hated. For the Chriſtian hates euer with commiſeration and loue of that good he ſees in the worſt; knowing that the eſſence of the very Deuils is good, and that the lewdeſt man hath ſome excellent parts of nature, or common graces of the Spirit of God, which he warily ſingleth out in his affection. But the wicked man hates him for goodneſſe, and therefore findes nothing in himſelfe to moderate his deteſtation. There can be no better muſicke in my eare than the diſcord of the wicked. If he like me, I am afraid he ſpies ſome qualitie in me, like to his owne. If he ſaw nothing but goodneſſe, hee could not loue me, and be bad himſelfe. It was a iuſt doubt of *Phocion*, who when the people praiſed him, aſked, What euill haue I done? I will ſtriue to deſerue euill of none: but not deſerning ill, it ſhall not grieue me to heare ill of thoſe that are euill. I know no greater argument of goodneſſe, than the hatred of a wicked man.

76

A man that comes hungry to his meale, feeds heartily on the meat ſet before him, not regarding the metall, or forme of the platter, wherein it is ſerued; who afterwards when his ſtomacke is ſatisfied, begins to play with the diſh, or to reade ſentences on his trencher. Thoſe auditors which can finde nothing to doe, but note elegant words and phraſes, or rhetoricall colours, or perhaps an ill grace of geſture in a pithie and materiall ſpeech, argue themſelues full ere they came to the feaſt: and therefore goe away with a little pleaſure, no profit. In hearing others, my onely intention ſhall be to feed my minde with ſolid matter: if my eare can get ought by the way, I will not grudge it, but I will not intend it.

77

The ioy of a Chriſtian in theſe worldly things is limited, and euer awed with feare of exceſſe, but recompenced abundantly with his ſpirituall mirth: whereas the worldling giues the reines to his minde, and powres himſelfe out into pleaſure, fearing onely that he ſhall not ioy enough. He that is but halfe a Chriſtian, liues but miſerably; for he neither enioyeth God, nor the world. Not God, becauſe he hath not grace enough to make him his owne: Not the world, becauſe hee hath ſome taſte of grace; enough to ſhew him the vanitie and ſinne of his pleaſures. So the ſound Chriſtian hath his heauen aboue, the worldling here below, the vnſetled Chriſtian no where.

78

Good deeds are very fruitfull; and not ſo much of their nature, as of Gods bleſſing, multipliable. We thinke ten in the hundred extreme and biting vſurie; God giues vs more than an hundred for ten; yea, aboue the increaſe of the gaine which wee commend moſt for multiplication. For out of one good action of ours, God produceth a thouſand; the harueſt whereof is perpetuall: Euen the faithfull actions of the old Patriarchs, the conſtant ſufferings of ancient Martyrs liue ſtill, and doe good to all ſucceſſions of ages by their example. For publike actions of vertue, beſides that they are preſently comfortable to the doer, are alſo exemplary to others: and as they are more beneficiall to others, ſo are more crowned in vs. If good deeds were vtterly barren and incommodious, I would ſeeke after them for the conſcience of their owne goodneſſe: how much more ſhall I now be incouraged to performe them, for that they are ſo profitable both to my ſelfe, and to others, and to me in others? My principall care ſhall be, that while my ſoule liues in glory in heauen, my good actions may liue vpon earth; and that they may be put into the banke and multiply, while my body lies in the graue and conſumeth.

79

A Chriſtian for the ſweet fruit hee beares to God and men, is compared to the nobleſt of all plants, the Vine. Now as the moſt generous Vine, if it be not pruned, runs

out

out into many ſuperfluous ſtems, and growes at laſt weake and fruitleſſe: ſo doth the beſt man, if he be cut ſhort of his deſires, and pruned with afflictions. If it bee painfull to bleed, it is worſe to wither. Let me be pruned that I may grow, rather than cut vp to burne.

80

Thoſe, that doe but ſuperficially taſte of diuine knowledge, finde little ſweetneſſe in it; and are ready for the vnpleaſant relliſh to abhorre it: whereas if they would diue deepe into the Sea, they ſhould finde freſh water neere to the bottome: That it ſauours not well at the firſt, is the fault not of it, but of the diſtempered palate that taſtes it. Good metals and minerals are not found cloſe vnder the skinne of the earth, but below in the bowels of it: No good Miner caſts away his Mattock, becauſe he findes a veine of tough clay, or a ſhelfe of ſtone; but ſtill delueth lower, and paſſing thorow many changes of ſoyle, at laſt comes to his rich treaſure. We are too ſoone diſcouraged in our ſpirituall gaines. I will ſtill perſeuere to ſeeke, hardning my ſelfe againſt all difficultie. There is comfort euen in ſeeking, hope; and there is ioy in hoping, good ſucceſſe; and in that ſucceſſe, is happineſſe.

81

Hee that hath any experience in ſpirituall matters, knowes that Satan is euer more violent at the laſt; then raging moſt furiouſly, when he knowes he ſhall rage but a while. Hence of the perſecutions of the firſt Church, the tenth and laſt vnder *Diocleſian* and *Maximinian*, and thoſe other fiue Tyrants, was the bloudieſt. Hence this age is the moſt diſſolute, becauſe neereſt the concluſion. And as this is his courſe in the vniuerſall aſſaults of the whole Church: ſo it is the ſame in his conflicts with euery Chriſtian ſoule. Like a ſubtill Orator he reſerues his ſtrongeſt force till the ſhutting vp: And therefore miſerable is the folly of thoſe men who defer their repentance till then, when their onſet ſhall be moſt ſharpe, and they through paine of body, and perplexednes of minde, ſhall be leaſt able to reſiſt. Thoſe that haue long furniſht themſelues with ſpirituall munition, finde worke enough in this extreme brunt of temptation: how then ſhould the careleſſe man, that with the helpe of all opportunities could not finde grace to repent, hope to atchieue it at the laſt gaſpe, againſt greater force, with leſſe meanes, more diſtraction, no leiſure? Wiſe Princes vſe to prepare ten yeeres before for a field of one day: I will euery day lay vp ſomewhat for my laſt. If I win that skirmiſh, I haue enough. The firſt and ſecond blow begin the battell, but the laſt onely wins it.

82

I obſerue three ſeaſons wherein a wiſe man differs not from a foole; In his infancy, in ſleepe, and in ſilence: for in the two former we are all fooles; and in ſilence all are wiſe. In the two former yet, there may bee concealement of folly: but the tongue is a blab: there cannot be any kinde of folly, either ſimple, or wicked in the heart, but the tongue will bewray it. He cannot be wiſe that ſpeakes much, or without ſenſe, or out of ſeaſon; nor he knowne for a foole that ſaies nothing. It is a great miſery to be a foole: but this is yet greater, that a man cannot be a foole but he muſt ſhew it. It were well for ſuch a one, if he could be taught to keepe cloſe his fooliſhnes: but then there ſhould be no fooles. I haue heard ſome (which haue ſcorned the opinion of folly in themſelues) for a ſpeech wherein they haue hoped to ſhew moſt wit, cenſured of folly, by him that hath thought himſelfe wiſer: and another, hearing his ſentence againe, hath condemned him for want of wit in cenſuring. Surely hee is not a foole that hath vnwiſe thoughts, but he that vtters them. Euen concealed folly is wiſdome: and ſometimes wiſdome vttered, is folly. While others care how to ſpeake, my care ſhall be how to hold my peace.

83

A worke is then onely good and acceptable, when the action, meaning, and manner

are all good: For to doe good with an ill meaning, (as *Iudas* saluted Christ to betray him) is so much more sinfull, by how much the action is better; which being good in the kinde, is abused to an ill purpose: To doe ill, in a good meaning, (as *Vzza* in staying the Arke) is so much amisse, that the good intention cannot beare out the vnlawfull act: which although it may seeme some excuse, why it should not be so ill, yet is no warrant to iustifie it. To meane well and doe a good action, in an ill manner, (as the Pharisee made a good praier, but arrogantly) is so offensiue, that the euill manner depraueth both the other. So a thing may be euill vpon one circumstance, it cannot bee good but vpon all. In what euer businesse I goe about, I will enquire, What I doe for the substance, How for the manner, Why for the intention: For the two first, I will consult with God; for the last, with my owne heart.

84

I can doe nothing without a million of Witnesses: The conscience is as a thousand witnesses; and God is as a thousand consciences: I will therefore so deale with men, as knowing that God sees me; and so with God, as if the world saw me; so with my selfe, and both of them, as knowing that my conscience seeth me: and so with them all, as knowing I am alwaies ouer-looked by my accuser, by my Iudge.

85

Earthly inheritances are diuided oft-times with much inequality. The priuilege of primogeniture stretcheth larger in many places now, than it did among the ancient Iewes. The younger many times serues the elder; and while the eldest aboundeth, all the latter issue is pinched. In heauen it is not so: all the sonnes of God are heires, none vnderlings; and not heires vnder wardship, and hope, but inheritors; and not inheritors of any little pittance of land, but of a Kingdome; nor of an earthly Kingdome, subiect to danger of losse, or alteration, but one glorious and euerlasting. It shall content me here, that hauing right to all things, yet I haue possession of nothing but sorrow. Since I shall haue possession aboue, of all that, whereto I haue right below, I will serue willingly, that I may reigne; serue for a while, that I may reigne for euer.

86

Euen the best things ill vsed, become euils; and contrarily, the worst things vsed well, proue good. A good tongue, vsed to deceit; a good wit, vsed to defend errour; a strong arme, to murther; authority, to oppresse; a good profession, to dissemble; are all euill; yea Gods owne Word is the sword of the Spirit; which if it kill not our vices, kils our soules. Contrariwise (as poisons are vsed to wholesome medicine) afflictions and sinnes, by a good vse proue so gainfull, as nothing more. Words are as they are taken: and things are as they are vsed. There are euen cursed blessings: O Lord, rather giue me no fauours, than not grace to vse them. If I want them, thou requirest not what thou doest not giue: but if I haue them, and want their vse, thy mercy proues my iudgement.

87

Man is the best of all these inferiour creatures; yet liues in more sorrow and discontentment, than the worst of them: whiles that Reason wherein he excels them, and by which he might make aduantage of his life, hee abuses to a suspitious distrust. How many hast thou found of the fowles of the aire, lying dead in the way for want of prouision? They eat, and rest, and sing, and want nothing. Man, which hath farre better meanes to liue comfortably, toyleth and careth, and wanteth; whom yet his reason alone might teach, that he which careth for these lower creatures made onely for man, will much more prouide for man, to whose vse they were made. There is an holy carelesnesse; free from idlenesse; free from distrust. In these earthly things, I will so depend on my Maker, that my trust in him may not exclude all my labour; and yet so labour (vpon my confidence on him) as my endeuour may be void of perplexity.

88 The

88

The precepts, and practice of thoſe with whom we liue, auaile much on either part. For a man not to bee ill, where hee hath no prouocations to euill, is leſſe commendable; but for a man to liue continently in *Aſia* (as he ſaid) where hee ſees nothing but allurements to vncleanneſſe: for *Lot* to be a good man in the middeſt of *Sodom*, to bee abſtemious in *Germany*, and in *Italy* chaſte, this is truly praiſe-worthy. To ſequeſter our ſelues from the companie of the world, that we may depart from their vices, proceeds from a baſe and diſtruſting minde: as if wee would ſo force goodneſſe vpon our ſelues, that therefore onely we would be good, becauſe we cannot be ill. But for a man ſo to bee perſonally, and locally in the throng of the world, as to withdraw his affections from it, to vſe it, and yet to contemne it at once, to compell it to his ſeruice without any infection, becomes well the noble courage of a Chriſtian. The world ſhall be mine, I will not be his; and yet ſo mine, that his euill ſhall be ſtill his owne.

89

He that liues in God, cannot be wearie of his life, becauſe he euer findes both ſomewhat to doe, and ſomewhat to ſolace himſelfe with; cannot bee ouer-loth to part with it, becauſe hee ſhall enter into a neerer life and ſocietie with that God in whom hee delighteth. Whereas he that liues without him, liues many times vncomfortably here, becauſe partly he knowes not any cauſe of ioy in himſelfe; and partly he finds not any worthy employment to while himſelfe withall; dies miſerably, becauſe hee either knowes not whither he goes, or knowes he goes to torment. There is no true life, but the life of faith. O Lord, let me liue out of the world with thee (if thou wilt) but let me not liue in the world without thee.

90

Sinne is both euill in it ſelfe, and the effect of a former euill, and the cauſe of ſinne following; a cauſe of puniſhment, and laſtly a puniſhment it ſelfe. It is a damnable iniquitie in man, to multiplie one ſinne vpon another; but to puniſh one ſinne by another, in God is a iudgement both moſt iuſt, and moſt fearefull; ſo as all the ſtore-houſe of God hath not a greater vengeance: with other puniſhments the body ſmarteth, the ſoule with this. I care not how God offends me with puniſhments, ſo hee puniſh mee not with offending him.

91

I haue ſeene ſome afflict their bodies with wilfull famine, and ſcourges of their owne making; God ſpares me that labour; for hee whips mee daily with the ſcourge of a weake body; and ſometimes with ill tongues. He holds me ſhort many times of the feeling of his comfortable preſence, which is in truth ſo much more miſerable an hunger than that of the body, by how much the ſoule is more tender, and the food denied, more excellent. Hee is my Father; infinitely wiſe, to proportion out my correction according to my eſtate; and infinitely louing, in fitting mee with a due meaſure. Hee is a preſumptuous childe, that will make choice of his owne rod. Let mee learne to make a right vſe of his corrections, and I ſhall not need to correct my ſelfe. And if it ſhould pleaſe God to remit his hand a little; I will gouerne my body, as a Maſter, not as a Tyrant.

92

If God had not ſaid, *Bleſſed are thoſe that hunger*, I know not what could keepe weake Chriſtians from ſinking in deſpaire: Many times all I can doe, is to finde and complaine that I want him, and wiſh to recouer him: Now this is my ſtay, that he in mercie eſteemes vs not onely by hauing, but by deſiring alſo; and after a ſort accounts vs to haue that which we want, and deſire to haue: and my ſoule aſſuming, tells me I doe vn-

fainedly wish him, and long after that grace I misse. Let me desire still more, and I know I shall not desire alwaies. There was neuer soule miscarried with longing after grace. O blessed hunger, that ends alwaies in fulnesse! I am sorry that I can but hunger; and yet I would not bee full; for the blessing is promised to the hungry: Giue mee more, Lord, but so as I may hunger more. Let me hunger more, and I know I shall be satisfied.

93

There is more in the Christian than thou seest. For he is both an entire body of himselfe, and he is a limme of another more excellent; euen that glorious mysticall body of his Saviour; to whom he is so vnited, that the actions of either are reciprocally referred to each other. For, on the one side, the Christian liues in Christ, dies in Christ, in Christ fulfils the Law, possesseth heauen: on the other, Christ is persecuted by *Paul* in his members, and is persecuted in *Paul* afterwards by others: he suffers in vs, he liues in vs, he workes in and by vs: so thou canst not doe either good or harme to a Christian, but thou doest it to his Redeemer, to whom he is inuisibly vnited. Thou seest him as a man, and therefore worthy of fauour for humanities sake: Thou seest him not as a Christian, worthy of honour for his secret and yet true vnion with our Sauiour. I will loue euery Christian, for that I see; honour him, for that I shall see.

94

Hell it selfe is scarce a more obscure dungeon, in comparison of the earth, than earth is in respect of heauen. Here, the most see nothing, and the best see little: Here, halfe our life is night; and our very day is darknesse, in respect of God. The true light of the world, and the Father of lights dwelleth aboue: There is the light of knowledge to informe vs, and the light of ioy to comfort vs; without all change of darknesse. There was neuer any captiue loued his dungeon, and complained when he must bee brought out to light and libertie: whence then is this naturall madnesse in vs men, that wee delight so much in this vncleane, noysome, darke, and comfortlesse prison of earth? and thinke not of our release to that lightsome and glorious Paradise aboue vs, without griefe and repining? We are sure that we are not perfectly well here: if we could bee as sure that we should be better aboue, we would not feare changing. Certainly our sense tells vs, we haue some pleasure here; and we haue not faith to assure vs of more pleasure aboue: and hence we settle our selues to the present, with neglect of the future, though infinitely more excellent: The heart followes the eies: and vnknowne good is vncared for. O Lord, doe thou breake thorow this darknesse of ignorance, and faithlesnesse, wherewith I am compassed. Let mee but see my heauen, and I know I shall desire it.

95

To be carried away with an affectation of fame, is so vaine, and absurd, that I wonder it can be incident to any wise man. For what a mole-hill of earth is it, to which his name can extend, when it is furthest carried by the wings of report? and how short a while doth it continue where it is once spread? Time (the deuourer of his owne brood) consumes both vs and our memories; not brasse, nor marble can beare age. How many flattering Poets haue promised immortalitie of name to their Princes, who now together are buried long since in forgetfulnesse! Those names and actions, that are once on the file of heauen, are past the danger of defacing. I will not care whether I bee knowne, or remembred, or forgotten amongst men, if my name and good actions may liue with God in the records of eternitie.

96

There is no man, nor no place free from spirits, although they testifie their presence by visible effects but in few. Euery man is an Oast to entertaine Angels, though not in visible shapes, as *Abraham* and *Lot*. The euill ones doe nothing but prouoke vs to sinne, and plot mischiefes against vs; by casting into our way dangerous obiects, by suggesting

gesting sinfull motions to our mindes, stirring vp enemies against vs amongst men, by frighting vs with terrors in our selues, by accusing vs to God. On the contrary, The good Angels are euer remouing our hinderances from good, and our occasions of euill; mitigating our tentations; helping vs against our enemies; deliuering vs from dangers; comforting vs in sorrowes; furthering our good purposes; and at last carrying vp our soules to heauen. It would affright a weake Christian that knowes the power and malice of wicked spirits, to consider their presence, and number, but when with the eies of *Elishaes* seruant, he sees those on his side as present, as diligent, more powerfull; he cannot but take heart againe: especially if he consider, that neither of them is without God, limiting the one the bounds of their tentation; directing the other in the safegard of his children. Whereupon it is come to passe, that though there be many legions of Deuils, and euery one more strong than many legions of men, and more malicious than strong, yet the little flocke of Gods Church liueth and prospereth. I haue euer with me inuisible friends, and enemies. The consideration of mine enemies shall keepe me from securitie, and make me fearefull of doing ought to aduantage them. The consideration of my spirituall friends shall comfort me against the terrour of the other; shall remedie my solitarinesse; shall make me warie of doing ought indecently, grieuing me rather, that I haue euer heretofore made them turne away their eyes, for shame of that whereof I haue not beene ashamed; that I haue no more enioyed their societie; that I haue beene no more affected with their presence. What though I see them not? I beleeue them. I were no Christian, if my faith were not as sure as my sense.

96

There is no word or action, but may be taken with two hands; either with the right hand of charitable construction, or the sinister interpretation of malice, and suspicion: and all things doe so succeed, as they are taken. I haue noted euill actions well taken, passe currant for either indifferent or commendable: Contrarily, a good speech or action ill taken, scarce allowed for indifferent; an indifferent one, censured for euill; an euill one for notorious: So fauour makes vertues of vices; and suspicion makes vertues faults; and faults crimes. Of the two, I had rather my right hand should offend: It is alwaies safer offending on the better part. To construe an euill act well, is but a pleasing and profitable deceit of my selfe: but to misconstrue a good thing, is a treble wrong; to my selfe, the action, the author. If no good sense can be made of a deed or speech, let the blame light vpon the author: If a good interpretation may be giuen, and I chuse a worse, let me be as much censured of others, as that misconceit is punishment to my selfe.

97

I know not how it comes to passe, that the minde of man doth naturally both ouerprize his owne, in comparison of others, and yet contemne and neglect his owne, in comparison of what he wants. The remedie of this latter euil is, to compare the good things we haue, with the euils which we haue not, and others groane vnder. Thou art in health and regardest it not; Looke on the miserie of those which on their bed of sicknesse, through extremitie of paine and anguish, intreat death to release them. Thou hast cleare eye-sight, sound lims, vse of reason; and passest these ouer with slight respect: Thinke how many there are which in their vncomfortable blindnesse, would giue all the world for but one glimpse of light: how many that deformedly crawle on all foure, after the manner of the most loathsome creatures: how many that in mad phrensies are worse than brutish, worse than dead: thus thou mightest bee, and art not. If I be not happy for the good that I haue, I am yet happy for the euils that I might haue had, and haue escaped. I haue deserued the greatest euill; euery euill that I misse, is a new mercy.

98

Earth, which is the baasest element, is both our mother that brought vs forth, our stage

ſtage that beares vs aliue, and our graue wherein at laſt we are entombed; giuing to vs both our originall, our harbour, our Sepulcher: She hath yeelded her backe to beare thouſands of generations; and at laſt opened her mouth to receiue them; ſo ſwallowing them vp, that ſhe ſtill both beareth more, and lookes for more; not bewraying any change in her ſelfe, while ſhe ſo oft hath changed her brood, and her burden. It is a wonder we can be proud of our parentage, or of our ſelues, while we ſee both the baſeneſſe and ſtabilitie of the earth, whence we came. What difference is there? Liuing earth treads vpon the dead earth, which afterwards deſcends into the graue, as ſenſeleſſe and dead, as the earth that receiues it. Not many are proud of their ſoules; and none but fooles can be proud of their bodies. While wee walke and looke vpon the earth, we cannot but acknowledge ſenſible admonitions of humility; and while we remember them, we cannot forget our ſelues. It is a mother-like fauour of the earth, that ſhe beares and nouriſhes me, and at the laſt entertaines my dead carkaſe: but it is a greater pleaſure, that ſhe teacheth me my vileneſſe by her owne, and ſends me to heauen, for what ſhe wants.

99

The wicked man carrieth euery day a brand to his hell, till his heape be come to the height: then he ceaſeth ſinning, and begins his torment; whereas the repentant, in euery fit of holy ſorrow, caries away a whole faggot from the flame, and quencheth the coales that remaine, with his teares. There is no torment for the penitent; no redemption for the obſtinate. Safetie conſiſteth not in not ſinning, but in repenting: neither is it ſinne that condemnes, but impenitence. O Lord, I cannot bee righteous, let me be repentant.

100

The eſtate of heauenly and earthly things is plainly repreſented to vs, by the two lights of heauen, which are appointed to rule the night and the day. Earthly things are rightly reſembled by the Moone, which being neereſt to the region of mortalitie, is euer in changes, and neuer lookes vpon vs twice with the ſame face; and when it is at the full, is blemiſhed with ſome darke blots, not capable of any illumination. Heauenly things are figured by the Sunne, whoſe great and glorious light is both naturall to it ſelfe, and euer conſtant. That other fickle and dimme ſtarre is fit enough for the night of miſery, wherein we liue here below. And this firme and beautifull light is but good enough for that Day of glory, which the Saints liue in. If it be good liuing here where our ſorrowes are changed with ioyes; what is it to liue aboue, where our ioyes change not? I cannot looke vpon the body of the Sunne: and yet I cannot ſee at all without the light of it. I cannot behold the glory of thy Saints, O Lord; yet without the knowledge of it, I am blinde. If thy creature be ſo glorious to vs here below; how glorious ſhall thy ſelfe be to vs when we are aboue this Sunne? This Sunne ſhall not ſhine vpward, where thy glory ſhineth: the greater light extinguiſheth the leſſer. O thou Sunne of righteouſneſſe (which ſhalt onely ſhine to me when I am glorified) doe thou heat, enlighten, comfort me with the beames of thy preſence, till I be glorified. AMEN.

FINIS.

HEAVEN

HEAVEN VPON EARTH

OR,

OF TRVE PEACE AND TRANQVILLITIE *of Minde.*

By Ios. HALL.

LONDON,
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TO THE RIGHT HONOVRABLE, HENRY

Earle of Huntingdon, Lord Haſtings, Hungerford, *Botreaux, Molines and Moiles, his Maieſties* Lieutenant in the Counties of *Leiceſter* and *Rutland*, my ſingular good Lord:

All increaſe of true Honour, and HEAVEN *begun vpon* EARTH.

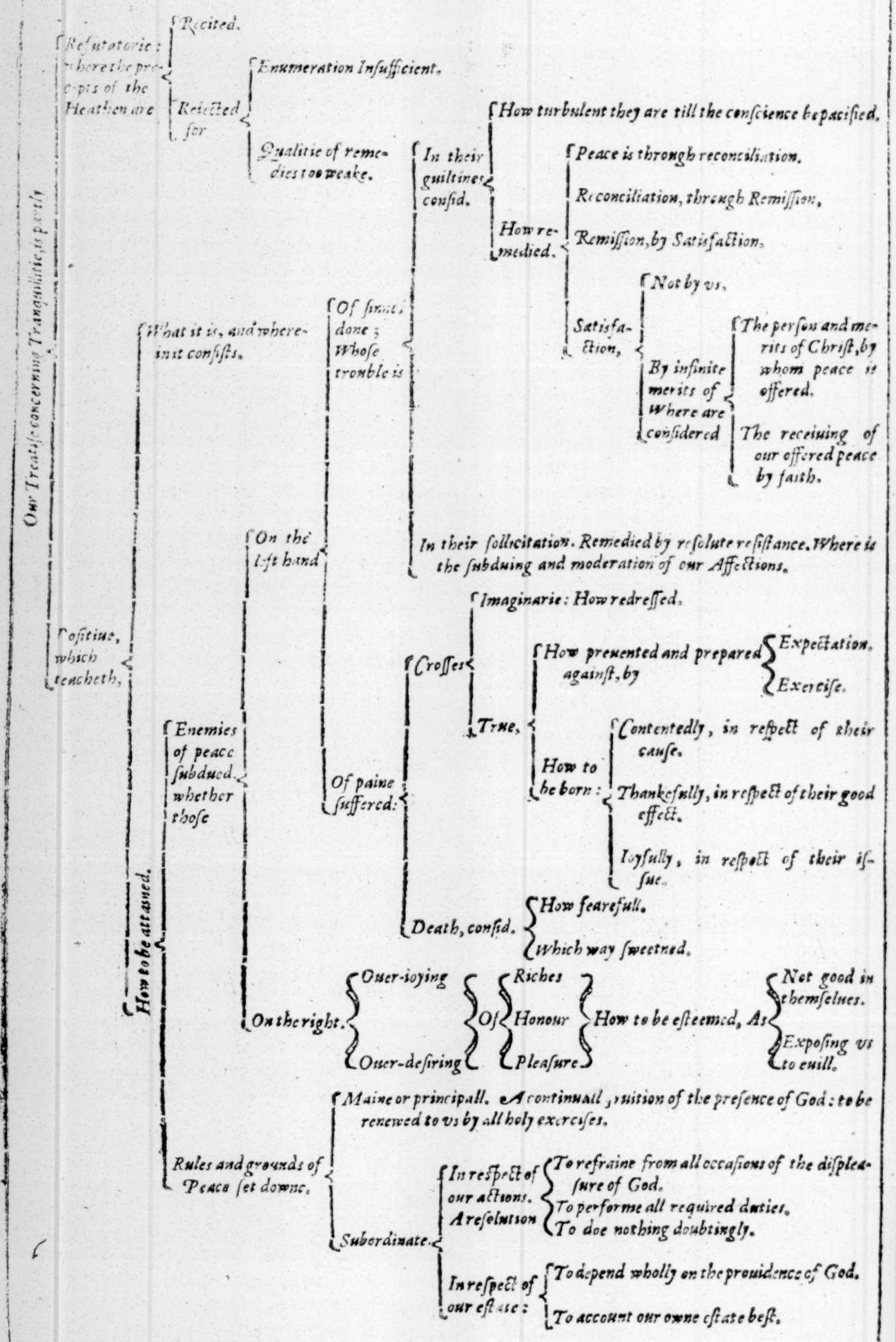
RIGHT HONORABLE,

I Haue vndertaken a great taske, to teach men how to bee happy in this life: I haue vndertaken and performed it: wherein I haue followed Seneca, *and gone beyond him; followed him as a Philoſopher, gone beyond him as a Chriſtian, as a Diuine. Finding it a true cenſure of the beſt Moraliſts, that they were like to goodly Ships, graced with great titles, the* Sauegard, *the* Triumph, *the* Good-ſpeed, *and ſuch like, when yet they haue beene both extremely Sea-beaten, and at laſt wracked. The volume is little, perhaps the vſe more; I haue euer thought according to the Greeke Prouerbe,* μέγα βιβλίον μέγα κακόν. *What it is, euen iuſtice challengeth it to him, to whom the Author hath deuoted himſelfe: The children of the bondman are the goods of the parents Maſter. I humbly betake it to your Honours protection, and your Honour to the protection of the Higheſt.*

Your Honours moſt humbly deuoted in all dutie and ſeruice,

IOS. HALL.

The Analysis or Resolution of this Treatise concerning TRANQVILLITIE.



HEAVEN VPON EARTH:

OR,

Of true Peace of Minde.

SECT. I.

WHEN I had ſtudiouſly read ouer the morall writings of ſome wiſe Heathen, eſpecially thoſe of the Stoicall profeſſion, I muſt confeſſe, I found a little enuie and pitie ſtriuing together within me. I enuied nature in them, to ſee her ſo witty in deuiſing ſuch plauſible refuges for doubting and troubled minds: I pittied them, to ſee that their carefull diſquiſition of true reſt, led them in the end but to meere vnquietneſſe. Wherein me thought, they were as Hounds ſwift of foot, but not exquiſite in ſent, which in an haſty purſuit take a wrong way, ſpending their mouthes, and courſes in vaine. Their praiſe of gheſſing wittily they ſhall not leeſe, their hopes both they loſt, and whoſoeuer followes them. If *Seneca* could haue had grace to his wit, what wonders would he haue done in this kinde? what Diuine might not haue yeelded him the chaire for precepts of Tranquillity without any diſparagement? As he was, this he hath gained: Neuer any Heathen wrote more diuinely, neuer any Philoſopher more probably. Neither would I euer deſire better Maſter, if to this purpoſe I needed no other miſtris than Nature. But this in truth is a taske, which Nature hath neuer without preſumption vndertaken, and neuer performed without much imperfection. Like to thoſe vaine and wandring Empirickes, which in Tables and pictures make great oſtentation of Cures, neuer approuing their skill to their credulous Patients. And if ſhe could haue truly effected it alone, I know not what employment in this life ſhe ſhould haue left for grace to buſie her ſelfe about, nor what priuilege it ſhould haue beene heere below to be a Chriſtian, ſince this that we ſeeke is the nobleſt worke of the ſoule, and in which alone conſiſts the only heauen of this world; this is the ſumme of all humane deſires: which when we haue attained, then onely we begin to liue, and are ſure we cannot thence-forth liue miſerably. No maruell then if all the Heathen haue diligently ſought after it, many wrote of it, none attained it. Not *Athens* muſt teach this leſſon, but *Ieruſalem*.

Cenſure of Philoſophers.

SECT. II.

YEt ſomething Grace ſcorneth not to learne of Nature, as *Moſes* may take good counſell of a *Midianite*. Nature hath euer had more skill in the end, than in the way to it; and whether ſhee haue diſcourſed of the good eſtate of the minde, which wee call TRANQVILLITIE, or the beſt, which is happineſſe, hath more happily gheſſed

What Tranquillity is, and wherein it conſiſts.

gheſſed at the generall definition of them, than of the meanes to compaſſe them. Shee teacheth vs therefore without controlement, that the *Tranquillity* of the minde is, as of the Sea and weather, when no wind ſtirreth, when the waues doe not tumultuouſly riſe and fall vpon each other, but when the face both of the Heauen and waters is ſtill, faire, and equable. That it is ſuch an euen diſpoſition of the heart, wherein the ſcales of the minde neither riſe vp towards the beame, through their owne lightneſſe, or the ouer-weening opinion of proſperity, nor are too much depreſſed with any loade of ſorrow; but hanging equall and vnmoued betwixt both, giue a man liberty in all occurrences to enioy himſelfe. Not that the moſt temperate minde can be ſo the maſter of his paſſions, as not ſometimes to ouer-ioy his griefe, or ouer-grieue his ioy, according to the contrary occaſions of both: for not the euenеſt weights, but at their firſt putting into the ballance, ſomewhat ſway both parts thereof, not without ſome ſhew of inequality, which yet after ſome little motion, ſettle themſelues in a meet poyſe. It is enough that after ſome ſudden agitation, it can returne to it ſelfe, and reſt it ſelfe at laſt in a reſolued peace. And this due compoſedneſſe of minde we require vnto our Tranquillitie, not for ſome ſhort fits of good mood, which ſoone after end in diſcontentment, but with the condition of perpetuity. For there is no heart makes ſo rough weather, as not ſometimes to admit of a calme, and whether for that he knoweth no preſent cauſe of his trouble, or for that he knoweth, that cauſe of trouble is counteruailed with as great an occaſion of priuate ioy, or for that the multitude of euills hath bred careleſneſſe, the man that is moſt diſordred, findes ſome reſpits of quietneſſe. The balances that are moſt ill matched in their vnſteddy motions, come to an equality, but ſtay not at it. The franticke man cannot auoid the imputation of madneſſe, though he be ſober for many Moones, if he rage in one. So then the calme minde muſt be ſetled in an habituall reſt, not then firme when there is nothing to ſhake it, but then leaſt ſhaken when it is moſt aſſayled.

Sect. III.

Inſufficiency of humane precepts.

WHence eaſily appeares how vainely it hath beene ſought either in ſuch a conſtant eſtate of outward things, as ſhould giue no diſtaſte to the minde whiles all earthly things varie with the weather, and haue no ſtay but in vncertainty, or in the naturall temper of the ſoule, ſo ordered by humane wiſdome, as that it ſhould not be affected with any caſuall euents to either part; ſince that cannot euer by naturall power be held like to it ſelfe; but one while is cheerefull, ſtirring and ready to vndertake; another while drowſie, dull, comfortleſſe, prone to reſt, weary of it ſelfe, loathing his owne purpoſes, his owne reſolutions. In both which ſince the wiſeſt Philoſophers haue grounded all the rules of their Tranquillity, it is plaine that they ſaw it afarre off, as they did heauen it ſelfe with a deſire and admiration, but knew not the way to it: whereupon alas, how ſlight and impotent are the remedies they preſcribe for vnquietneſſe! For what is it that for the inconſtancie and lazineſſe of the minde ſtill diſpleaſing it ſelfe in what it doth, and for that diſtemper thereof which ariſeth from the fearefull, vnthriuing, and reſtleſſe deſires of it, wee ſhould euer bee imploying our ſelues in ſome publike affaires, chuſing our buſineſſe according to our inclination, and proſecuting what wee haue choſen? wherewith being at laſt cloyed, wee ſhould retire our ſelues, and weare the reſt of our time in priuate ſtudies; that wee ſhould make due comparatiue trials of our owne abilitie; nature of our buſineſſes; diſpoſition of our choſen friends? that in reſpect of Patrimonie wee ſhould bee but careleſly affected, ſo drawing it in as it may be leaſt for ſhew, moſt for vſe; remouing all pompe, bridling our hopes, cutting off ſuperfluities; for croſſes, to conſider that cuſtome will abate and mitigate them, that the beſt things are but chaines and burdens to thoſe that haue them; to thoſe that vſe them, that the worſt things haue ſome mixture of comfort to thoſe that grone vnder them. Or leauing theſe lower rudiments that are giuen to weake

Seneca's rules of Tranquillity abridged.

and

and ſimple nouices, to examine thoſe golden rules of Morality, which are commended to the moſt wiſe and able practitioners, what it is to account himſelfe as a Tenant at will? To fore-imagine the worſt in all caſuall matters? To auoid all idle and impertinent buſineſſes, all pragmaticall medling with affaires of State? not to fix our ſelues vpon any one eſtate, as to bee impatient of a change, to call backe the minde from outward things, and draw it home into it ſelfe? to laugh at and eſteeme lightly of others miſ-demeanours? Not to depend vpon others opinions, but to ſtand on our owne bottomes? to carry our ſelues in an honeſt and ſimple truth, free from a curious hypocriſie, and affectation of ſeeming other than we are, and yet as free from a baſe kinde of careleſneſſe? to intermeddle retiredneſſe with ſocietie, ſo as one may giue ſweetneſſe to the other, and both to vs? So ſlackning the minde that we may not looſen it, and ſo bending as we may not breake it? to make moſt of our ſelues, chearing vp our ſpirits with varietie of recreations, with ſatiety of meales, and all other bodily indulgence, ſauing that drunkenneſſe (mee thinkes) can neither beſeeme a wiſe Philoſopher to preſcribe, nor a vertuous man to practiſe? All theſe in their kindes pleaſe well, profit much, and are as ſoueraigne for both theſe, as they are vnable to effect that for which they are propounded. Nature teacheth thee all theſe ſhould be done, ſhee cannot teach thee to doe them: and yet doe all theſe and no more, let mee neuer haue reſt, if thou haue it. For neither are here the greateſt enemies of our peace ſo much as deſcried afarre off, nor thoſe that are noted are hereby ſo preuented, that vpon moſt diligent practice we can promiſe our ſelues any ſecurity: wherewith who ſo inſtructed, dare confidently giue challenge to all ſinister euents, is like to ſome skilfull Fencer who ſtands vpon his vſuall wards, and plaies well; but if there come a ſtrange fetch of an vnwonted blow, is put beſides the rules of his Art, and with much ſhame ouer-taken. And for thoſe that are knowne, beleeue mee, the minde of man is too weake to beare out it ſelfe hereby againſt all aſſets. There are light croſſes that will take an eaſie repulſe; others yet ſtronger, that ſhake the houſe ſide, but breake not in vpon vs; others vehement, which by force make way to the heart, where they finde none, breaking open the doore of the ſoule that denies entrance. Others violent, that lift the minde off the hindges, or rend the bars of it in peeces: others furious, that teare vp the very foundations from the bottome, leauing no monument behinde them, but ruine. The wiſeſt and moſt reſolute Moraliſt that euer was, lookt pale when he ſhould taſte of his Hemlocke; and by his timorouſneſſe made ſport to thoſe that enuied his ſpeculations. The beſt of the Heathen Emperors (that was honoured with the title of piety) iuſtly magnified that courage of Chriſtians which made them inſult ouer their tormentors, and by their feareleſneſſe of earth-quakes, and deaths, argued the truth of their Religion. It muſt be, it can be none but a diuine power, that can vphold the minde againſt the rage of maine afflictions, and yet the greateſt croſſes are not the greateſt enemies to inward peace. Let vs therefore looke vp aboue our ſelues, and from the rules of an higher Art, ſupply the defects of naturall wiſdome, giuing ſuch infallible directions for tranquillity, that whoſoeuer ſhall follow, cannot but liue ſweetly and with continuall delight, applauding himſelfe at home, when all the world beſides him ſhall be miſerable. To which purpoſe it ſhall be requiſite, firſt to remoue all cauſes of vnquietneſſe, and then to ſet downe the grounds of our happy reſt.

Allowed yet by *Seneca* in his laſt chapter of Tranquillitie. *Senecaes* rules reiected as inſufficient.

Antonius Pius.

An Epiſtle to the Aſians concerning the perſecuted Chriſtians.

Diſpoſition of the worke.

Sect. IV.

I Finde on the hand two vniuerſall enemies of Tranquillity; Conſcience of euill done, Senſe or feare of euill ſuffered. The former in one word, we call ſinnes, the latter Croſſes. The firſt of theſe muſt be quite taken away, the ſecond duely tempered ere the heart can be at reſt. For firſt, how can that man be at peace, that is at variance with God and himſelfe? How ſhould peace be Gods gift, if it could be without him, if it could be againſt him? It is the profeſſion of ſinne, although faire-ſpoken at the firſt

Enemies of inward peace diuided into their rankes.

cloſing, to be a perpetuall make-bate betwixt God and man, betwixt a man and himſelfe. And this enmitie, though it doe not continually ſhew it ſelfe, (as the mortalleſt enemies are not alwaies in pitched fields one againſt the other) for that the conſcience is not euer clamorous, but ſome while is ſilent, other-whiles with ſtill murmurings bewraies his miſſ.kes, yet doth euermore worke ſecret vnquietneſſe to the heart. The guilty man may haue a ſeeming truce, a true peace he cannot haue. Looke vpon the face of the guilty heart, and thou ſhalt ſee it pale and ghaſtly; the ſmiles and laughters faint and heartleſſe, the ſpeeches doubtfull, and full of abrupt ſtops and vnſeaſonable turnings; the purpoſes and motions vnſteddy, and ſauouring of much diſtraction, arguing plainly that ſinne is not ſo ſmooth at her firſt motions, as turbulent afterwards: hence are thoſe vaine wearyings of places and companies together with our ſelues; that the galled ſoule doth after the wont of ſicke Patients ſeeke refreſhing in variety; and after many roſſed and turned ſides, complaines of remedileſſe and vnabated torment. *Nero* after ſo much innocent bloud, may change his bed-chamber, but his Fiends euer attend him, euer are within him, and are as parts of himſelfe. Alas what auailes it to ſeeke outward releeſes, when thou haſt thine executioner within thee? If thou couldeſt ſhift from thy ſelfe, thou mighteſt haue ſome hope of eaſe; now thou ſhalt neuer want furies ſo long as thou haſt thy ſelfe. Yea, what if thou wouldeſt runne from thy ſelfe? Thy ſoule may flie from thy bodie, thy conſcience will not flie from thy ſoule, nor thy ſinne from thy conſcience. Some men indeed in the bitterneſſe of theſe pangs of ſinne, like vnto thoſe fondly impatient fiſhes, that leape out of the panne into the flame, haue leapt out of this priuate hell that is in themſelues, into the common pit, chooſing to aduenture vpon the future paines that they haue feared, rather than to endure the preſent horrors they haue felt: wherein what haue they gained, but to that hell which was within them, a ſecond hell without? The conſcience leaues not where the Fiends begin, but both ioyne together in torture. But there are ſome firme and obdurate fore-heads, whoſe reſolution can laugh their ſinnes out of countenance. There are ſo large and able gorges, as that they can ſwallow and digeſt bloudy murders, without complaint, who, with the ſame hands which they haue ſince their laſt meale embrued in bloud, can freely carue to themſelues large morſels at the next ſitting. Beleeueſt thou that ſuch a mans heart laughs with his face? will not he dare to bee an Hypocrite, that durſt bee a villaine? Theſe glow-wormes, when a night of ſorrow compaſſes them, make a lightſome and fiery ſhew of ioy, when if thou preſſe them, thou findeſt nothing but a cold and crude moiſture. Knoweſt thou not that there are thoſe which count it no ſhame to ſinne, yet count it a ſhame to be checked with remorſe, eſpecially ſo as others eies may deſcrie? to whom repentance ſeemes baſe-mindedneſſe, vnworthy of him that profeſſes wiſdome and valour. Such a man can grieue when none ſees it, but himſelfe can laugh when others ſee it, himſelfe feeles not. Aſſure thy ſelfe that mans heart bleedeth, when his face counterfeits a ſmile; he weares out many waking houres, when thou thinkeſt he reſteth: yea as his thoughts afford him not ſleepe, ſo his very ſleepe affords him not reſt, but while his ſenſes are tyed vp, his ſinne is looſe; repreſenting it ſelfe to him in the vgliеſt ſhape, and frighting him with horrible and helliſh dreames. And if perhaps cuſtome hath bred a careleſneſſe in him, (as wee ſee that vſuall whipping makes the childe not care for the rod) yet an vnwonted extremity of the blow ſhall fetch bloud of the ſoule, and make the backe that is moſt hardened, ſenſible of ſmart: and the further the blow is fetcht through intermiſſion of remorſe, the harder it muſt needs alight. Therefore I may confidently tell the careleſſe ſinner, as that bold *Tragedian* ſaid to his great *Pompey*: The time ſhall come wherein thou ſhalt fetch deepe ſighes, and therefore ſhalt ſorrow deſperately, becauſe thou ſorrowedſt not ſooner. The fire of the conſcience may lie for a time ſmothered with a pyle of greene wood, that it cannot bee diſcerned, whoſe moiſture when once it hath maſtered, it ſends vp ſo much greater flame, by how much it had greater reſiſtance. Hope not then to ſtop the mouth of thy conſcience from exclaiming, whiles thy ſinne continues; that endeuour is both vaine and hurtfull; So I haue ſeene them that haue ſtopt the noſthrill for

The torment of an euill conſcience.

The ioy and peace of the guilty but diſſembled.

for bleeding, in hope to ſtay the iſſue, when the bloud hindered in his former courſe, hath broken out of the mouth, or found way downe into the ſtomacke. The conſcience is not pacificable, while ſinne is within to vex it: no more than angry ſwelling can ceaſe throbbing and aching, whiles the thorne or the corrupted matter lies rotting vnderneath. Time, that remedies all other euills of the minde, increaſeth this, which like to bodily diſeaſes proues worſe with continuance, and growes vpon vs with our age.

Sect. V.

THere can be therefore no peace without reconciliation, thou canſt not be friends with thy ſelfe, till with God: for thy conſcience (which is thy beſt friend while thou ſinneſt not) like an honeſt ſeruant takes his Maſters part againſt thee when thou haſt ſinned; and will not looke ſtraight vpon thee, till thou vpon God; not daring to be ſo kinde to thee, as to be vnfaithfull to his Maker: There can be no reconciliation without remiſſion. God can neither forget the iniury of ſin, nor diſſemble hatred. It is for men and thoſe of hollow hearts, to make pretences contrary to their affections: ſoothings and ſmiles, and imbracements where we meane not loue, are from weakneſſe: Either for that we feare our inſufficiency of preſent reuenge, or hope for a fitter opportunitie afterwards, or for that we deſire to make our further aduantage of him to whom we meane euill. Theſe courſes are not incident into an Almighty power; who hauing the command of all vengeance, can ſmite were he liſt without all doubtings or delaies. There can be no remiſſion without ſatisfaction; neither dealeth God with vs as we men with ſome deſperate debters, whom after long dilations of payments, and many daies broken, we altogether let goe for diſabilitie, or at leaſt diſmiſſe them vpon an eaſie compoſition. All ſinnes are debts; all Gods debts muſt be diſcharged. It is a bold word, but a true; God ſhould not be iuſt, if any of his debts ſhould paſſe vnſatisfied. The conceit of the profane vulgar, makes him a God of all mercies; and thereupon hopes for pardon without paiment. Fond and ignorant preſumption, to diſioyne mercy and iuſtice in him to whom they are both eſſentiall; to make mercy exceede iuſtice in him, in whom both are infinite. Dareſt thou hope God can be ſo kinde to thee, as to be vniuſt to himſelfe? God will be iuſt: goe thou on to preſume and periſh. There can be no ſatisfaction by any recompence of ours: an infinite iuſtice is offended, an infinite puniſhment is deſerued by euery ſinne, and euery mans ſinnes are as neere to infinite, as number can make them. Our beſt endeuour is worſe than finite, imperfect, and faulty. If it could be perfect, we owe it all in preſent; what wee are bound to doe in preſent, cannot make amends for what we haue not done in time paſt: which while we offer to God as good payment, we doe with the profane traueller thinke to pleaſe him with empty Date-ſhells in lieu of preſeruation. Where ſhall we then finde a paiment of infinite value, but in him which is onely and all infinite? The dignitie of whoſe perſon being infinite, gaue ſuch worth to his ſatisfaction, that what hee ſuffered in ſhort time, was proportionable to what wee ſhould haue ſuffered beyond all times. He did all, ſuffered all, payed all, he did it for vs, we in him. Where ſhall I begin to wonder at thee, O thou diuine and eternall Peacemaker, the Sauiour of men, the Anointed of God, Mediator betweene God and man, in whom there is nothing which doth not exceed not onely the conceit, but the very wonder of Angels, who ſaw thee in thy humiliation with ſilence, and adore thee in thy glory with perpetuall praiſes and reioycings? Thou waſt for euer of thy ſelfe as God, of the Father, as the Sonne; the eternall Son of an eternall Father; not later in being, not leſſe in dignity, not other in ſubſtance. Begotten without diminution of him that begot thee, while he communicated that wholly to thee, which he retained wholly in himſelfe, becauſe both were infinite without inequality of nature, without diuiſion of eſſence; when being in this eſtate, thine infinite loue and mercy to deſperate mankinde, cauſed thee, O Sauiour, to empty thy ſelfe of thy glory, that thou mighteſt put on our ſhame and miſery.

The remedy of an vnquiet Conſcience.

ſery. Wherefore not ceaſing to be God as thou wert, thou beganſt to be what thou wert not, Man; to the end that thou mighteſt be a perfect Mediator betwixt God and man, which wert both in one perſon; God, that thou mightſt ſatisfie; man, that thou mightſt ſuffer; that ſince man had ſinned, and God was offended, thou which wert God and man, mightſt ſatisfie God for man. None but thy ſelfe, which art the *eternall Word*, can expreſſe the depth of this myſterie, that God ſhould be clothed with fleſh, come downe to men, and become man, that man might be exalted into the higheſt heauens; and that our nature might be taken into the fellowſhip of the Deitie. That he to whom all powers in heauen bowed, and thought it their honour to be ſeruiceable, ſhould come downe to be a ſeruant to his ſlaues, a ranſome for his enemies; together with our nature taking vp our very infirmities, our ſhame, our torments, and bearing our ſinnes without ſinne. That thou whom the heauens were too ſtrait to containe, ſhouldſt lay thy ſelfe in an obſcure cratch: thou which wert attended of Angels, ſhouldſt be derided of men, reiected of thine owne, perſecuted by Tyrants, tempted with Deuils, betrayed of thy ſeruant, crucified among theeues, and (which was worſe than all theſe) in thine owne apprehenſion, for the time as forſaken of thy Father; That thou whom our ſinnes had pierced, ſhouldſt for our ſinnes both ſweat drops of bloud in the Garden, and powre out ſtreames of bloud vpon the Croſſe. O the inualuable purchaſe of our peace! O ranſome enough for moe worlds! Thou which wert in the counſell of thy Father, the Lambe ſlaine from the beginning of time, cam'ſt now in fulneſſe of time to bee ſlaine by man, for man; being at once the Sacrifice offered, the Prieſt that did offer, and the God to whom it was offered. How graciouſly diddeſt thou both proclaime our peace as a Prophet in the time of thy life vpon earth, and purchaſe it by thy bloud as a Prieſt at thy death, and now confirmeſt and applieſt it as a King in heauen! By thee onely it was procured, by thee it is proffered. O mercy without example, without meaſure! God offers peace to man, the holy ſeekes to the vniuſt, the Potter to the clay, the King to the traitor. Wee are vnworthy that we ſhould be receiued to peace though wee deſired it; what are wee then that we ſhould haue peace offered for the receiuing? An eaſie condition of ſo great a benefit; he requires vs not to earne it, but to accept it of him: what could he giue more? what could he require leſſe of vs?

SECT. VI.

The receit of our peace offered by Faith.

THe purchaſe therefore of our peace was paid at once, yet muſt bee ſeuerally reckoned to euery ſoule whom it ſhall benefit. If wee haue not an hand to take what Chriſts hand doth either hold, or offer, what is ſufficient in him, cannot be effectuall to vs. The ſpirituall hand, whereby we apprehend the ſweet offers of our Sauiour, is faith, which in ſhort is no other than an affiance in the Mediator: receiue peace and bee happy, beleeue and thou haſt receiued. From hence it is that we are intereſſed in all that either God hath promiſed, or Chriſt hath performed. Hence haue we from God both forgiueneſſe and loue, the ground of all either peace or glory. Hence of enemies we become more than friends, ſonnes: and as ſonnes, may both expect and challenge not onely carefull prouiſion and ſafe protection on earth, but an euerlaſting patrimonie aboue. This field is ſo ſpacious, that it were eaſie for a man to loſe himſelfe in it: and if I ſhould ſpend all my pilgrimage in this walke, my time would ſooner end than my way; wherein I would haue meaſured more paſes, were it not that our ſcope is not ſo much to magnifie the benefit of our peace, as to ſeeke how to obtaine it.

A corolary of the benefit of this receit.

Behold now, after we haue ſought heauen and earth, where only the wearied Doue may finde an Oliue of peace. The apprehending of this all-ſufficient ſatisfaction, makes it ours: vpon our ſatisfaction we haue remiſſion; vpon remiſſion, followes reconciliation; vpon our reconciliation, peace. When therefore thy conſcience like a ſterne Sergeant ſhall catch thee by the throat, and arreſt thee vpon Gods debt, let thy only plea

plea be, that thou haſt already paid it: Bring forth that bloudie acquittance ſealed to thee from heauen vpon thy true faith, ſtraightway thou ſhalt ſee the fierce and terrible looke of thy conſcience changed into friendly ſmiles, and that rough and violent hand that was ready to dragge thee to priſon, ſhall now louingly embrace thee, and fight for thee againſt all the wrongfull attempts of any ſpirituall aduerſarie. O heauenly Peace, and more than Peace, Friendſhip, whereby alone wee are leagued with our ſelues, and God with vs, which who-euer wants, ſhall finde a ſad Remembrancer in the midſt of his diſſembled iollitie, and after all vaine ſtrifes, ſhall fall into many ſecret dumps, from which his guiltie heart ſhall denie to be cheared, though all the world were his minſtrell! Oh pleaſure worthy to be pitied, and laughter worthy of teares, that is without this! Goe then, fooliſh man, and when thou feeleſt any checke of thy ſinne, ſeeke after thy iocundeſt companions, deceiue the time and thy ſelfe with merry purpoſes, with buſie games, feaſt away thy cares, burie them and thy ſelfe in wine and ſleepe: after all theſe friuolous deferrings, it will returne vpon thee, when thou wakeſt, perhaps ere thou wakeſt, nor will be repelled till it haue ſhewed thee thy hell, nor when it hath ſhewed thee, will yet be repelled. So the ſtricken Deere hauing receiued a deadly arrow, whoſe ſhaft ſhaken out hath left the head behinde it, runnes from one Thicket to another, not able to change his paine with his places, but finding his wounds ſtill the worſe with continuance. Ah foole, thy ſoule feſtereth within, and is affected ſo much more dangerouſly, by how much leſſe it appeareth. Thou maiſt while thy ſelfe with varietie, thou canſt not eaſe thee. Sinne owes thee a ſpight, and will pay it thee, perhaps when thou art in worſt caſe to ſuſtaine it. This ſhifting doth but prouide for a further violence at laſt. I haue ſeene a little ſtreame of no noiſe, which vpon his ſtoppage hath ſwelled vp, and with a loud guſhing hath borne ouer the heape of turues wherewith it was reſiſted. Thy death-bed ſhall ſmart for theſe wilfull adiournings of repentance; whereon how many haue we heard raging of their old neglected ſinnes, and fearefully deſpairing when they haue had moſt need of comfort? In ſumme, there is no way but this: Thy conſcience muſt haue either ſatisfaction or torment. Diſcharge thy ſinne betimes, and be at peace. He neuer breakes his ſleepe for debt, that payes when he takes vp.

The vaine ſhifts of the guilty.

SECT. VII.

NEither can it ſuffice for peace, to haue croſſed the old ſcrole of our ſinnes, if wee preuent not the future; yea the preſent very importunitie of tentation breeds vnquietneſſe. Sinne where it hath got an haunt, looketh for more, as humours that fall towards their old iſſue: and if it be not ſtrongly repelled, doth neere as much vex vs with ſolliciting as with yeelding. Let others enuie their happineſſe, I ſhall neuer thinke their life ſo much as quiet, whoſe doores are continually beaten, and their morning ſleepe broken with early clients, whoſe entries are daily thronged with ſuters preſſing neere for the next audience; much leſſe that through their remiſſe anſwers are daily haunted with traitors or other inſtruments of villanie, offering their miſchieuous ſeruice, and inciting them to ſome peſtilent enterpriſe. Such are tentations to the ſoule. Whereof it cannot be rid, ſo long as it holds them in any hope of entertainement: and ſo long they will hope to preuaile, while wee giue them but a cold and timorous deniall. Suters are drawne on with an eaſie repulſe; counting that as halfe granted, which is but faintly gaine-ſaid. Peremptory anſwers can only put ſinne out of heart for any ſecond attempts. It is euer impudent when it meets not with a bold heart; hoping to preuaile by wearying vs, and wearying vs by intreaties. Let all ſuggeſtions therefore finde thee reſolute: ſo ſhall thy ſoule finde it ſelfe at reſt; for as the Deuill, ſo ſinne his naturall brood, flies away with reſiſtance. To which purpoſe, all our heady and diſordered affections, which are the ſecret factors of ſinne and Satan, muſt bee reſtrained by a ſtrong and yet temperate command of Reaſon and Religion: theſe, if they finde the reynes looſe in their necks (like to the wilde horſes, of that chaſte hunter in the Tragedie)

Sollicitation of ſinne remedied.

The ordering of affections.

gedie) carry vs ouer hills and rockes, and neuer leaue vs till wee be dismembred, and they breathlesse: but contrarily, if they bee pulled in with the sudden violence of a straight hand, they fall to plunging, and careering, and neuer leaue till their saddle bee empty, and euen then dangerously strike at their prostrate Rider. If there bee any exercise of Christian wisdome, it is in the managing of these vnruly affections, which are not more necessary in their best vse, than pernicious in their mis-gouernance. Reason hath alwaies beene busie in vndertaking this so necessary a moderation: wherein although shee haue preuailed with some of colder temper, yet those which haue beene of more stubborne metall, like vnto growne schollers, which scorne the ferule that ruled their minority, haue still despised her weake endeuours. Onely Christianitie hath this power; which with our second birth giues vs a new nature: so that now, if excesse of passions be naturall to vs as men, the order of them is naturall to vs as Christians. Reason bids the angry man say ouer his Alphabet ere he giue his answer; hoping by this intermission of time, to gaine the mitigation of his rage. He was neuer throughly angry, that can endure the recitall of so many idle letters. Christianitie giues not rules, but power to auoid this short madnesse. It was a wise speech that is reported of our best and last Cardinall (I hope) that this Iland either did or shall see; who when a skilfull Astrologer, vpon the calculation of his natiuitie, had foretold him some specialties, concerning his future estate, answered, Such perhaps I was borne, but since that time, I haue beene borne againe, and my second natiuitie hath crossed my first. The power of nature is a good plea for those that acknowledge nothing aboue nature. But for a Christian to excuse his intemperateneſſe, by his naturall inclination, and to say, I am borne cholericke, sullen, amorous, is an Apologie worse than the fault. Wherefore serues Religion, but to subdue or gouerne nature? We are so much Christians, as we can rule our selues, the rest is but forme, and speculation. Yea, the very thought of our profession is so powerfull, that (like vnto that precious stone) being cast into this Sea, it asswageth those inward tempests, that were raised by the affections. The vnregenerate minde is not capable of this power; and therefore through the continuall mutinies of his passions, cannot but be subiect to perpetuall vnquietnesse. There is neither remedy nor hope in this estate. But the Christian soule, that hath inured it selfe to the awe of God, and the exercises of true mortification, by the onely looking vp at his holy profession, cureth the burning venome of these fiery serpents that lurke within him. Hast thou nothing but nature? Resolue to looke for no peace. God is not prodigall to cast away his best blessings on so vnworthy subiects. Art thou a Christian? Doe but remember thou art so; and then if thou dar'st, if thou canst, yeeld to the excesse of passions.

SECT. VIII.

The second maine enemy to Peace, Crosses.

HItherto the most inward and dangerous enemie of our peace: which if wee haue once mastered, the other field shall be fought and wonne with lesse bloud. Crosses disquiet vs either in their present feeling, or their expectation: both of them, when they meet with weake mindes, so extremely distempering them, that the patient for the time is not himselfe. How many haue we knowne, which through a lingring disease, weary of their paine, weary of their liues, haue made their owne hands their executioners? How many meeting with a headstrong griefe, which they could not manage, haue by the violence of it beene carried quite from their wits? How many millions, what for incurable maladies, what for losses, what for defamations, what for sad accidents to their children, rub out their liues in perpetuall discontentment, therefore liuing, because they cannot yet die, not for that they like to liue? If there could be any humane receit prescribed to auoid euils, it would bee purchased at an high rate: but both it is impossible that earth should redresse that which is sent from Heauen; and if it could be done, euen the want of miseries would proue miserable: for the minde cloyed with continuall felicity, would grow a burden to it selfe, loathing that

at

at laſt, which intermiſſion would haue made pleaſant. Giue a free horſe the full reynes, and he will ſoone tire. Summer is the ſweeteſt ſeaſon by all conſents, wherein the earth is both moſt rich with increaſe, and moſt gorgeous for ornament; yet if it were not receiued with interchanges of cold froſts and piercing windes, who could liue? Summer would be no Summer, if Winter did not both lead it in, and follow it: we may not therefore either hope or ſtriue to eſcape all croſſes; ſome we may: what thou canſt, flie from; what thou canſt not, allay and mitigate; in croſſes vniuerſally let this be thy rule, Make thy ſelfe none, eſcape ſome, beare the reſt, ſweeten all.

Sect. IX.

Of croſſes that ariſe from conceit.

APprehenſion giues life to croſſes: and if ſome be ſimply, moſt are as they are taken. I haue ſeene many, which when God hath meant them no hurt, haue framed themſelues croſſes out of imagination, and haue found that inſupportable for weight, which in truth neuer was, neither had euer any but a fancied being. Others againe laughing out heauie afflictions, for which they were bemoaned of the beholders. One receiues a deadly wound, and lookes not ſo much as pale at the ſmart; another heares of many loſſes, and like *Zeno*, after newes of his ſhipwracke, (as altogether paſſion-leſſe) goes to his reſt, not breaking an houres ſleepe for that, which would breake the heart of ſome others. *Greenham* that Saint of ours (whom it cannot diſparage that he was reſerued for our ſo looſe an age) can lie ſpread quietly vpon the forme looking for the Chirurgians knife, binding himſelfe as faſt with a reſolued patience, as others with ſtrongeſt cords, abiding his fleſh carued, and his bowels rifled, and not ſtirring more than if he felt not, while others tremble to expect, and ſhrinke to feele but the pricking of a veyne. There can be no remedie for imaginary croſſes but wiſdome, which ſhall teach vs to eſteeme of all euents as they are; like a true glaſſe repreſenting all things to our mindes in their due proportion. So as croſſes may not ſeeme that are not, nor little and gentle ones ſeeme great and intolerable. Giue thy body Ellebore, thy minde good counſell, thine eare to thy friend, and theſe fantaſticall euills ſhall vaniſh away like themſelues.

Sect. X.

Of true and reall croſſes.

IT were idle aduice to bid men auoid euils. Nature hath by a ſecret inſtinct taught brute creatures ſo much, whether wit or ſagacity: and our ſelfe-loue making the beſt aduantage of reaſon, will eaſily make vs ſo wiſe and carefull. It is more worth our labour, ſince our life is ſo open to calamities, and nature to impatience, to teach men to beare what euills they cannot auoid, and how by a well-diſpoſedneſſe of minde we may correct the iniquitie of all hard euents. Wherein it is hardly credible, how much good Art and precepts of reſolution may auaile vs. I haue ſeene one man, by the helpe of a little engine, lift vp that weight alone, which forty helping hands by their cleare ſtrength might haue endeuoured in vaine. Wee liue here in an Ocean of troubles, wherein we can ſee no firme land; one waue falling vpon another, ere the former haue wrought all his ſpight. Miſchiefes ſtriue for places, as if they feared to loſe their roome if they haſted not. So many good things as we haue, ſo many euills ariſe from their priuation; beſides no fewer reall and poſitiue euills that afflict vs. To preſcribe and apply receits to euery particular croſſe, were to write a Salmeron-like commentary vpon *Petrarchs* remedies; and I doubt whether ſo the worke would be perfect: a life would be too little to write it, and but enough to reade it.

Sect.

Sect. XI.

The first remedy of crosses before they come.

THe same medicines cannot helpe all diseases of the body, of the soule they may. Wee see Fencers giue their schollers the same common rules of position, of warding and weilding their weapon for offence, for defence, against all commers: such vniuersall precepts there are for crosses. In the first whereof, I would prescribe Expectation, that either killeth or abateth euills. For Crosses, after the nature of the *Cockatrice*, die, if they be foreseene; whether this prouidence makes vs more strong to resist, or by some secret power makes them more vnable to assault vs. It is not credible what a fore-resolued minde can doe, can suffer. Could our English *Milo*, of whom *Spaine* yet speaketh since their last peace, haue ouerthrowne that furious Beast, made now more violent through the rage of his baiting, if he had not setled himselfe in his station, and expected? The frighted multitude ran away from that ouer-earnest sport, which begun in pleasure, ended in terrour. If he had turned his backe with the rest, where had beene his safety, where his glory, and reward? Now he stood still, expected, ouercame, by one fact he at once preserued, honoured, enriched himselfe. Euills will come neuer the sooner for that thou lookest for them, they will come the easier: it is a labour well lost, if they come not; and well bestowed, if they doe come. We are sure the worst may come, why should wee bee secure that it will not? Suddennesse findes weake mindes secure, makes them miserable, leaues them desperate. The best way therefore is, to make things present, in conceit before they come, that they may be halfe past in their violence when they doe come: euen as with woodden waiters we learne to play at the sharp. As therefore good Souldiers exercise themselues long at the pale, and there vse those actiuities, which afterwards they shall practise vpon a true aduersarie: so must we present to our selues imaginary crosses, and manage them in our minde, before God sends them in euent. Now I eat, sleepe, digest, all soundly, without complaint: what if a languishing disease should bereaue me of my appetite and rest? that I should see dainties and loath them, surfetting of the very smell, of the thought of the best dishes? that I should count the lingring houres, and thinke *Ezechias* long day returned, wearying my selfe with changing sides, and wishing any thing but what I am? How could I take this distemper? Now I haue (if not what I would, yet) what I need; as not abounding with idle superfluities, so not straitned with penurie of necessary things. What if pouerty should rush vpon me as an armed man, spoiling mee of all my little that I had, and send me to the fountaine for my best cellar? to the ground for my bed? for my bread to anothers cupbord? for my clothes to the Brokers shop, or my friends wardrobe? How could I brooke this want? I am now at home, walking in my owne grounds, looking on my young plants the hope of posterity, considering the nature, aduantages or feares of my soile, enioying the patrimony of my Fathers. What if for my Religion, or the malicious sentence of some great one, I should be exiled from my Countrey, wandering amongst those, whose habit, language, fashion, my ignorance shall make me wonder at; where the solitude of places, and strangenesse of persons, shall make my life vncomfortable? How could I abide the smell of forraine smoke? how should I take the contempt and hard vsage that waits vpon strangers? Thy prosperity is idle, and ill spent, if it be not medled with such fore-casting, and wisely suspicious thoughts, if it be wholly bestowed in enioying, no whit in preuenting. Like vnto a foolish Citie, which notwithstanding a dangerous situation, spends all her wealth in rich furnitures of chambers, and state-houses; while they bestow not one shouell-full of earth on outward Bulwarks to their defence: this is but to make our enemies the happier, and our selues the more readily miserable. If thou wilt not therefore be oppressed with euils, *Expect* and *Exercise*; Exercise thy selfe with conceit of euils: Expect the euils themselues; yea exercise thy selfe in expectation: so while the minde pleaseth it selfe in thinking, Yet I am not thus, it prepareth it selfe against it may be so. And if some that haue beene good at the Foyles, haue proued cowardly at the sharp, yet on the contrary, who euer durst point a single combat in the field, that hath not beene somewhat trained in the Fence-schoole?

Sect.

Sect. XII.

NEither doth it a little blunt the edge of euils, to conſider that they come from a diuine hand, whoſe almighty power is guided by a moſt wiſe prouidence, and tempered with a Fatherly loue. Euen the ſauage creatures will be ſmitten of their keeper, and repine not; if of a ſtranger, they teare him in peeces. He ſtrikes me that made me, that moderates the world; why ſtruggle I with him, why with my ſelfe? Am I a foole, or a Rebell? A foole, if I be ignorant whence my croſſes come: a Rebell, if I know it, and be impatient. My ſufferings are from a God, from my God; he hath deſtin'd me euery dramme of ſorrow that I feele: thus much thou ſhalt abide, and here ſhall thy miſeries be ſtinted. All worldly helps cannot abate them, all powers of hell cannot adde one ſcruple to their weight, that he hath allotted me: I muſt therefore either blaſpheme God in my heart, detracting from his infinite iuſtice, wiſdome, power, mercy, which all ſhall ſtand inuiolable, when millions of ſuch wormes as I am, are gone to duſt; or elſe confeſſe that I ought to be patient. And if I profeſſe I ſhould be that I will not, I befoole my ſelfe, and bewray miſerable impotencie. But (as impatience is full of excuſe) it was thine owne raſh improuidence, or the ſpight of thine enemie that impoueriſht, that defamed thee: it was the malignitie of ſome vnwholeſome diſh, or ſome groſſe corrupted aire, that hath diſtempered thee. Ah fooliſh curre, why doeſt thou bite at the ſtone, which could neuer haue hurt thee, but from the hand that threw it? If I wound thee, what matters it whether with mine owne ſword, or thine, or anothers? God ſtrikes ſome immediatly from heauen with his owne arme, or with the arme of Angels: others hee buffets with their owne hands, ſome by the reuenging ſword of an enemie, others with the fiſt of his dumbe creatures: God ſtrikes in all; his hand moues theirs. If thou ſee it not, blame thy carnall eies. Why doſt thou fault the inſtrument, while thou knoweſt the agent? Euen the dying theefe pardons the executioner, exclaimes on his vniuſt Iudge, or his malicious accuſers. Either then blame the firſt mouer, or diſcharge the meanes: which as they could not haue touched thee, but as from him; ſo from him they haue afflicted thee iuſtly, wrongfully perhaps as in themſelues.

The next remedy of croſſes when they are come. From their Author.

Sect. XIII.

BVt neither ſeemeth it enough to be patient in croſſes, if wee bee not thankfull alſo. Good things challenge more than bare contentment. Croſſes (vniuſtly termed euils) as they are ſent of him that is all gooneſſe, ſo they are ſent for good, and his end cannot bee fruſtrate. What greater good can be to the diſeaſed man, than fit and proper Phyſicke to recure him? Croſſes are the only medicines of ſicke mindes. Thy ſound body carries within it a ſicke ſoule; thou feeleſt it not perhaps: ſo much more art thou ſicke, and ſo much more dangerouſly. Perhaps thou laboureſt of ſome plethorie of pride, or of ſome dropſie of couetouſneſſe, or the ſtaggers of inconſtancy, or ſome feauer of luxurie, or conſumption of enuie, or perhaps of the lethargie of idleneſſe, or of the phrenſie of anger: It is a rare ſoule that hath not ſome notable diſeaſe: onely croſſes are thy remedies. What if they be vnpleaſant? They are phyſicke: it is enough if they be wholeſome. Not pleaſant taſte, but the ſecret vertue commends medicines. If they cure thee, they ſhall pleaſe thee, euen in diſpleaſing; or elſe thou loueſt thy palate aboue thy ſoule. What madneſſe is this? When thou complaineſt of a bodily diſeaſe, thou ſendeſt to the Phyſician, that he may ſend thee not ſauourie, but wholeſome potions: thou receiueſt them in ſpight of thine abhorring ſtomach, and withall both thankeſt and rewardeſt the Phyſician. Thy ſoule is ſicke: thy heauenly Phyſician ſees it, and pitties thee ere thou thy ſelfe; and vnſent to, ſends thee not a plauſible, but a ſoueraigne remedie: thou loatheſt the ſauour, and rather wilt hazard thy life, than offend thy palate; and in ſtead of thankes, repineſt at, reuileſt the Phyſician. How comes it that

The third antidote of croſſes.

that we loue our ſelues ſo little (if at leaſt we count our ſoules the beſt or any part) as that we had rather vndergoe death than paine, chuſing rather wilfull ſickneſſe, than an harſh remedie? Surely we men are meere fooles in the eſtimation of our owne good: like children, our choice is lead altogether by ſhew, no whit by ſubſtance. Wee cry after euery well-ſeeming toy, and put from vs ſolid proffers of good things. The wiſe Arbitrator of all things ſees our folly, and corrects it, with-holding our idle deſires, and forcing vpon vs the ſound good we refuſe. It is ſecond folly in vs, if we thanke him not. The fooliſh babe cries for his fathers bright knife, or gilded pilles. The wiſer father knowes that they can but hurt him; and therefore with-holds them after all his teares. The childe thinkes he is vſed but vnkindly. Euery wiſe man, and himſelfe at more yeeres, can ſay, it was vſed but childiſh folly, in deſiring it, in cõplaining that he miſſed it. The loſſe of wealth, friends, health, is ſometimes gaine to vs. Thy body, thy eſtate, is worſe; thy ſoule is better, why complaineſt thou?

Sect. XIV.

The 4. and laſt part, from their iſſue.

NAy, it ſhall not be enough (mee thinkes) if onely wee be but contented and thankfull, if not alſo chearefull in afflictions; if that, as we feele their paine, ſo wee looke to their end; although indeed this is not more requiſite, than rarely found, as being proper onely to the good heart. Euery bird can ſing in a cleare heauen, in a temperate ſpring; that one, as moſt familiar, ſo is moſt commended, that ſings merrie notes in the middeſt of a ſhowre, or the dead of Winter. Euery Epicure can enlarge his heart to mirth in the middeſt of his cups and dalliance; onely the three children can ſing in the furnace, *Paul* and *Silas* in the ſtockes, Martyrs at the ſtake. It is from heauen that this ioy comes, ſo contrary to all earthly occaſions, bred in the faithfull heart, through a ſerious and feeling reſpect to the iſſue of what he feeles, the quiet and vntroubled fruit of his righteouſneſſe; glorie, the crowne after his fight; after his minute of paine, eternity of ioy. He neuer lookt ouer the threſhold of heauen, that cannot more reioyce that he ſhall be glorious, than mourne in preſent that he is miſerable.

Sect. XV.

Of the importunitie and terror of Death.

YEa, this conſideration is ſo powerfull, that it alone is able to make a part againſt the feare or ſenſe of the laſt and greateſt of all terribles, Death it ſelfe: which in the conſcience of his owne dreadfulneſſe, iuſtly laughs at all the vaine humane precepts of Tranquillitie, appalling the moſt reſolute, and vexing the moſt cheerefull mindes. Neither prophane *Lucretius*, with all his Epicurean rules of confidence, nor drunken *Anacreon*, with all his wanton Odes, can ſhift off the importunate and violent horrour of this Aduerſarie. Seeſt thou the *Chaldean* Tyrant beſet with the ſacred bowles of *Ieruſalem*, the late ſpoiles of Gods Temple; and (in contempt of their owner) carowſing healths to his Queenes, Concubines, Peeres, ſinging amids his cups, triumphant carols of praiſe to his molten and carued gods? Wouldeſt thou euer ſuſpect that this high courage could be abated? or that this ſumptuous and preſumptuous banquet (after ſo royall and iocond continuance) ſhould haue any other concluſion, but pleaſure? Stay but one houre longer, and thou ſhalt ſee that face, that now ſhines with a ruddie gloſſe (according to the colour of his liquor) looke pale and gaſtly, ſtained with the colours of feare and death; and that proud hand, which now lifts vp her maſſie Goblets in defiance of God, tremble like a leafe in a ſtorme; and thoſe ſtrong knees, which neuer ſtooped to the burden of their laden body, now not able to beare vp themſelues, but looſened with a ſudden palſie of feare, one knocking againſt the other: and all this, for that Death writes him a letter of ſummons to appeare that night before him; and accordingly ere the next Sunne, ſent two *Eunuches* for his honora-

ble

ble conueiance into another world. Where now are thoſe delicate morſels, thoſe deep draughts, thoſe merry ditties, wherewith the palate and eare ſo pleaſed themſelues? What is now become of all thoſe cheerefull looks, looſe laughters, ſtately port, reuels, triumphs of the feaſting Court? Why doth none of his gallant Nobles reuiue the fainted courage of their Lord with a new cup? or with ſome ſtirring ieſt ſhake him out of this vnſeaſonable melancholy? O death, how imperious art thou to carnall mindes? aggrauating their miſerie not onely by expectation of future paine, but by the remembrance of the wonted cauſes of their ioy; and not ſuffering them to ſee ought but what may torment them? Euen that monſter of *Ceſars*, that had beene ſo well acquainted with bloud, and neuer had found better ſport than in cutting of throats; when now it came to his owne turne, how effeminate, how deſperately cowardous did he ſhew himſelfe! to the wonder of all Readers, that he which was euer ſo valiant in killing, ſhould be ſo womaniſhly heartleſſe in dying.

SECT. XVI.

THere are that feare not ſo much to be dead, as to die; the very act of diſſolution frighting them with a tormenting expectation of a ſhort, but intolerable painfulneſſe. Which let if the wiſdome of God had not interpoſed to timorous nature, there would haue beene many more *Lucreces*, *Cleopatraes*, *Achitophels*; and good lawes ſhould haue found little opportunitie of execution, through the wilfull funerals of malefactors. For the ſoule that comes into the body without any (at leaſt ſenſible) pleaſure, departs not from it without an extremitie of paine; which varying according to the manner and meanes of ſeparation, yet in all violent deaths eſpecially retaineth a violence not to be auoided, hard to be endured. And if diſeaſes, which are deſtin'd towards death as their end, bee ſo painfull, what muſt the end and perfection of diſeaſes be? Since as diſeaſes are the maladies of the body, ſo death is the malady of diſeaſes. There are that feare not ſo much to die, as to be dead. If the pang be bitter, yet it is but ſhort: the comfortleſſe ſtate of the dead ſtrikes ſome that could well reſolue for the act of their paſſage. Not the worſt of the Heathen Emperours, made that moanfull dittie on his death-bed, wherein he bewraieth (to all memory) much feeling pittie of his ſoule, for her doubtfull and impotent condition after her parture. How doth *Platoes* worldling bewaile the miſery of the graue, beſides all reſpect of paine! *Woe is mee, that I ſhall lie alone rotting in the ſilent earth, amongſt the crawling Wormes, not ſeeing ought aboue, not ſeene.* Very not-being is ſufficiently abhorred of nature, if death had no more to make it fearefull. But thoſe that haue liued vnder light enough, to ſhew them the gates of hell, after their paſſage thorow the gates of death, (and haue learned, that death is not onely horrible for our not-being here, but for being infinitly, eternally miſerable in a future world, nor ſo much for the diſſolution of life, as the beginning of torment) thoſe cannot, without the certaine hope of their immunitie, but carnally feare to die, and helliſhly feare to be dead. For if it be ſuch paine to die, what is it to be euer dying? And if the ſtraining or luxation of one ioynt can ſo afflict vs, what ſhall the racking of the whole body, and the torturing of the ſoule, whoſe animation alone makes the body to feele and complaine of ſmart? And if men haue deuiſed ſuch exquiſite torments, what can ſpirits, more ſubtile, more malicious? And if our momentanie ſufferings ſeeme long, how long ſhall that be that is eternall? And if the ſorrowes indifferently incident to Gods deare ones vpon earth, be ſo extreme, as ſometimes to driue them within ſight of deſpairing, what ſhall thoſe be that are reſerued onely for thoſe that hate him, and that he hateth? None but thoſe who haue heard the deſperate complaints of ſome guiltie *Spyra*, or whoſe ſoules haue beene a little ſcorched with theſe flames, can enough conceiue of the horror of this eſtate; it being the policy of our common enemy to conceale it ſo long, that we may ſee and feele it at once, leſt we ſhould feare it, before it be too late to be auoided.

The grounds of the feare of death.

Ὤπιπτε καὶ σῶμα, &c.

Sect. XVII.

Remedy of the last and greatest breach of peace, arising from death.

NOw when this great Aduersary, like a proud Giant, comes stalking out in his fearefull shape, and insults ouer our fraile mortalitie, daring the world to match him with an equall Champion, whiles a whole host of worldlings shew him their backs for feare, the true Christian (armed onely with confidence and resolution of his future happinesse) dares boldly encounter him, and can wound him in the forehead (the wonted seat of terror) and trampling vpon him, can cut off his head with his owne sword, and victoriously returning, can sing in triumph, *O death, where is thy sting?* An happy victory! Wee die, and are not foiled: yea, we are conquerours in dying: we could not ouercome death, if we died not. That dissolution is well bestowed, that parts the soule from the body, that it may vnite both to God. All our life here (as that heauenly Doctor well tearmes it) is but a vitall death. How aduantagious is that death that determines this false and dying life, and begins a true one, aboue all the titles of happinesse! The Epicure or Sadduce dare not die, for feare of not being. The guiltie and loose worldling dares not die, for feare of being miserable. The distrustfull and doubting semi-Christian dares not die, because he knowes not, whether hee shall be, or be miserable, or not be at all. The resolued Christian dares, and would die, because he knowes he shall be happy; and looking merrily towards heauen (the place of his rest) can vnfainedly say, I desire to be dissolued: I see thee, my home, I see thee, (a sweet and glorious home, after a weary pilgrimage) I see thee; and now after many lingring hopes, I aspire to thee. How oft haue I looked vp at thee, with admiration and rauishment of soule! and by the goodly beames that I haue seene, ghessed at the glory that is aboue them! How oft haue I scorned these dead and vnpleasant pleasures of earth, in comparison of thine! I come now, my ioyes, I come to possesse you: I come through paine and death; yea if hell it selfe were in the way betwixt you and mee, I would passe through hell it selfe to enioy you. And (in truth) if that Heathen *Cleombrotus* (a follower of the ancient Academie) but vpon onely reading of his Master *Platoes* discourses of the immortalitie of the soule, could cast downe himselfe head-long from an high rocke, and wilfully breake his necke, that he might be possessed of that immortalitie which he beleeued to follow vpon death; how contented should they be to die, that knew they shall be (more than immortall) glorious? Hee went, not in an hate of the flesh, as the *Patrician* Heretickes of old; but in a blinde loue to his soule, out of bare opinion: We, vpon an holy loue grounded vpon assured knowledge. He, vpon an opinion of future life: we on knowledge of future glory. He went, vnsent for; we, called for by our Maker. Why should his courage exceed ours, since our ground, our estate so farre exceeds his? Euen this age, within the reach of our memorie, bred that peremptory *Italian*, which in imitation of old Romane courage (lest, in that degenerated Nation, there should be no step left of the qualities of their Ancestors) entring vpon his torment for killing a Tyrant, cheered himselfe with this confidence; My death is sharpe: my fame shall be euerlasting. The voice of a Romane, not of a Christian. My fame shall be eternall: an idle comfort. My fame shall liue; not my soule liue to see it. What shall it auaile thee to be talkt of, while thou art not? Then fame onely is precious, when a man liues to enioy it. The fame that suruiues the soule, is bootlesse. Yet euen this hope cheered him against the violence of his death. What should it doe vs, that (not our fame, but) our life, our glory after death, cannot die? He that hath *Stephens* eies to looke into heauen, cannot but haue the tongue of the Saints, *Come Lord: How long?* That man, seeing the glory of the end, cannot but contemne the hardnesse of the way. But who wants those eies, if he say and sweares that he feares not death, beleeue him not: if he protest this *Tranquillitie*, and yet feare death, beleeue him not: beleeue him not, if he say he is not miserable.

A. Gellius.

Tull. Tusc. Callimach. Epigram.

Aug. de Hæres.

Mors acerba, Fama perpetua.

Sect.

Sect. XVIII.

THese are enemies on the left hand. There want not some on the right, which with lesse profession of hostilitie, hurt no lesse. Not so easily perceiued, because they distemper the minde, not without some kinde of pleasure. Surfet kils more than famine. These are the *ouer-desiring* and *ouer-ioying* of these earthly things. All immoderations are enemies, as to health, so to peace. He that desires, wants as much, as he that hath nothing. The drunken man is as thirstie as the sweating trauellers. Hence are the studies, cares, feares, icalousies, hopes, griefes, enuies, wishes, platformes of atchieuing, alterations of purposes, and a thousand like; whereof each one is enough to make the life troublesome. One is sicke of his neighbours field, whose misshapen angles disfigure his, and hinder his Lordship of entirenesse: what he hath, is not regarded, for the want of what hee cannot haue. Another feeds on crusts, to purchase what he must leaue (perhaps) to a foole, or, (which is not much better) to a prodigall heire. Another, in the extremitie of couetous folly, chuses to die an vnpitied death; hanging himselfe for the fall of the market, while the Commons laugh at that losse, and in their speeches Epitaph vpon him, as on that Pope, *He liued as a Wolfe, and died as a Dogge.* One cares not what attendance hee dances at all houres, on whose staires he sits, what vices he soothes, what deformities he imitates, what seruile offices he doth, in an hope to rise. Another stomackes the couered head and stiffe knee of his inferiour; angry that other men thinke him not so good as he thinkes himselfe. Another eats his owne heart, with enuy at the richer furniture, and better estate, or more honour of his neighbour; thinking his owne not good, because another hath better. Another vexeth himselfe with a word of disgrace, past from the mouth of an enemy, which he neither can digest, nor cast vp; resoluing, because another will be his enemy, to be his owne. These humours are as manifold, as there are men that seeme prosperous. For the auoiding of all which ridiculous, and yet spightfull inconueniences, the minde must be setled in a perswasion of the worthlesnesse of these outward things. Let it know, that these riches haue made many prouder, none better: That, as neuer man was, so neuer wise man thought himselfe better for enioying them. Would that wise Philosopher haue cast his gold into the sea, if he had not knowne he should liue more happily without it? If hee knew not the vse of riches, he was no wise man: if he knew not the best way to quietnesse, he was no Philosopher: now euen by the voice of their Oracle, he was confessed to be both; yet cast away his gold, that he might bee happy. Would that wise Prophet haue praied as well against riches, as pouertie? Would so many great men (whereof our little Iland hath yeelded nine crowned Kings while it was held of old by the *Saxons*) after they had continued their life in the Throne, haue ended it in the Cell, and changed their Scepter for a Booke, if they could haue found as much felicitie in the highest estate, as securitie in the lowest? I heare *Peter* and *Iohn* (the eldest and deerest Apostles) say, Gold & Siluer haue I none: I heare the Deuill say, All these will I giue thee; and they are mine, to giue. Whether shall I desire to be in the state of these Saints, or that deuill? He was therefore a better husband then a Philosopher, that first tearmed riches Goods: and he mended the title well, that (adding a fit Epithet) called them goods of *Fortune*; false goods ascribed to a false patron. There is no fortune, to giue or guide riches: there is no true goodnes in riches, to be guided. His meaning then was (as I can interpret it) to teach vs, in this title; that it is a chance, if euer riches were good to any. In summe, who would account those as riches, or those riches as goods, which hurt the owner, disquiet others? which the worst haue; which the best haue not; which those that haue not, want not; which those want, that haue them: which are lost in a night; and a man is not worse, when he hath lost them? It is true of them, that we say of fire and water; They are good seruants, ill masters. Make them thy slaues, they shall be goods indeed: in vse, if not in nature; good to thy selfe, good to others

The second ranke of the enemies of peace.

Hippocr. Aphoris.

The first remedy of an ouer-prosperous estate.

The vanity and vnprofitablenesse of riches.

The first enemy on the right hand.

Socrates.

A proofe, that with Christians deserues no credit; but with Heathens commands it.

by thee: But if they bee thy masters, thou hast condemned thy selfe to thine owne Gallies. If a seruant rule, he proues a Tyrant. What madnesse is this? thou hast made thy selfe, at once, a slaue and a foole. What if thy chaines be of Gold? or if, with *Heliogabalus*, thou hast made thee silken halters? thy seruitude may be glorious: it is no lesse miserable.

Sect. XIX.

The second enemy on the right hand, Honour.

HOnour, perhaps, is yet better; such is the confused opinion of those that know little: but a distinct and curious head shall finde an hard taske, to define in what point the goodnesse thereof consisteth. Is it in high descent of bloud? I would thinke so, if nature were tied by any law to produce children like qualitied to their Parents. But, although in the brute creatures thee be euer thus regular, that yee shall neuer finde a young Pigeon hatched in an Eagles nest; neither can I thinke that true, (or if true, it was monstrous) that *Nicippus* his sheepe should yeane a Lion: yet in the best creature (which hath his forme, and her attending qualities from aboue) with a likenesse of face and features, is commonly found an vnlikenesse of disposition: onely the earthly part followes the seed; wisdome, valour, vertue, are of another beginning. Shall I bow to a molten Calfe, because it was made of golden eare rings? Shall I condemne all honor of the first head (though vpon neuer so noble deseruing) because it can shew nothing, before it selfe, but a white shield? If *Cæsar*, or *Agathocles*, bee a Potters sonne, shall I contemne him? Or if wise *Lion* be the sonne of an infamous Curtizan, shall the censorious Lawyer race him out of the Catalogue, with *Partus sequitur ventrem?* Lastly, shall I account that good, which is incident to the worst? Either therefore greatnesse must shew some Charter, wherein it is priuileged with succession of vertue; or else the goodnesse of honour cannot consist in bloud. Is it then in the admiration and high opinion that others haue conceiued of thee, which drawes all dutifull respect, and humble offices from them, to thee? O fickle good, that is euer in the keeping of others! especially of the vnstable vulgar, that beast of many heads: whose diuided tongues, as they neuer agree with each other; so seldome (when euer) agree long with themselues. Doe we not see the superstitious *Listrians*, that ere-while would needs make *Paul* a God, against his will; and in deuout zeale, drew crowned Bulls to the Altars of their new *Iupiter* and *Mercury?* violence can scarce hold them from sacrificing to him: now not many houres after, gather vp stones against him; hauing in their conceits, turned him, from a God, into a malefactor; and are ready to kill him, in stead of killing a sacrifice to him. Such is the multitude; and such the stedfastnesse of their honour. There then onely is true honour, where bloud and vertue meet together: the greatnesse whereof is from bloud; the goodnesse from vertue. Reioyce, yee great men, that your bloud is ennobled with the vertues and deserts of your Ancestors. This onely is yours: this onely challengeth all vnfained respect of your inferiours. Count it praise-worthy, not that you haue, but that you deserue honour. Bloud may bee tainted; the opinion of the vulgar cannot be constant; onely vertue is euer like it selfe, and onely winnes reuerence, euen of those that hate it. Without which, greatnesse is as a Beacon of vice, to draw mens eies the more to behold it: and those that see it, dare lothe it; though they dare not censure it. So, while the knee bendeth, the minde abhorreth; and telleth the body, it honours an vnworthy subiect: within it selfe, secretly comparing that vicious great man (on whom his submisse courtesie is cast away) to some goodly faire bound *Senecaes* Tragedies, that is curiously gilded without; which if a man open, he shall finde *Thyestes* the tombe of his owne children; or *Oedipus* the husband of his owne mother, or some such monstrous part: which he (at once) reades, and hates.

Olympia Dog. Laert.

Sect. XX.

LEt him thinke, that not onely theſe outward things are not in themſelues good, but that they expoſe their owners to miſery. For, beſides that God vſually puniſhes our ouer-louing them, with their loſſe, (becauſe he thinkes them vnworthy Riuals to himſelfe, who challengeth all height of loue, as his onely right) ſo that the way to loſe, is to loue much; the largeneſſe moreouer either of affection, or eſtate, makes an open way to ruine: while a man walkes on plaine ground, he falls not; or, if he fall, he doth but meaſure his length on the ground, and riſe againe without harme: but he that climbeth high, is in danger of falling; and if he fall, of killing. All the ſailes hoiſed, giue vantage to a tempeſt; which (through the Mariners foreſight giuing timely roome thereto) by their fall, deliuer the Veſſell from the danger of that guſt, whoſe rage now paſſeth ouer with onely beating her with waues for anger that he was preuented. So the larger our eſtate is, the fairer marke hath Miſchiefe giuen to hit; and (which is worſe) that which makes vs ſo eaſie to hit, makes our wound more deepe and grieuous. If poore *Codrus* his houſe burne, he ſtands by and warmes him with the flame, becauſe he knowes it is but the loſſe of an out-ſide; which (by gathering ſome few ſticks, ſtraw, and clay) may with little labour, and no coſt, be repaired. But, when the many loſts of the rich man doe one giue fire to another; he cries out one while of his Counting houſe, another while of his Wardrobe: then of ſome noted Cheſt; and ſtraight of ſome rich Cabinet: and lamenting both the frame and the furniture, is therefore impatient, becauſe he had ſomething.

The ſecond remedy of ouer-ioyed proſperitie.

Sect. XXI.

BVt, if there be any Sorcereſſe vpon earth, it is pleaſure: which ſo inchanteth the minds of men, and worketh the diſturbance of our Peace, with ſuch ſecret delight, that fooliſh men thinke this want of *Tranquillitie*, happineſſe. She turneth men into ſwine, with ſuch ſweet charmes, that they would not change their brutiſh nature, for their former reaſon. It is a good vnquietneſſe (ſay they) that contenteth: it is a good enemy, that profiteth. Is it any wonder that men ſhould be ſottiſh, when their reaſon is maſtered with ſenſualitie? Thou foole, thy pleaſure contents thee: how much? how long? If ſhe haue not more befriended thee, than euer ſhe did any earthly fauorite: yea, if ſhe haue not giuen thee more, than ſhee hath her ſelfe; thy beſt delight hath had ſome mixture of diſcontentment. For either ſome circumſtance croſſeth thy deſire, or the inward diſtaſte of thy conſcience (checking thine appetite) permits thee not any entire fruition of thy ioy. Euen the ſweeteſt of all flowers hath his thornes: and who can determine whether the ſent be more delectable, or the pricks more irkeſome? It is enough for heauen to haue abſolute pleaſures: which if they could bee found here below; certainly, that heauen, which is now not enough deſired, would then bee feared. God will haue our pleaſures here (according to the faſhion of our ſelues) compounded: ſo as the beſt delights may ſtill ſauour of their earth. See how that great King, which neuer had any match for wiſdome, ſcarce euer any ſuperiour for wealth, trauerſed ouer all this inferiour world, with diligent inquiry, and obſeruation, and all to finde out that goodneſſe of the children of men which they enioy vnder the Sunne; abridging himſelfe of nothing that either his eyes, or his heart could ſuggeſt to him: (as what is it, that he could not either know or purchaſe?) and now comming home to himſelfe, (after the diſquiſition of all naturall and humane things) complaines, that *Behold, all is* not onely *vanitie*, but *vexation*. Goe then, thou wiſe Scholler of experience, and make a more accurate ſearch for that which hee ſought, and miſſed. Perhaps ſome-where (betwixt the talleſt Cedar in Lebanon, and the ſhrubby Hyſop vpon the wall) Pleaſure ſhrouded her ſelfe, that ſhe could not be deſcried

The vanitie of pleaſure; the third enemy on the right hand.

ſcried of him; whether through ignorance, or negligence: thine in-ſight may be more piercing, thy meanes more commodious, thy ſucceſſe happier. If it were poſſible for any man to entertaine ſuch hopes, his vaine experience could not make him a greater foole: it could but teach him what he is and knoweth not. And yet ſo imperfect, as our Pleaſures are, they haue their ſatietie: and as their *Continuance* is not good, ſo their *Concluſion* is worſe: looke to the end, and ſee how ſudden, how bitter it is. Their onely *Courteſie* is, to ſalute vs with a farewell; and ſuch a one, as makes their ſalutation vncomfortable. This *Dalila* ſhewes and ſpeakes faire; but in the end ſhe will bereaue thee of thy ſtrength, of thy ſight, yea of thy ſelfe. Theſe Gnats flie about thine eares, and make thee muſicke awhile; but euermore they ſting, ere they part. *Sorrow* and *Repentance*, is the beſt end of *Pleaſure*: *Paine* is yet worſe; but the worſt is *Deſpaire*. If thou miſſe of the firſt of theſe, one of the latter ſhall finde thee; perhaps both. How much better is it for thee, to want a little honie, than to bee ſwolne vp with a venomous ſting?

Thus then, the minde reſolued that theſe earthly things (*Honour*, *Wealth*, *Pleaſures*) are caſuall, vnſtable, deceitfull, imperfect, dangerous; muſt learne to vſe them without truſt, and to want them without griefe; thinking ſtill, If I haue them, I haue ſome benefit with a great charge: If I haue them not; with little reſpect of others, I haue much ſecuritie and eaſe, in my ſelfe: which once obtained, wee cannot fare amiſſe in either eſtate; and without which, we cannot but miſcarrie in both.

Sect. XXII.

Poſitiue rules of our peace.

ALL the enemies of our inward peace, are thus deſcried and diſcomforted. Which done, we haue enough to preſerue vs from miſery: but (ſince wee moreouer ſeeke how to liue well and happily) there yet remaine thoſe *Poſitiue Rules* whereby our *Tranquillitie* may be both had, continued, and confirmed. Wherein, I feare not leſt I ſhould ſeeme ouer-diuine, in caſting the Anchor of Quietneſſe ſo deepe as Heauen (the onely ſeat of conſtancy;) whiles it can finde no hold at all vpon earth. All earthly things are full of variableneſſe: and therefore hauing no ſtay in themſelues, can giue none to vs. He that will haue and hold right *Tranquillitie*, muſt finde in himſelfe a ſweet fruition of God, and a feeling apprehenſion of his preſence; that when hee findes manifold occaſions of vexation in theſe earthly things, he (ouer-looking them all, and hauing recourſe to his Comforter) may finde in him ſuch matter of contentment, that he may paſſe ouer all theſe pettie grieuances with conteimpt: which whoſoeuer wants, may be ſecure, cannot be quiet. The minde of man cannot want ſome refuge, and (as we ſay of the Elephant) cannot reſt, vnleſſe it haue ſomething to leane vpon. The *Couetous man*, (whoſe heauen is his cheſt) when he heares himſelfe rated and curſed for oppreſſion, comes home; and ſeeing his bagges ſafe, applauds himſelfe againſt all cenſurers. The *Glutton*, when he loſeth friends or good name; yet ioyeth in his well furniſht table, and the laughter of his Wine: more pleaſing himſelfe in one diſh, than he can bee grieued with all the worlds miſ-carriage. The *needy Scholler* (whoſe wealth lies all in his braine) cheeres himſelfe againſt iniquitie of times, with the conceit of his knowledge. Theſe ſtarting holes the minde cannot want, when it is hard driuen. Now, when as like to ſome chaſed *Siſera*, it ſhrowds it ſelfe vnder the harbour of theſe *Iaels*; although they giue it houſe-roome and milke for a time, yet at laſt either they entertaine it with a naile in the Temples, or (being guiltie to their owne impotency) ſend it out of themſelues, for ſafetie and peace. For, if the Croſſe light in that which it made his refuge (as, if the couetous man be croſſed in his riches) what earthly thing can ſtay him from a deſperate phrenſie? Or, if the Croſſe fall in a degree aboue the height of his ſtay; as if the rich man be ſicke, or dying (wherein, all wealth is either contemned, or remembred with anguiſh) how doe all his comforts (like vermine, from an houſe on fire) runne away from him, and leaue him ouer to his ruine! whiles the Soule, that hath

hath placed his refuge aboue, is sure that the ground of his comfort cannot be matched with an earthly sorrow, cannot be made variable by the change of any euent; but is infinitely aboue all casualties, and without all vncertainties. What state is there, wherein this heauenly stay shall not affoord mee, not onely Peace, but Ioy? Am I in prison? or in the hell of prisons (in some darke, low, and desolate dungeon?) Lo there *Algerius* (that sweet Martyr) findes more light than aboue; and pitties the darknesse of our libertie. We haue but a Sunne to enlighten our world, which euery cloud dimmeth, and hideth from our eies: but the Father of lights (in respect of whom, all the bright starres of heauen are but as the snuffe of a dimme candle) shines into his pit, and the presence of his glorious Angels make that an heauen to him, which the world purposed as an hell of discomfort. What *walls* can keepe out that infinite Spirit, that fills all things? What *darknesse* can be where the God of this Sunne dwelleth? What *sorrow* where he comforteth? Am I wandring in banishment? Can I goe whither God is not? what Sea can diuide betwixt him and mee? then would I feare exile, if I could bee driuen away as well from God, as my countrie. Now he is as much in all earths: His title is alike to all places; and mine in him: His sunne shines to me; his sea or earth beares me vp; his presence cheereth mee, whither-soeuer I goe. He cannot be said to flit, that neuer changeth his Host. He alone is a thousand companions; he alone is a world of friends. That man neuer knew what it was to be familiar with God, that complaines of the want of home, of friends, of companions, while God is with him. Am I contemned of the world? it is enough for me, that I am honoured of God: of both, I cannot. The world would loue me more, if I were lesse friends with God. It cannot hate mee so much as God hates it. *What care I to be hated of them, whom God hateth?* He is vnworthy of Gods *fauour*, that cannot thinke *it* happinesse enough without the worlds. How easie is it for such a man, whiles the world disgraces him, at once to scorne and pittie it, that it cannot thinke nothing more contemptible than it selfe? I am impouerished with losses: That was neuer throughly good, that may be lost. My riches will not leese mee, yea, tho I forgoe all, to my skin, yet haue I not lost any part of my wealth. For, if hee bee rich that hath something; how rich is he, that hath the Maker and owner of all things! I am weake and diseased in body: He cannot miscarry, that hath his Maker for his Physician. Yet, my soule (the better part) is sound; for that cannot bee weake, whose strength God is. How many are sicke in that, and complaine not! I can be content to be let-bloud in the arme or foot, for the curing of the head or heart. The health of the principall part is more ioy to me, than it is trouble to bee distempered in the inferiour. Let me know that God fauours me: then I haue *libertie* in prison, *home* in banishment, *honour* in contempt, in losses *wealth*, *health* in infirmitie, *life* in death; and in all these *happinesse*. And (surely) if our perfect fruition of God bee our complete heauen: it must needs be, that our inchoate conuersing with him is our heauen imperfectly, and the entrance into the other: which (me thinkes) differs from this, not in the kinde of it, but in the degree. For the continuation of which happy societie (sith strangenesse loseth acquaintance and breedeth neglect) on our part must bee a daily renuing of heauenly familiaritie, by seeking him vp, euen with the contempt of all inferiour distraction; by talking with him in our secret inuocations; by hearing his conference with vs; and by mutuall entertainment of each other in the sweet discourses of our daily meditations. He is a sullen and vnsociable friend that wants words. God shall take no pleasure in vs if wee be silent. The heart that is full of loue, cannot but haue a busie tongue. All our talke with God is either Suites or Thankes. In them the Christian heart powres out it selfe to his Maker; and would not change this priuilege for a world. All his annoyances, all his wants, all his dislikes are powred into the bosome of his inuisible friend; who likes vs still so much more as we aske more, as we complaine more. Oh the easie and happy recourse that the poore soule hath to the high throne of Heauen! we stay not for the holding out of a golden sceptre, to warne our admission, before which our presence should be presumption and death. No houre is vnseasonable, no person too base, no words too homely, no fact too hard, no importunitie too great. We speake familiarly, we

Pompon. Algr. Fox Martyr.

we are heard, answered, comforted. Another while God interchangeably speaks vnto vs by the secret voice of his spirit; or by the audible sound of his word; we heare, adore, answer him; by both which the minde so communicates it selfe to God, and hath God so plentifully communicated vnto it, that hereby it growes to such an habit of heauenlinesse, as that now it wants nothing, but dissolution of full glory.

Sect. XXIII.

The subordinate rules of Tranquillitie. 1. For actions.

OVt of this maine ground once setled in the heart (like as so many riuers from one common sea) flow those subordinate resolutions, which we require as necessary to our peace, whether in respect of our actions, or our estate. For our actions, there must be a secret vow passed in the soule, both of constant refraining from whatsoeuer may offend that maiestie we rest vpon; and aboue this, of true and canonicall obedience to God, without all care of difficultie, and in spight of all contradictions of nature. Not out of the confidence of our owne power, impotent men, who are we, that we should either vow or performe? But as he said; Giue what thou bidst, and bid what thou wilt. Hence the courage of *Moses* durst venture his hand to take vp the crawling & hissing Serpent. Hence *Peter* durst walk vpon the pauement of the waues. Hence that heroicall spirit of *Luther* (a man made of metall fit for so great a worke) durst resolue and professe to enter into that sore-warned Citie, though there had bin as many Deuils in their streets as tiles on their houses. Both these vowes as wee once solemnly made by others; so, for our peace we must renew in our selues. Thus the experienced minde both knowing that it hath met with a good friend, and withall what the price of a friend is; cannot but be carefull to retaine him, & warie of displeasing, and therefore to cut off all dangers of variance, voluntarily takes a double oath of allegeance of it selfe to God; which neither benefit shall induce vs to breake, if we might gaine a world, nor feare vrge vs thereto, though we must lose our selues. The wauering heart that finds continuall combats in it selfe betwixt Pleasure and Conscience, so equally matched that neither gets the day, is not yet capable of peace; and whether euer ouercommeth, is troubled both with resistance and victorie. Barren *Rebecca* found more ease, than when her twins struggled in her wombe. If *Iacob* had beene there alone, she had not complained of that painfull contention: One while Pleasure holds the Fort, and conscience assaults it; which when it hath entred at last by strong hand, after many batteries of iudgements denounced; ere long Pleasure either corrupts the watch, or by some cunning stratagem, findes way to recouer her first hold. So, one part is euer attempting, and euer resisting. Betwixt both, the heart cannot haue peace, because it resolues not. For while the soule is held in suspence, it cannot enioy the pleasure it vseth; because it is halfe taken vp with feare; onely a strong and resolute repulse of pleasure is truly pleasant; for therein the Conscience, (filling vs with heauenly delight) maketh sweet triumphs in it selfe; as being now the Lord of his owne dominions, and knowing what to trust to. No man knowes the pleasure of this thought, I haue done well, but he that hath felt it: and he that hath felt it, contemnes all pleasure to it. It is a false slander raised on Christianitie, that it maketh men dumpish and melancholicke: for therefore are we heauie, because we are not enough Christians. We haue religion enough to mislike pleasures, not enough to ouercome them. But if we be once conquerors ouer our selues, aud haue deuoted our selues wholly to God, there can be nothing but heauenly mirth in the soule. Loe here, yee Philosophers, the true musicke of Heauen, which the good heart continually heareth, and answers it in the iust measures of ioy. Others may talke of mirth, as a thing they haue heard of, or vainely fancied; onely the Christian feeles it; and in comparison thereof scorneth the idle, ribaldish, and scurrilous mirth of the prophane.

Sect.

Sect. XXIV.

And this reſolution which we call for, muſt not onely exclude manifeſtly euill actions, but alſo doubting and ſuſpenſion of minde in actions ſuſpected, and queſtionable; wherein the iudgement muſt euer giue confident determination one way. For this *Tranquillitie* conſiſteth in a ſteadineſſe of the minde: and how can that veſſell which is beaten vpon, by contrary waues and winds (and tottereth to either part) be ſaid to keepe a ſteadie courſe? Reſolution is the onely mother of ſecuritie. For inſtance: I ſee, that Vſury which was wont to be condemned for no better than a Legall theft, hath now obtained (with many) the reputation of an honeſt Trade; and is both vſed by many, and by ſome defended. It is pittie that a bad practice ſhould finde any learned or religious Patron. The ſumme of my patrimony lieth dead by me, ſealed vp in the bagge of my Father: my thriftier friends aduiſe mee to this eaſie and ſure improuement. Their counſell and my gaine preuaile; my yeerely ſummes come in with no coſt but of time, wax, parchment: my eſtate likes it well, better than my conſcience; which tells me ſtill, he doubts, my trade is too eaſie to be honeſt: Yet I continue my illiberall courſe not without ſome ſcruple and contradiction: ſo as my feare of offence hinders the ioy of my profit, and the pleaſure of my gaine, hartens me againſt the feare of iniuſtice; I would be rich with eaſe; and yet I would not be vncharitable, I would not bee vniuſt. All the while I liue in vnquiet doubts, and diſtraction: Others are not ſo much entangled in my bonds, as I in my owne. At laſt, that I may be both iuſt and quiet, I conclude to referre this caſe wholly to the ſentence of my inward Iudge, the *Conſcience*: the Aduocates *Gaine* and *Iuſtice* plead on either part at this barre with doubtfull ſucceſſe. *Gaine* informes the Iudge of a new and nice diſtinction, of toothleſſe, and biting Intereſt, and brings preſidents of particular caſes of Vſury ſo farre from any breach of charitie or iuſtice, that both parts therein confeſſe themſelues aduantaged. *Iuſtice* pleads euen the moſt-toothleſſe vſury to haue ſharpe gums, and findes in the moſt harmeleſſe and profitable practice of it, an inſenſible wrong to the common body; beſides the infinite wracks of priuate eſtates. The weake Iudge ſuſpends in ſuch probable allegations, and demurreth; as being ouercome of both, and of neither part: and leaues me yet no whit more quiet, no whit leſſe vncertaine. I ſuſpend my practice accordingly; being ſure it is good not to doe, what I am not ſure is good to be done: and now *Gaine* ſollicits me as much as *Iuſtice* did before. Betwixt both I liue troubleſomely: nor euer ſhall doe other, till (in a reſolute deteſtation) I haue whipped this euill Merchant out of the Temple of my heart. This rigour is my peace. Before, I could not be well, either full or faſting. Vncertaintie is much paine, euen in a more tolerable action. Neither is it (I thinke) eaſie to determine, whether it be worſe to doe a lawfull act with doubting, or an euill with reſolution: ſince that which in it ſelfe is good, is made euill to me by my doubt: and what is in nature euill, is in this one point not euill to me, that I doe it vpon a verdict of a Conſcience: ſo now my iudgement offends in not following the truth: I offend not in that I follow my iudgement: Wherein if the moſt wiſe God had left vs to roue onely according to the aime of our owne coniectures, it ſhould haue beene leſſe faulty to be *Sceptickes* in our actions, and either not to iudge at all, or to iudge amiſſe: but now that hee hath giuen vs a perfect rule of eternall equitie, and truth, whereby to direct the ſentences of our iudgement; that vncertaintie which alloweth no peace to vs, will affoord vs no excuſe before the tribunall of Heauen: wherefore, then onely is the heart quiet, when our actions are grounded vpon iudgement, and our iudgement vpon truth.

2. Rule for our actions.

Sect.

Sect. XXV.

Rules for estate.
1. Reliance vpon the prouidence of God.

FOr his estate, the quiet minde must first roll it selfe vpon the prouidence of the Highest. For, whosoeuer so casts himselfe vpon these outward things, that in their prosperous estate he reioiceth, and (contrarily) is cast downe in their miscariage; I know not whether he shall finde more vncertaintie of rest, or more certaintie of vnquietnesse; since hee must needs bee like a light vnballaced Vessell, that rises and falls with euery waue, and depends onely on the mercie of wind and water: But who relies on the ineuitable decree, and all-seeing prouidence of God, (which can neither be crossed with second thoughts, nor with euents vnlooked for,) layes a sure ground of *Tranquillitie.* Let the world tosse how it list, and varie it selfe (as it euer doth) in stormes and calmes; his rest is pitched aloft, aboue the sphere of changeable mortalitie. To begin, is harder than to prosecute: What counsell had God in the first moulding of thee in the wombe of thy mother? what aid shall he haue in repairing thee from the wombe of the earth? And if he could make, and shall restore thee without thee, why shall he not much more (without thy indeuour) dispose of thee? Is God wise enough to guide the Heauens, and to produce all creatures in their kindes and seasons? And shall hee not bee able to order thee alone? Thou sayest, I haue friends, and (which is my best friend) I haue wealth to make both them and me; and wit to put both to best vse. O the broken reedes of humane confidence! Who euer trusted on friends that could trust to himselfe? *Who euer was so wise, as not sometimes to be a foole in his owne conceit? oft times in the conceit of others?* Who was euer more discontent, than the wealthie? *Friends* may bee false: *Wealth* cannot but be deceitfull: *Wit* hath made many fooles. Trust thou to that, which (if thou wouldest) cannot faile thee. *Not that thou desirest shall come to passe; but that which God hath decreed.* Neither thy feares, nor thy hopes, nor vowes shall either forslow or alter it. The vnexperienced passenger, when he sees the Vessell goe amisse or too farre, layes fast hold on the contrary part, or on the Mast for remedie: the Pilot laughs at his folly; knowing, that (whatsoeuer he labours) the Barke will goe which way the wind and his sterne directeth it. Thy goods are embarked: Now thou wishest a direct North-wind to driue thee to the *Strayts*; and then a West, to runne in: and now, when thou hast emptied and laded againe, thou callest as earnestly for the South, and South-East, to returne; and lowrest, if all these answer thee not: As if Heauen and Earth had nothing else to doe, but to wait vpon thy pleasure; and serued onely, to bee commanded seruice by thee. Another that hath contrary occasion, askes for winds quite opposite to thine. He that sits in Heauen, neither fits thy fancie nor his: but bids his winds spet sometimes in thy face; sometimes to fauour thee with a side blast; sometimes, to be boistrous; otherwhiles, to be silent, at his owne pleasure. Whether the Mariner sing or curse, it shall goe, whither it is sent. Striue, or lie still, thy destinie shall runne on; and what must be, shall be: Not that wee should hence exclude benefit of meanes (which are alwaies necessarily included in this wise preordination of all things) but perplexitie of cares, and wrestling with prouidence. Oh, the idle and ill-spent cares of curious men, that consult with starres, and spirits for their destinies, vnder colour of preuention! If it be not thy destinie; why wouldst thou know it, what needst thou resist it? If it bee thy destinie; why wouldst thou know that thou canst not preuent? That which God hath decreed, is already done in Heauen, and must be done on Earth. This kinde of expectation doth but hasten slow euils, and prolong them in their continuance: hasten them, not in their euent, but in our conceit. Shortly then, if thou swimmest against the streame of this prouidence, thou canst not escape drowning; euery waue turnes thee ouer, like a *Porkpisce* before a tempest: But if thou swimmest with the streame, doe but cast thine armes abroad, thou passest with safetie, and with ease: it both beares thee vp, and carries thee on to the Hauen (whither God hath determined thine arriuall) in peace.

Sect.

Sect. XXVI.

NExt to this, the minde of the vnquiet man must bee so wrought by these former resolutions, that it be throughly perswaded, The estate wherein he is, is best of all; if not in it selfe, yet to him: Not out of pride, but out of contentment: Which whosoeuer wanteth, cannot but bee continually vexed with enuie, and racked with ambition. Yea, if it were possible to be in Heauen without this, he could not be happy, for it is as impossible, for the minde at once to long after and enioy, as for a man to feed and sleepe at once. And this is the more to be striuen for, because we are all naturally prone to afflict our selues with our owne frowardnesse: ingratefully contemning all we haue, for what we would haue. Euen the best of the Patriarkes could say, O Lord, what wilt thou giue me, since I goe childlesse? The bond-man desires now, nothing but libertie: that alone would make him happy. Once free (forgetting his former thought) he wishes some wealth, to make vse of his freedome; and saies, it were as good be straited in place, as in abilitie. Once rich, he longeth after Nobilitie, thinking it no praise, to bee a wealthie peasant. Once noble, he begins to deeme it a base matter to be subiect: nothing can now content him but a Crowne. Then it is a small matter to rule, so long as he hath but little dominions, and greater neighbours. Hee would therefore be an Vniuersall Monarch: whither then? surely, it vexeth him as much, that the earth is so small a globe, so little a mole-hill; and that there are no more worlds to conquer. And now that he hath attained the highest dignitie amongst men, he would needs be a God, conceits his immortalitie, erects Temples to his owne name, commands his dead Statues to be adored, and (not thus contented) is angry that hee cannot command heauen, and controll nature. O vaine fooles! whither doth our restlesse ambition climbe? What shall be at length the period of our wishes? I could not blame these desires, if contentment consisted in hauing much: but, now that he onely hath much, that hath contentment, (& that it is as easily obtained in a low estate,) I can account of these thoughts no better than proudly fooliſh. Thou art poore: what difference is there betwixt a greater man and thee? saue that he doth his businesses by others; thou doest them thy selfe. Hee hath *Caters*, *Cookes*, *Bayliues*, *Stewards*, *Secretaries*, and all other officers for his seuerall seruices: thou prouidest, dressest, gatherest, receiuest, expendest, writest for thy selfe. His patrimonie is large: thine earnings small. If *Briareus* feed fiftie bellies with his hundred hands; what is he the better, than he that with two hands feedeth one? He is serued in siluer: thou in vessell of the same colour, of lesser price; as good for vse, though not for value. His dishes are more daintie, thine as well relliſhed to thee, and no lesse wholsome. Hee eats Oliues, thou Garlike: hee mislikes not more the smell of thy sawce, than thou dost the taste of his. Thou wantest somewhat that he hath: he wisheth something which thou hast, and regardest not. Thou couldst bee content to haue the rich mans purse, but his gout thou wouldst not haue: He would haue thy health, but not thy fare. If we might picke out of all mens estates, that which is laudable, omitting the inconueniences, wee would make our selues complete: but if we must take all together, we should perhaps little aduantage our selues with the change. For the most wise God hath so proportion'd out euery mans condition, that hee hath some iust cause of sorrow inseparably mixed with other contentments, and hath allotted to no man liuing, an absolute happinesse, without some grieuances; nor to any man such an exquisite miserie, as that hee findeth not somewhat wherein to solace himselfe: the weight whereof varies, according to our estimation of them. One hath much wealth, but no childe to inherit it: hee enuies at the poore mans fruitfulnesse, which hath many heires, and no lands; and could be content, with all his abundance to purchase a successor of his owne loynes. Another hath many children, little maintenance: he commendeth the careless quietnesse of the barren, and thinkes, fewer mouthes and more meat would doe better. The labouring man hath the blessing of a strong body, fit to digest any fare, to endure any labour: yet hee wisheth himselfe weaker,

The second rule for estate. A perswasion of the goodnes and fitnesse of it for vs.

weaker, on condition hee might bee wealthier. The man of nice education hath a feeble ſtomacke; and (raſping ſince his laſt meale) doubts, whether hee ſhould eat of his beſt diſh, or nothing: this man repines at nothing more, than to ſee his hungry Plough-man feed on a cruſt; and wiſheth to change eſtates, on condition hee might change bodies with him. Say that God ſhould giue thee thy wiſh: what wouldeſt thou deſire? Let mee (thou ſaieſt) be wiſe, healthfull, rich, honourable, ſtrong, learned, beautifull, immortall. I know thou loueſt thy ſelfe ſo well, that thou canſt wiſh all theſe and more. But ſay that God hath ſo ſhared out theſe gifts (by a moſt wiſe and iuſt diſtribution) that thou canſt haue but ſome of theſe, perhaps but one; which wouldeſt thou ſingle out for thy ſelfe? Any thing, beſide what thou haſt: If learned, thou wouldeſt bee ſtrong; if ſtrong, honourable; if honourable, long-liued: Some of theſe thou art already. Thou foole! cannot God chooſe better for thee, than thou for thy ſelfe? In other matches thou truſteſt the choice of a skilfuller chapman: when thou ſeeſt a goodly horſe in the Faire (though his ſhape pleaſe thine eie well) yet thou dareſt not buy him, if a cunning Horſe-maſter ſhall tell thee he is faultie; and art willing to take a plainer and ſounder, on his commendation, againſt thy fancie. How much more ſhould we in this caſe, allow his choice that cannot deceiue vs; that cannot bee deceiued? But, thou knoweſt that other thou deſireſt, to be better than what thou haſt: Better perhaps for him that hath it; not better for thee. Libertie is ſweet and profitable to thoſe that can vſe it: but fetters are better for the franticke man. Wine is good nouriſhment for the healthfull; poyſon to the aguiſh. It is good for a ſound body to ſleepe in a whole skinne; but hee that complaines of ſwelling ſores, cannot ſleepe till it be broken. Hemlocke to the Goat, and Spiders to the Monkey, turne to good ſuſtenance; which to other creatures are accounted deadly. As in diets, ſo in eſtimation of good and euill, of greater and leſſer good, there is much varietie. All palats commend not one diſh; and what one commends for moſt delicate, another reiects for vnſauourie. And if thou know what diſh is moſt pleaſant to thee, thy Phyſician knowes beſt which is wholſome. Thou wouldſt follow thine appetite too much; and (as the French haue in their Prouerbe) wouldſt dig thy owne graue with thy teeth: thy wiſe Phyſician ouer-ſees and ouer-rules thee. Hee ſees, if thou wert more eſteemed, thou wouldſt be proud; if more ſtrong, licentious; if richer, couetous; if healthfuller, more ſecure: but thou thinkeſt not thus hardly of thy ſelfe. Fond man! what knoweſt thou future things? beleeue thou him, that onely knowes what would bee, what will be. Thou wouldeſt willingly goe to heauen; what better guide canſt thou haue, than him that dwels there? If hee leade thee thorow deepe ſloughs, and brakie thickets; know, that he knowes this the neerer way, though more comberſome. Can there be in him any want of wiſdome, not to foreſee the beſt? Can there be any want of power, not to effect the beſt? any want of loue, not to giue thee what hee knowes is beſt? How canſt thou then faile of the beſt? Since what his power can doe, and what his Wiſdome ſees ſhould be done, his Loue hath done, becauſe al are infinite. Hee willeth not things, becauſe they are good: but they are good, becauſe hee wills them. Yea, if ought had beene better, this had not beene. God willeth what hee doth: and if thy will accord not with his, whether wilt thou condemne of imperfection?

Sect. XXVII.

The concluſion of the whole.

I Haue chalked out the way of Peace: What remaineth, but that we walke along in it? I haue conducted my Reader to the Mine, yea, to the Mint of Happineſſe; and ſhewed him thoſe glorious heapes, which may eternally enrich him: If (now) hee ſhall goe away with his hands and skirt empty; how is he but worthy of a miſerable want?

Who

Who ſhall pity vs, while we haue no mercy on our ſelues? Wilfull diſtreſſe hath neither remedie, nor compaſſion. And to ſpeake freely, I haue oft wondered at this painefull folly of vs men, who in the open view of our peace (as if we were condemned to a neceſſarie and fatall vnquietneſſe) liue vpon our owne racke, finding no more ioy, than if we were vnder no other hands, but our executioners. One droupeth vnder a fained euill; another augments a ſmall ſorrow through impatience; another drawes vpon himſelfe an vncertaine euill through feare; one ſeekes true contentment, but not enough; another hath iuſt cauſe of ioy, and perceiues it not: One is vexed, for that his grounds of ioy are matched with equall grieuances; another cannot complaine of any preſent occaſion of ſorrow, yet liues ſullenly, becauſe he findes not any preſent cauſe of comfort; one is haunted with his ſinne; another diſtracted with his paſſion: amongſt all which, he is a miracle of all men that liues, not ſome-way diſcontented. So we liue not while we doe liue, onely for that we want either wiſdome, or will, to husband our liues to our owne beſt aduantage. O the inequality of our cares! Let riches or honour be in queſtion, we ſue to them, we ſeeke for them with importunity, with ſeruile ambition: our paines needs no ſollicitor; yea, there is no way wrong that leads to this end: wee abhorre the patience to ſtay till they inquire for vs. And if euer (as it rarely happens) our deſert and worthineſſe winnes vs the fauour of this proffer, we meet it with both hands, not daring with our modeſt denyals to whet the inſtancie, and double the intreaties of ſo welcome ſuiters. Yet loe, here the onely true and precious riches, the higheſt aduancement of the ſoule, peace and happineſſe, ſeekes for vs, ſues to vs for acceptation; our anſwers are coy and ouerly, ſuch as we giue to thoſe clyents that looke to gaine by our fauours. If our want were through the ſcarcitie of good, we might yet hope for pity to eaſe vs: but now that it is through negligence, and that wee periſh with our hands in our boſome, we are rather worthy of ſtripes, for the wrong wee doe our ſelues, than of pity for what we ſuffer. That wee may and will not, in opportunitie of hurting others, is noble and Chriſtian: but in our owne benefit ſluggiſh, and fauouring of the worſt kinde of vnthriftineſſe.

Saieſt thou then, this peace is good to haue, but hard to get? It were a ſhameſull neglect that hath no pretence. Is difficulty ſufficient excuſe to hinder thee from the purſuit of riches, of preferment, of learning, of bodily pleaſures? Art thou content to ſit ſhrugging in a baſe cottage, ragged, famiſhed, becauſe houſe, clothes, and food will neither be had without money, nor money without labour, nor labour without trouble and painfulneſſe? Who is ſo mercifull, as not to ſay that a whip is the beſt almes for ſo lazie and wilfull need? Peace ſhould not be good, if it were not hard: Goe, and by this excuſe ſhut thy ſelfe out of heauen at thy death, and liue miſerably till thy death, becauſe the good of both worlds is hard to compaſſe. There is nothing but miſery on earth and hell below, that thou canſt come too without labour: And if wee can bee content to caſt away ſuch immoderate and vnſeaſonable paines vpon theſe earthly trifles as to weare our bodies with violence, and to encroach vpon the night for time to get them; what madneſſe ſhall it ſeeme in vs, not to afford a leſſe labour to that which is infinitely better, and which onely giues worth and goodneſſe to the other? Wherefore if we haue not vowed enmity with our ſelues, if we be not in loue with miſery and vexation, if wee bee not obſtinately careleſſe of our owne good; let vs ſhake off this vnthriftie, dangerous, and deſperate negligence, and quicken theſe dull hearts to a liuely and effectuall ſearch of what onely can yeeld them ſweet and abiding contentment: which once attained, how ſhall we inſult ouer euils, and bid them doe their worſt? How ſhall we vnder this calme and quiet day, laugh at the rough weather and vnſteady motions of the world? How ſhall heauen and earth ſmile vpon vs, and wee on them; commanding the one, aſpiring to the other? How pleaſant ſhall our life bee, while neither ioyes nor ſorrowes can diſtemper it with exceſſe? yea while the matter of ioy that is within vs, turnes all the moſt ſad occurrences into pleaſure? How deare and welcome ſhall our death bee, that ſhall but lead vs from one heauen to another, from peace to glory? Goe now, yee vaine and idle worldlings, and pleaſe your ſelues in the large ex-

tent of your rich Mannors, or in the homage of those whom baseneſſe of minde hath made ſlaues to your greatneſſe, or in the price and faſhions of your full ward-robe, or in the wanton varieties of your delicate Gardens, or in your coffers full of red and white earth; or if there be any other earthly thing, more alluring, more precious, enioy it, poſſeſſe it, and let it poſſeſſe you:
Let mee haue onely my Peace; and let me
neuer want it, till I enuie you.

FINIS.

THE ART OF DIVINE MEDITATION:

EXEMPLIFIED WITH TWO LARGE *Patternes of Meditation:*

The one of eternall Life, as the end;

The other of Death, as the way.

Reuiſed and augmented.

By Ios. Hall.

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TO THE RIGHT WORSHIPFVLL, SIR

RICHARD LEA, Knight, all increase of true honour with God and men.

SIR, *euer since I began to bestow my selfe vpon the common good, studying wherein my labours might be most seruiceable; I still found they could be no way so well improued, as in that part which concerneth deuotion, and the practice of true pietie. For on the one side I perceiued the number of Polemicall bookes, rather to breed, than end strifes; and those which are doctrinall, by reason of their multitude, rather to oppresse than satisfie the Reader; wherein, if we write the same things, wee are iudged tedious; if different, singular. On the other part, respecting the Reader, I saw the braines of men neuer more stuffed, their tongues neuer more stirring, their hearts neuer more emptie, nor their hands more idle. Wherefore, after those sudden Meditations which passed me without rule, I was easily induced by their successe (as a small thing moues the willing) to send forth this Rule of Meditation; and after my* Heauen vpon Earth, *to discourse (although by way of example) of Heauen aboue. In this Art of mine, I confesse to haue receiued more light from one obscure nameless Monke, which wrote some* 112. *yeeres agoe, than from the directions of all other Writers.*

ters. I would his humilitie had not made him niggardly of his name, that we might haue knowne whom to haue thanked. It had beene easie to haue framed it with more curiosity: but God and my soule know, that I made profit the scope of my labour, and not applause; and therefore (to chuse) I wished rather to bee rude than vnprofitable. If now the simplicitie of any Reader shall bereaue him of the benefit of my precepts, I know hee may make his vse of my examples. Why I haue honoured it with your name, I need not giue account to the world, which alreadie knoweth your worth and deserts; and shall see by this, that I acknowledge them. Goe you on happily (according to the heauenly aduice of your Iunius) *in your worthy and glorious profession, still bearing your selfe as one that knoweth vertue the trueſt Nobilitie, and Religion the best vertue. The God whom you serue, shall honour you with men, and crowne you in heauen. To his grace I humbly commend you: requesting you only to accept the worke, and continue your fauour to the Author.*

Your VVorships humbly deuoted,

Ios. Hall.

THE SVMME OF THE CHAPTERS.

The benefit and vses of Meditation. Chap.1
The description and kindes of Meditation. Chap.2
Concerning Meditation Extemporall. Chap.3
Cautions of Extemporary Meditation. Chap.4
Of Meditation deliberate: wherein first the qualitie of the person: of whom is required,
1 That he be pure from his sinnes. Chap.5
2 That he be free from worldly thoughts. Chap.6
3 Constant { In the time set. Chap.7 / In continuance. Chap.8
Of other necessary circumstances: and
1 Of the place fit for Meditation. Chap.9
2 Of the time. Chap.10
3 Of the site and gesture of body. Chap.11
Of the matter and subiect of Meditation. Chap.12
The order of handling the worke it selfe. Chap.13
The entrance into the worke: { 1 Common entrance, which is Prayer. Chap.14 / 2 The particular and proper entrance into the matter, which is in our choice thereof. Chap.15
The proceeding of our Meditation; therein, a method allowed by some Authors reiected. Chap.16
Premonitions concerning our proceeding in the first part of Meditation. Chap.17

The practice of Meditation: the first part whereof in the vnderstanding; therein

1 We begin with some description of that which we meditate of. Chap.18
2 An easie and voluntary diuision of the matter meditated. Chap.19
3 A consideration of the causes thereof in all the kindes of them. Chap.20
4 The consideration of the fruits and effects. Chap.21
5 The Consideration of the subiect wherein or whereabout it is employed. Chap.22
6 Consideration of the appendances and qualities of it. Chap.23
7 Consideration of that which is contrary to it, or diuers from it. Chap.24
8 Of comparisons and similitudes, whereby it may be most fitly set forth to vs. Chap.25
9 The titles and names of the matter considered. Chap.26
10 Consideration of fit testimonies of Scripture concerning our Theme. Chap.27

Of

Of the ſecond part of Meditation, which is the affections : wherein is

1 *Firſt required a taſte and relliſh of what we thought vpon.* Chap.
2 *A complaint b wailing our want and vntowardneſſe.* Chap.
3 *A hearty wiſh of the ſoule for what it complaines to want.* Chap.
4 *An humble confeſſion of our diſability to effect what we wiſh.* Chap.
5 *An earneſt petition for that which we confeſſe to want.* Chap.
6 *A vehement enforcement of our petition.* Chap.
7 *A cheereful confidence of obtaining what we haue requeſted and inforced.* Chap.
The conclusion of our Meditation, in what order. Chap.
Firſt, with thankſgiuing for what we are confident to be granted. Ibide
Secondly, with a recommendation our ſoules and waies to God. Chap.
The Epilogue, reprouing the neglect, and exhorting to the vſe of Meditation. Chap.

THE

THE ART OF DIVINE MEDITATION.

CHAP. I.

IT is not, I ſuppoſe, a more bold than profitable labour, after the endeuours of ſo many contemplatiue men, to teach the Art of Meditation: An heauenly buſineſſe, as any belongeth either to man or Chriſtian; and ſuch as whereby the ſoule doth vnſpeakably benefit it ſelfe. For by this doe we ranſacke our deepe and falſe hearts, finde out our ſecret enemies, buckle with them, expell them, arme our ſelues againſt their re-entrance. By this, we make vſe of all good meanes, fit our ſelues to all good duties; by this we deſcrie our weakneſſe, obtaine redreſſe, preuent tentations, cheare vp our ſolitarineſſe, temper our occaſions of delight, get more light vnto our knowledge, more heat to our affections, more life to our deuotion. By this we grow to be (as we are) ſtrangers vpon earth; and, out of a right eſtimation of all earthly things, into a ſweet fruition of inuiſible comforts. By this, we ſee our Sauiour with *Steuen*, wee talke with God as *Moſes*, and by this we are rauiſhed with bleſſed *Paul* into Paradiſe, and ſee that Heauen which we are loth to leaue, which we cannot vtter. This alone is the remedie of ſecurity and worldlineſſe, the paſtime of Saints, the ladder of heauen, and in ſhort, the beſt improuement of Chriſtianity. Learne it who can, and neglect it who liſt; he ſhall neuer finde ioy, neither in God nor in himſelfe, which doth not both know and practiſe it. And how-euer of old ſome hidden Cloyſters haue ingroſſed it to themſelues, and confined it within their Celles, who indeed profeſſing nothing but contemplation, through their immunity from thoſe cares which accompany an actiue life, might haue the beſt leiſure to this buſineſſe: yet ſeeing there is no man ſo taken vp with action, as not ſometimes to haue a free minde; and there is no reaſonable minde ſo ſimple, as not to be able both to diſcourſe ſomewhat and to better it ſelfe by her ſecret thoughts; I deeme it an enuious wrong to conceale that from any, whoſe benefit may bee vniuerſall. Thoſe that haue but a little ſtocke, had need to know the beſt rules of thrift.

The benefit and vſes of Meditation.

Which are vniuerſal to all Chriſtians, and not to be appropriated to ſome profeſſions.

CHAP. II.

THe rather, for that whereas our Diuine Meditation is nothing elſe but a bending of the minde vpon ſome ſpirituall obiect, through diuers formes of diſcourſe, vntill our thoughts come to an iſſue: and this muſt needs be either Extemporall, and occaſioned by outward occurrences offered to the minde; or deliberate, and wrought out of our owne heart: which againe is either in matter of Knowledge,

The deſcription and kindes of Meditation.

ledge, for the finding out of some hidden truth, and conuincing of an heresie by profound trauersing of reason; or in matter of Affection, for the enkindling of our loue to God: the former of these two last, wee sending to the Schooles and Masters of Controuersies, search after the latter; which is both of larger vse, and such as no Christian can excuse, as either vnnecessary, or ouer-difficult: for, both euery Christian had need of fire put to his affections, and weaker iudgements are no lesse capable of this diuine heat, which proceeds not so much from reason, as from faith.

One saith (and I beleeue him) that Gods Schoole is more of Affection, than Vnderstanding: Both lessons very needfull, very profitable; but for this age, especially the latter: for if there be some that haue much zeale, little knowledge, there are more that haue much knowledge without zeale. And he that hath much skill, and no affection, may doe good to others by information of iudgement, but shall neuer haue thanke either of his owne heart, or of God, who vseth not to cast away his loue on those, of whom he is but knowne, not loued.

Chap. III.

Concerning Meditation Extemporall.

OF Extemporall Meditation there may be much vse, no rule: forasmuch as our conceits herein varie according to the infinite multitude of obiects, and their diuers manner of proffering themselues to the minde; as also for the suddennesse of this act. Man is placed in this Stage of the world, to view the seuerall natures and actions of the creature; to view them, not idly, without his vse, as they doe him: God made all these for man, and man for his owne sake. Both these purposes were lost, if man should let the creatures passe carelesly by him, onely seene, not thought vpon. He only can make benefit of what he sees; which if he doe not, it is all one, as if he were blinde or brute. Whence it is, that wise *Salomon* putteth the sluggard to schoole vnto the Ant; and our Sauiour sendeth the distrustfull to the Lillie of the field.

In this kinde was that Meditation of the diuine Psalmist, which vpon the view of the glorious frame of the Heauens, was led to wonder at the mercifull respect God hath to so poore a creature as man. Thus our Sauiour tooke occasion of the water fetcht vp solemnly to the Altar, from the Well of *Shilo*, on the day of the great *Hosannah*, to meditate and discourse of the Water of life. Thus holy and sweet *Augustine*, from occasion of the water-course neere to his lodging, running among the pebbles, sometimes more silently, sometimes in a baser murmure, and sometimes in a shriller note, entred into the thought and discourse of that excellent order which God hath setled in all these inferiour things. Thus that learned and heauenly soule of our late *Estye*, when we sate together and heard a sweet consort of Musicke, seemed vpon this occasion carried vp for the time beforehand to the place of his rest, saying, not without some passion, What Musicke may wee thinke there is in heauen? Thus lastly (for who knowes not that examples of this kinde are infinite?) that faithfull and reuerend *Deering*, when the Sunne shined on his face now lying on his death-bed, fell into a sweet Meditation of the glory of God, and his approching ioy. The thoughts of this nature are not only lawfull, but so behouefull, that we cannot omit them, without neglect of God, his creatures, our selues. The creatures are halfe lost, if we only employ them, not learne something of them. God is wronged, if his creatures be vnregarded; our selues most of all, if we reade this great volume of the creatures, and take out no lesson for our instruction.

Chap. IV.

Cautions of Extemporall Meditation.

WHerein yet caution is to be had, that our meditations bee not either too farre fetcht, or sauouring of superstition. Farre fetcht I call those, which haue not a faire and easie resemblance vnto the matter from whence they are raised; in which case our thoughts proue loose and heartlesse, making no memorable

rable impreſſion in the minde. Superſtitious, when we make choiſe of thoſe grounds of Meditation, which are forbidden vs as Teachers of Vanitie; or imploy our owne deuices (though well grounded) to an vſe aboue their reach; making them, vpon our owne pleaſures, not onely furtherances, but parts of Gods worſhip; in both which, our Meditations degenerate, and grow rather perilious to the ſoule. Whereto adde, that the minde be not too much cloyed with too frequent iteration of the ſame thought; which at laſt breeds a wearineſſe in our ſelues, and an vnpleaſantneſſe of that conceit, which at the firſt entertainment promiſed much delight. Our nature is too ready to abuſe familiaritie in any kinde: and it is with Meditations, as with Medicines; which with ouer-ordinarie vſe, loſe their ſoueraignty; and ſtill, in ſtead of purging. God hath not ſtraited vs for matter, hauing giuen vs the ſcope of the whole world; ſo that there is no creature, euent, action, ſpeech, which may not afford vs new matter of Meditation. And that which we are wont to ſay of fine wits, wee may as truly affirme of the Chriſtian heart, that it can make vſe of any thing. Wherefore as trauellers in a forraine countrey make euery ſight a leſſon; ſo ought wee in this our pilgrimage. Thou ſeeſt the heauen rolling aboue thine head, in a conſtant and vnmoueable motion; the ſtarres ſo ouerlooking one another, that the greateſt ſhew little, the leaſt greateſt, all glorious: the aire full of the bottles of raine, or fleeces of ſnow, or diuers formes of fiery Exhalations: the Sea vnder one vniforme face, full of ſtrange and monſtrous ſhapes beneath: the earth ſo adorned with varietie of plants, that thou canſt not but tread on many at once with euery foot; beſides the ſtore of creatures that flie aboue it, walke vpon it, liue in it. Thou idle Truant, doeſt thou learne nothing of ſo many maſters? Haſt thou ſo long read theſe capitall letters of Gods great Booke, and canſt thou not yet ſpell one word of them? The brute creatures ſee the ſame things, with as cleere, perhaps better eies. If thine inward eies ſee not their vſe, as well as thy bodily eies their ſhape, I know not whether is more reaſonable or leſſe brutiſh.

Chap. V.

Of Meditation deliberate.

Deliberate Meditation is that wee chiefly inquire for; which both may bee well guided, and ſhall be not a little furthered by precepts; part whereof the labours of others ſhall yeeld vs, and part, the plaineſt miſtreſſe, Experience: wherein order requires of vs firſt, the qualities of the perſon fit for meditation, then the circumſtances, manner, and proceedings of the worke.

Wherein firſt, the qualities of the perſon. Of whom is required: Firſt, that hee bee pure from his ſinnes.

The hill of Meditation may not be climbed with a prophane foot; but as in the deliuery of the Law, ſo here, no beaſt may touch Gods hill, leſt he die; only the pure of heart haue promiſe to ſee God. Sinne dimmeth and dazeleth the eie, that it cannot behold ſpirituall things. The Guard of heauenly Souldiers was about *Eliſhaes* ſeruant before; hee ſaw them not before, through the ſcales of his infidelity. The ſoule muſt therefore bee purged, ere it can profitably meditate. And as of old they were wont to ſearch for, and thruſt out malefactors from the preſence, ere they went to ſacrifice; ſo muſt we our ſins, ere we offer our thoughts to God. Firſt, ſaith *Dauid*, I will waſh my hands in innocencie, then I will compaſſe thine Altar. Whereupon not vnfitly did that worthy Chancellour of *Paris* make the firſt ſtaire of his Ladder of Contemplation, *Humble Repentance*. The cloth that is white (which is wont to be the colour of innocencie) is capable of any Dye; the blacke, of none other. Not that wee require an abſolute perfection, (which, as it is incident vnto none, ſo if it were, would exclude all need and vſe of Meditation) but rather an honeſt ſinceritie of the heart, not willingly ſinning, willingly repenting when we haue ſinned: which who ſo findes in himſelfe, let him not thinke any weakneſſe a lawfull barre to Meditation. He that pleads this excuſe, is like ſome ſimple man, which being halfe ſtarued with cold, refuſeth to come neere the fire, becauſe hee findeth not heat enough in himſelfe.

Chap. VI.

Secondly, that he bee free from worldly thoughts.

Neither may the ſoule that hopeth to profit by meditation, ſuffer it ſelfe for the time intangled with the world; which is all one, as to come to Gods flaming buſh on the hill of viſions, with our ſhooes on our feet. Thou ſeeſt the bird, whoſe feathers are limed, vnable to take her former flight: ſo are we, when our thoughts are clinged together by the world, to ſoare vp to our heauen in Meditation. The paire of brothers muſt leaue their nets, if they will follow Chriſt; *Eliſha* his oxen, if hee will attend a Prophet. It muſt bee a free and a light minde that can aſcend this Mount of Contemplation, ouercomming this height, this ſteepeneſſe. Cares are an heauy load, and vneaſie: theſe muſt bee laid downe at the bottome of this hill, if wee euer looke to attaine the top. Thou art loaded with houſhold cares, perhaps publike; I bid thee not caſt them away: euen theſe haue their ſeaſon, which thou canſt not omit without impietie: I bid thee lay them downe at thy Cloſet doore, when thou attempteſt this worke. Let them in with thee, thou ſhalt finde them troubleſome companions, euer diſtracting thee from thy beſt errand. Thou wouldeſt thinke of heauen; thy Barne comes in thy way, or perhaps thy Count-Booke, or thy Coffers, or it may be, thy minde is beforehand trauelling vpon the morrowes iourney. So, while thou thinkeſt of many things, thou thinkeſt of nothing; while thou wouldeſt goe many waies, thou ſtandeſt ſtill. And as in a crowde, while many preſſe forward at once thorow one doore, none proceedeth; ſo when variety of thoughts tumultuouſly throng in vpon the minde, each proueth a barre to the other, and all an hinderance to him that entertaines them.

Chap. VII.

Thirdly, that he be constant: and that, firſt, in time and matter.

And as our Clyent of Meditation muſt both bee pure and free in vndertaking this taske, ſo alſo conſtant in continuing it; Conſtant both in time and in matter: both in a ſet courſe and houre reſerued for this worke, and in an vnwearied proſecution of it once begunne. Thoſe that meditate by ſnatches and vncertaine fits, when onely all other employments forſake them, or when good motions are thruſt vpon them by neceſſitie, let them neuer hope to reach to any perfection. For theſe feeble beginnings of luke-warme grace, which are wrought in them by one fit of ſerious Meditation, are ſoone extinguiſhed by intermiſſion, and by miſ-wonting periſh: This daies meale (though large and liberall) ſtrengthens thee not for to morrow: the body languiſheth, if there bee not a daily ſupply of repaſt. Thus feede thy ſoule by Meditation; Set thine houres and keepe them, and yeeld not to an eaſie diſtraction. There is no hardneſſe in this practice, but in the beginning; vſe ſhall giue it not eaſe onely, but delight. Thy companion entertaineth thee this while in louing diſcourſes, or ſome inexpected buſineſſe offers to interrupt thee. Neuer any good worke ſhall want ſome hinderance: Either breake through the lets, except it be with inciuility or loſſe; or if they bee importunate, pay thy ſelfe the time that was vnſeaſonably borrowed; and recompence thine omitted houres with the double labours of another day: For thou ſhalt finde, that deferring breeds (beſide the loſſe) an indiſpoſition to good; So that what was before pleaſant to thee, being omitted, to morrow growes harſh; the next day vnneceſſary; afterward odious. To day thou canſt, but wilt not; to morrow thou couldeſt, but liſteſt not; the next day thou neither wilt nor canſt bend thy minde on theſe thoughts. So I haue ſeene friends that vpon neglect of dutie grow ouerly: vpon ouerlineſſe, ſtrange; vpon ſtrangeneſſe, to vtter defiance. Thoſe, whoſe very trade is Diuinitie, (mee thinkes) ſhould omit no day without his line of Meditation: thoſe which are ſecular men, not many; remembring that they haue a common calling of Chriſtianitie to attend, as well as a ſpeciall vocation in the world: and that other being more noble and important, may iuſtly challenge both often and diligent ſeruice.

Sect.

Chap. VIII.

And as this constancie requires thee to keepe day with thy selfe, vnlesse thou wilt prone bankrupt in good exercises; so also that thy minde should dwell vpon the same thought without flitting, without wearinesse, vntill it haue attained to some issue of spirituall profit: otherwise it attempteth much, effecteth nothing. What auaileth it to knock at the doore of the heart, if we depart ere we haue an answer? What are we the warmer, if we passe hastily along by the heart, and stay not at it? Those that doe onely trauell thorow *Africke*, become not Blackmores: but those which are borne there, those that inhabit there. We account those damosels too light of their loue, which betroth themselues vpon the first sight, vpon the first motion: and those we deeme of much price, which require long and earnest solliciting. Hee deceiueth himselfe that thinketh grace so easily wonne; there must be much suit and importunity, ere it will yeeld to our desires: Not that wee call for a perpetuity of this labour of Meditation; Humane frailty could neuer beare so great a toile. Nothing vnder Heauen is capable of a continuall motion without complaint. It is enough for the glorified spirits aboue, to be euer thinking, and neuer weary. The minde of man is of a strange metall; if it be not vsed, it rusteth; if vsed hardly, it breaketh: briefly, is sooner dulled than satisfied with a continuall Meditation. Whence it came to passe, that those ancient Monkes, who intermedled bodily labour with their contemplations, proued so excellent in this diuine businesse; when those at this day, which hauing mewed and mured vp themselues from the world, spend themselues wholly vpon their Beads and Crucifix, pretending no other worke but Meditation, haue cold hearts to God, and to the world shew nothing but a dull shadow of deuotion: for, that, if the thoughts of these latter were as diuine as they are superstitious; yet being, without all interchangeablenesse, bent vpon the same discourse, the minde must needs grow weary, the thoughts remisse and languishing, the obiects tedious: while the other refreshed themselues with this wise variety, employing the hands, while they called off the minde, as good Comœdians so mixe their parts, that the pleasantnesse of the one, may temper the austerenesse of the other; whereupon they gained both enough to the body, and to the soule more than if it had beene all the while busied.

Secondly, that he be constant in the continuance.

Besides, the excellency of the obiect letteth this assiduity of Meditation, which is so glorious, that like vnto the Sunne, it may abide to haue an eye cast vp to it for a while, will not be gazed vpon; whosoeuer ventureth so farre, loseth both his hope and his wits. If we hold with that blessed *Monica*, that such like cogitations are the food of the minde, yet euen the minde also hath her satiety, and may surfet of too much. It shall be sufficient therefore, that we persuere in our Meditation, without any such affectation of perpetuity, and leaue without a light fickleneſse; making alwaies not our Houre-glasse, but some competent increase of our deuotion, the measure of our continuance; knowing, that as for Heauen, so for our pursuit of grace, it shall auaile vs little to haue begun well, without perseuerance: and withall, that the soule of man is not alwaies in the like disposition: but sometimes is longer in setling, through some vnquietnesse, or more obstinate distraction; sometimes heauier, and sometimes more actiue, and nimble to dispatch. * *Gerson* (whose authority I rather vse, because our aduersaries disclaime him for theirs) professeth, hee hath beene sometimes foure houres together working his heart, ere he could frame it to purpose. A singular patterne of vnwearied constancy, of an vnconquerable spirit; whom his present vnfitnesse did not so much discourage, as it whetted him to striue with himselfe till he could ouercome. And surely other victories are hazzardous, this certaine, if we will persist to striue: other fights are vpon hope, this vpon assurance; whiles our successe dependeth vpon the promise of God, which cannot disappoint vs. Persist therefore, and preuaile: persist till thou hast preuailed: so that which thou beganst with difficulty, shall end in comfort.

* Sauing our iust quarrell against him for the Councell of Constance.

Chap. IX.

Of the Circumstance of Meditation.

And therein, First, of the place.

FRom the qualities of the Person, we descend towards the action it selfe: where first we meet with those circumstances which are necessary for our prediſpoſition to the worke; *Place, Time, Site of the body.*

Solitarineſſe of Place is fitteſt for Meditation. Retire thy ſelfe from others, if thou wouldſt talke profitably with thy ſelfe. So Iesvs meditates alone in the Mount, *Iſaac* in the fields, *Iohn Baptiſt* in the Deſart, *Dauid* on his bed, *Chryſoſtome* in the Bath, each in ſeuerall places; but all ſolitary. There is no place free from God, none to which he is more tied: one findes his Cloſet moſt conuenient, where his eyes being limited by the knowne walls, call the minde after a ſort from wandring abroad. Another findeth his ſoule more free, when it beholdeth his heauen aboue and about him. It matters not ſo we be ſolitary and ſilent. It was a witty and diuine ſpeech of *Bernard*, that the Spouſe of the ſoule, Christ Iesvs, is baſhfull, neither willingly commeth to his Bride in the preſence of a multitude. And hence is that ſweet inuitation which wee finde of her: *Come, my welbeloued, let vs goe forth into the fields: let vs lodge in the villages: Let vs goe vp early to the Vines: let vs ſee if the Vine flouriſh, whether it hath diſcloſed the firſt Grape, or whether the Pomegranates bloſſome; there will I giue thee my loue.* Abandon therefore all worldly ſociety, that thou maieſt change it for the company of God and his Angels; the ſociety, I ſay, of the world, not outward onely, but inward alſo. There be many that ſequeſter themſelues from the viſible company of men, which yet carry a world within them; who being alone in body, are haunted with a throng of fancies: as *Ierome*, in his wildeſt Deſart, found himſelfe too oft in his thoughts amongſt the dances of the Roman Dames. This company is worſe than the other: for it is more poſſible for ſome thoughtfull men to haue a ſolitary minde in the midſt of a market, than for a man thus diſpoſed to be alone in a wilderneſſe. Both companies are enemies to Meditations; whither tendeth that ancient counſell of a great Maſter in this Art, of three things requiſite to this buſineſſe, *Secrecy, Silence, Reſt:* whereof the firſt excludeth company, the ſecond noiſe, the third motion. It cannot be ſpoken how ſubiect we are in this worke, to diſtraction, like *Salomons* old man, whom the noiſe of euery bird wakeneth: ſenſuall delights we are not drawne from with the three-fold cords of iudgement; but our ſpirituall pleaſures are eaſily hindred. Make choice therefore of that place, which ſhall admit the feweſt occaſions of with-drawing thy ſoule from good thoughts: wherein alſo euen change of places is ſomewhat preiudiciall; and I know not how it falls out, that we finde God neerer vs in the place where we haue beene accuſtomed familiarly to meet him: not for that his preſence is confined to one place aboue others, but that our thoughts are, through cuſtome more eaſily gathered to the place where we haue ordinarily conuerſed with him.

Chap. X.

Secondly, of the time.

ONe *Time* cannot be preſcribed to all: for neither is God bound to houres, neither doth the contrary diſpoſition of men agree in one choice of opportunities: the golden houres of the morning ſome finde fitteſt for Meditation, when the body newly raiſed, is well calmed with his late reſt, and the ſoule hath not as yet had from theſe outward things any motiues of alienation. Others finde it beſt to learne wiſdome of their reines in the night; hoping with *Iob*, that their bed will bring them comfort in their Meditation; when both all other things are ſtill, and themſelues, wearied with theſe earthly cares, doe out of a contempt of them, grow into greater liking and loue of heauenly things. I haue euer found *Iſaacs* time fitteſt, who went out in the euening

euening to meditate. No precept, no practice of others can prescribe to vs in this circumstance. It shall be enough, that first we set our selues a time: secondly, that we set apart that time, wherein we are aptest for this seruice. And as no time is preiudiced with vnfitnesse, but euery day is without difference seasonable for this worke, so especially Gods Day. No day is barren of grace to the searcher of it, none alike fruitfull to this; which being by God sanctified to himselfe, and to be sanctified by vs to God, is priuileged with blessings aboue others: for the plentifull instruction of that Day stirreth thee vp to this action, and fills thee with matter; and the zeale of thy publike seruice warmeth thy heart to this other businesse of deuotion. No MANNA fell to the Israelites on their Sabbath; our spirituall MANNA falleth on ours, most frequent: if thou wouldst haue a full soule, gather as it falls; gather it by hearing, reading, meditation: spirituall idlenesse is a fault this Day, perhaps not lesse than bodily worke.

CHAP. XI.

NEither is there lesse variety in the Site and gesture of the body: the due composednesse whereof is no little aduantage to this exercise; euen in our speech to God, we obserue not alwaies one and the same position; sometimes wee fall groueling on our faces; sometimes we bow our knees; sometimes stand on our feet; sometimes we lift vp our hands, sometimes cast downe our eies. God is a Spirit, who therefore being a seuere obseruer of the disposition of the soule, is not scrupulous for the body; requiring not so much, that the gesture thereof should be vniforme, as reuerent. No maruell therefore though in this, all our teachers of Meditation haue commended seueral positions of body, according to their disposition and practice. * One, sitting with the face turned vp to heauen-ward, according to the precept of the Philosopher, who taught him, that by sitting and resting, the minde gathereth wisdome. * Another, leaning to some Rest, towards the left side, for the greater quieting of the heart. * A third, standing with the eies lift vp to Heauen, but shut, for feare of distractions. But of all other (me thinketh) *Isaacs* choice the best, who meditated walking. In this let euery man be his owne master; so be we vse that frame of body that may both testifie reuerence, and in some cases helpe to stirre vp further deuotion; which also must needs be varied according to the matter of our Meditation. If we thinke of our sinnes, *Ahabs* soft pace, the Publicans deiected eies, and his hand beating his brest, are more seasonable. If of the ioyes of heauen, *Steuens* countenance fixed aboue, and *Dauids* hands lift vp on high, are most fitting. In all which, the body, as it is the instrument and vassall of the soule, so will easily follow the affections thereof; and in truth then is our deuotion most kindly, when the body is thus commanded his seruice by the Spirit, and not suffered to goe before it, and by his forwardnesse to prouoke his master to emulation.

Of the Site and gesture of the body.

* *Gerson.*

* *Guiel. Paris.*

* *Dionys. Carthus.*

CHAP. XII.

NOw time and order call vs from these circumstances, to the matter and subiect of Meditation: which must be Diuine and Spirituall; not euill, nor worldly. O the carnall and vnprofitable thoughts of men! We all meditate; one, how to doe ill to others; another, how to doe some earthly good to himselfe: another, to hurt himselfe, vnder a colour of good, as how to accomplish his lewd desires, the fulfilling whereof proueth the bane of the soule; how he may sinne vnseene, and goe to hell with the least noise of the world. Or perhaps, some better mindes bend their thoughts vpon the search of naturall things; the motions of euery heauen, and of euery starre; the reason and course of the ebbing and flowing of the Sea; the manifold

Of the matter and subiect of our meditation

kinds of simples that grow out of the earth, and creatures that creepe vpon it; with all their strange qualities, and operations. Or perhaps, the seuerall formes of gouernment, and rules of State take vp their busie heads: so that while they would be acquainted with the whole world, they are strangers at home, and while they seeke to know all other things, they remaine vnknowne of themselues. The God that made them, the vilenesse of their nature, the danger of their sinnes, the multitude of their imperfections, the Sauiour that bought them, the Heauen that he bought for them, are in the meane time as vnknowne, as vnregarded, as if they were not.

Thus doe foolish children spend their time and labour, in turning ouer leaues to looke for painted babes, not at all respecting the solid matter vnder their hands. We fooles, when will we be wise, and turning our eies from vanity, with that sweet Singer of Israel, make Gods statutes our song and meditation in the house of our pilgrimage?

Earthly things proffer themselues with importunity. Heauenly things must with importunity be sued to. Those, if they were not so little worth, would not be so forward, & being forward, need not any Meditation to solicit them: These, by how much more hard they are to intreat, by so much more precious they are being obtained; and therefore worthier our endeuor. As then we cannot goe amisse, so long as we keep our selues in the tracke of Diuinitie; while the soule is taken vp with the thoughts, either of the Deitie in his essence, and persons (sparingly yet in this point, and more in faith and admiration than inquiry) or of his attributes, his Iustice, Power, Wisdome, Mercy, Truth; or of his workes, in the creation, preseruation, gouernment of all things; according to the Psalmist, *I will meditate of the beauty of thy glorious Maiesty, and thy wonderfull workes*: so, most directly in our way, and best-fitting our exercise of Meditation, are those matters in Diuinitie, which can most of all worke compunction in the heart, and most stirre vs vp to deuotion. Of which kinde, are the Meditations concerning Christ Iesus our Mediator, his Incarnation, Miracles, Life, Passion, Buriall, Resurrection, Ascension, Intercession, the benefit of our Redemption, the certainty of our Election, the graces and proceeding of our Sanctification, our glorious estate in Paradise lost in our first Parents, our present vilenesse, our inclination to sinne, our seuerall actuall offences, the tentations and sleights of euill Angels, the vse of the Sacraments, nature and practice of Faith and Repentance: the miseries of our life, with the frailty of it; the certainty and vncertainty of our death, the glory of Gods Saints aboue, the awfulnesse of iudgement, the terrors of hell, and the rest of this quality: wherein both it is fit to haue variety (for that euen the strongest stomacke doth not alwaies delight in one dish) and yet so to change, that our choice may be free from wildnesse and inconstancy.

Chap. XIII.

The order of the worke it selfe.

NOw after that we haue thus orderly suited the person and his qualities, with the due circumstances of time, place, disposition of body, and substance of the matter discussed, I know not what can remaine, besides the maine businesse it selfe, and the manner and degrees of our prosecution thereof; which aboue all other calleth for an intentiue Reader, and resolute practice. Wherein that we may auoid all niceneſse and obscurity (since wee striue to profit) we will giue direction for the *Entrance*, *Proceeding*, *Conclusion* of this Diuine worke.

Chap. XIIII.

The entrance into the worke

A Goodly building must shew some magnificence in the gate; and great personages haue seemely Vshers to goe before them; who by their vncouered heads command reuerence and way. Euen very Poets of old had wont, before their Ballads

Ballads to implore the aid of their gods. And the heathen Romans entred not vpon any publike ciuill busineſſe, without a ſolemne apprecation of good ſucceſſe: How much leſſe ſhould a Chriſtian dare to vndertake a ſpirituall worke of ſuch importance, not hauing craued the aſſiſtance of his God? which (me thinkes) is no leſſe, than to profeſſe he could doe well without Gods leaue. When we thinke ciuill, it is from our ſelues: when good, from God. As Prayer is our ſpeech to God, ſo is each good Meditation (according to *Bernard*) Gods ſpeech to the heart: The heart muſt ſpeake to God, that God may ſpeake to it. Prayer therefore and Meditation, are as thoſe famous twinnes in the ſtory, or as two louing Turtles, whereof ſeparate one, the other languiſheth.

1 The common entrance, which is Prayer.

Prayer maketh way for Meditation. Meditation giueth matter, ſtrength, and life to our prayers. By which, as all other things are ſanctified to vs, ſo we are ſanctified to all holy things. This is as ſome royall Eunuch to perfume and dreſſe our ſoules, that they may be fit to conuerſe with the King of Heauen.

But the prayer that leadeth in Meditation, would not be long, requiring rather that the extenſion and length ſhould be put into the vigour and feruency of it; for that is not here intended to be the principall buſineſſe, but an introduction to another; and no otherwiſe, than as a Portall to this building of Meditation: The matter whereof ſhall be, that the courſe of our Meditation may be guided aright and bleſſed; that all diſtractions may be auoided; our iudgement enlightned, our inuentions quickned, our wills rectified, our affections whetted to heauenly things, our hearts enlarged to Godward, our deuotion enkindled; ſo that we may finde our corruptions abated, our graces thriuen, our ſoules and liues euery way bettered by this exerciſe.

Chap. XV.

Particular and proper entrance into the matter, which is in our choice thereof.

SVch is the common entrance into this worke: there is another yet more particular and proper; wherein the minde, recollecting it ſelfe, maketh choice of that Theme or matter whereupon it will beſtow it ſelfe for the preſent; ſettling it ſelfe on that which it hath choſen: which is done by an inward inquiſition made into our heart, of what we both doe, and ſhould thinke vpon: reiecting what is vnexpedient and vnprofitable. In both which, the Soule, like vnto ſome noble Hawke, lets paſſe the Crowes, and Larkes, and ſuch other worthleſſe Birds that croſſe her way, and ſtoopeth vpon a Fowle of price, worthy of her flight: after this manner.

What wilt thou muſe vpon, O my ſoule? thou ſeeſt how little it auaileth thee to wander and roue about in vncertainties: thou findeſt how little ſauour there is in theſe earthly things, wherewith thou haſt wearied thy ſelfe; Trouble not thy ſelfe any longer (with Martha) *about the many and needleſſe thoughts of the world: None but heauenly things can afford thee comfort: vp then, my ſoule, and minde thoſe things that are aboue, whence thy ſelfe art: Amongſt all which, wherein ſhouldeſt thou rather meditate than of the life and glory of Gods Saints? A worthier imployment thou canſt neuer finde, than to thinke vpon that eſtate thou ſhalt once poſſeſſe, and now deſireſt.*

Chap. XVI.

The proceeding of our Meditation.

HItherto the *entrance*; after which, our Meditation muſt *proceed* in due order, not troubledly, not prepoſterouſly: It begins in the vnderſtanding, endeth in the affection; It begins in the braine, deſcends to the heart; Begins on earth, aſcends to Heauen; Not ſuddenly, but by certaine ſtaires and degrees, till we come to the higheſt.

I haue found a ſubtill ſcale of Meditation, admired by ſome Profeſſors of this Art,

And therein a Method allowed by some Authors reiected by vs.

aboue all other humane deuices, and farre preferred by them to the best directions of *Origen*, *Austen*, *Bernard*, *Hugo Bonauenture*, *Gerson*, and whosoeuer hath beene reputed of greatest perfection in this skill. The seuerall staires whereof (lest I should seeme to defraud my Reader through enuy) I would willingly describe, were it not that I feared to scarre him rather with the danger of obscurity, from venturing further vpon this so worthy a businesse: yet lest any man perhaps might complaine of an vnknowne losse, my Margent shall finde roome for that which I hold too knotty for my Text.

* In all which, (after the incredible commendations of some practitioners) I doubt not but an ordinarie Reader will easily espie a double fault at the least, *Darknesse* and *Coincidence:* that they are both too obscurely deliuered, and that diuers of them fall into other, not without some vaine superfluity. For this part therefore which concerneth the vnderstanding, I had rather to require onely a deepe and firme *Consideration* of the thing propounded: which shall bee done if we follow it in our discourse, through all, or the principall of those places which naturall reason doth affoord vs: wherein, let no man pleade ignorance, or feare difficulty: wee are all thus farre borne Logicians; neither is there, in this, so much neede of skill, as of industry. In which course yet, wee may not bee too curious, in a precise search of euery place and argument, without omission of any (though to bee fetcht in with racking the inuention.) For as the minde, if it goe loose and without rule, roues to no purpose; so if it be too much fettered, with the gieues of strict regularitie, moueth nothing at all.

The Scale of Meditation of an Author, ancient, but nameleſſe.

* *Degrees of Preparation.*

1 *Question.* What I { thinke. / should thinke.

2 *Excussion.* A repelling of what I should not thinke.

3 *Choice, or Election.* Of what most { necessary. / expedient. / comely.

* *Degrees of proceeding in the vnderstanding.*

4 *Commemoration.* An actuall thinking vpon the matter elected.

5 *Consideration.* A redoubled Commemoration of the same, till it be fully knowne.

6 *Attention.* A fixed and earnest consideration whereby it is fastned in the minde.

7 *Explanation.* A clearing of the thing considered by similitudes.

8 *Tractation.* An extending the thing considered to other points, where all questions of doubts are discussed.

9 *Diiudication.* An estimation of the worth of the thing thus handled.

10 *Cansation.* A confirmation of the estimation thus made.

11 *Rumination.* A sad and serious Meditation of all the former, till it may work vpon the affections.

From hence to the degrees of affection.

Chap. XVII.

Premonitions concerning our proceeding in the first part of Meditation.

ERe I enter therefore into any particular tractation, there are three things whereof I would premonish my Reader, concerning this first part, which is in the vnderstanding. First, that I desire not to binde euery man to the same vniforme proceeding in this part: Practice and custome may perhaps haue taught other courses more familiar, and not lesse direct. If then we can, by any other method, worke in our hearts so deepe an apprehension of the matter meditated, as it may duly stirre the affections, it is that onely we require.

Secondly, that whosoeuer applieth himselfe to this direction, thinke him not necessarily

sarily tied to the prosecution of all these Logicall places, which hee findeth in the sequele of our Treatise, so as his Meditation should be lame and imperfect without the whole number: for there are some Themes will not beare all these; as, when we meditate of God, there is no roome for *Causes* or *Comparisons*, and others yeeld them with such difficulty, that their search interrupteth the chiefe worke intended. It shall be sufficient, if we take the most pregnant, and most voluntary.

Thirdly, that when we sticke in the disposition of any the places following (as if, meditating of *Sinne*, I cannot readily meet with the *Materiall* and *Formall Causes*, or the *Appendances* of it) we racke not our mindes too much with the inquiry thereof; which were to striue more for Logique, than deuotion: but without too much disturbance of our thoughts, quietly passe ouer to the next. If we breake our teeth with the shell, wee shall finde small pleasure in the kernell.

Now then for that my only feare is, lest this part of my discourse shall seeme ouerperplexed vnto the valearned Reader; I will in this whole processe, second my rule with his example, that so what might seeme obscure in the one, may by the other be explained; and the same steps he seeth me take in this, he may accordingly tread in any other Theme.

Chap. XVIII.

The practice of Meditation; wherein, First, we begin with some description of that we meditate of.

FIrst therefore it shall be expedient to consider seriously, what the thing is whereof we meditate.

What then, O my soule, is the life of the Saints, whereof thou studiest? Who are the Saints, but those which hauing beene weakly holy vpon earth, are perfectly holy aboue? which euen on earth were perfectly holy in their Sauiour, now are so in themselues? which ouercomming on earth, are truly canonized in Heauen? What is their life, but that blessed estate aboue, wherein their glorified soule hath a full fruition of God?

Chap. XIX.

Secondly, follows an easie and voluntary diuision of the matter meditated.

THe nature whereof, after we haue thus shadowed out to our selues by a description, not curious alwaies, and exactly framed according to the rules of Art, but sufficient for our owne conceit; the next is (if it shall seeme needfull, or if the matter will beare, or offer it) some easie and voluntary diuision, whereby our thoughts shall haue more roome made for them, and our proceeding shall be more distinct.

There is a life of nature, wherein thou, my soule, dwellest in this body, and informest thine earthly burthen. There is a life of grace, when the Spirit of God dwells in thee. There is a life of glory, when the body being vnited to thee, both shall be vnited to God: or when, in the meane time, being separated from thy companion, thou inioyest God alone. This life of thine therefore, as the other, hath his ages, hath his statures; for it entreth vpon his birth, when thou passest out of thy body, and changest this earthly house for an Heauenly: It enters into his full vigour, when at the day of the common resurrection, thou resumest this thy companion, vnlike to it selfe, like to thee, like to thy Sauiour, immortall now, and glorious. In this life here may be degrees; there can be no imperfection. If some be like the skie, others like the Starres, yet all shine. If some sit at their Sauiours right hand, others at his left, all are blessed. If some vessels hold more, all are full; none complaineth of want, none enuieth at him that hath more.

Chap.

Chap. XX.

3 A consideration of the causes thereof in all kinds of them.

WHich done, it shall be requisit for our perfecter vnderstanding, and for the laying grounds of matter for our affection, to carry it thorow those other principall places, and heads of reason, which Nature hath taught euery man, both for knowledge and amplification: the first whereof are the *Causes*, of all sorts.

Whence is this eternall life, but from him which onely is eternall, which onely is the fountaine of life, yea life it selfe? Who but the same God that giues our temporall life, giueth also that eternall? The Father bestoweth it, the Sonne meriteth it, the Holy Ghost seales and applieth it. Expect it onely from him, O my soule, whose free election gaue thee the first title to it, to be purchased by the bloud of thy Sauiour. For thou shalt not therefore be happy, because he saw that thou wouldst be good; but therefore art thou good, because he hath ordained, thou shalt be happy. Hee hath ordained thee to life; he hath giuen thee a Sauiour to giue this life vnto thee; faith, whereby thou mightest attaine to this Sauiour; his Word, by which thou mightst attaine to this faith; what is there in this not his? And yet not his so simply, as that it is without thee: without thy merit indeed, not without thine act. Thou liuest here through his blessing, but by bread; thou shalt liue aboue through his mercy, but by thy faith below, apprehending the Author of thy life. And yet as he will not saue thee without thy faith, so thou canst neuer haue faith without his gift. Looke vp to him therefore, O my soule, as the beginner and finisher of thy salvation; and while thou magnifiest the Author, be rauished with the glory of the worke: which farre passeth both the tongue of Angels, and the heart of man it can be no good thing that is not there. How can they want water that haue the spring? Where God is enioyed, in whom only all things are good, what good can bee wanting? And what perfection of blisse is there, where all goodnesse is met and vnited? In thy presence is fulnesse of ioy, and at thy right hand are pleasures for euermore. *O blessed reflection of glory! We see there, as we are seene: in that we are seene, it is our glory; in that we see, it is Gods glory; therefore doth he glorifie vs, that our glory should be to his. How worthy art thou, O Lord, that through vs thou shouldest looke at thy selfe!*

Chap. XXI.

4 The Consideration of the Fruits and Effects.

THe next place shal be the *fruits* and *effects* following vpon their seuerall causes: which also affoords very feeling and copious matter to our meditation; wherein it shall be euer best, not so much to seeke for all, as to chuse out the chiefest.

No marueil then if from this glory proceed vnspeakable ioy, and from this ioy the sweet songs of praise and thanksgiuing. The Spirit bids vs, when we are merry, sing: How much more then, when we are merry without all mixture of sorrow, beyond all measure of our earthly affections, shall we sing ioyfull Hallelu-iahs, *and* Hosannahs *to him that dwelleth in the highest Heauens? our hearts shall be so full, that we cannot chuse but sing, and wee cannot but sing melodiously. There is no iar in this Musicke, no end of this song. O blessed change of the Saints! They doe nothing but weepe below, and now nothing but sing aboue. We sowed in teares, reape in ioy; there was some comfort in those teares, when they were at worst; but there is no danger of complaint in this heauenly mirth. If we cannot sing here with Angels,* On earth peace, *yet there wee shall sing with them,* Glory to God on high; *and ioyning our voices to theirs, shall make vp that celestiall consort, which none can either heare or beare part in, and not be happy.*

Chap. XXII.

5 Consideration of the Subiect wherein, or whereabout it is.

AFter which comes to be considered the *Subiect*, either *wherein* that is, or *whereabout* that is imploied, which we meditate of: As,

And indeed, what lesse happinesse doth the very place promise, wherein this glory is exhibited?

exhibited? which is no other than the Paradise of God. Here below we dwell, or rather we wander in a continued wildernes; there we shall rest vs in the true Eden: I am come into my Garden, my Sister, my Spouse. *Kings vse not to dwell in Cottages of Clay; but in Royall Courts fit for their estate: How much more shall the King of Heauen, who hath prepared for men so faire mansions on earth, make himselfe an habitation suitable to his Maiestie? Euen earthly Princes haue dwelt in Cedar and Yuory: But the great Citie,* Holy Ierusalem, *the Palace of the Highest, hath her walls of Iasper, her building of gold, her foundation of precious stones, her gates of pearle:* How glorious things are spoken of thee, O thou City of God! *We see but the pauement, and yet how goodly it is! The beleeuing Centurion thought himselfe vnworthy that Christ should come vnder his roofe: yet wert thou, O Sauiour, in thine humbled estate, in the forme of a seruant: How then shall I thinke my selfe worthy to come vnder this roofe of thine, so shining and glorious? O, if this clay of mine may come to this honour aboue, let it bee trampled vpon and despised on earth.*

Chap. XXIII.

6 Consid. of the *Appendances* and *Qualities* of it.

Sixtly, shall follow the *Appendances* and *Qualities*, which cleaue vnto the subiect whereof we meditate: As,

But were the place lesse noble and maiesticall; yet the company which it affordeth, hath enough to make the soule blessed. For, not the place giueth ornament to the guest, so much as the guest to the place. How loth are we to leaue this earth, onely for the society of some few friends in whom we delight, which yet are subiect euery day to mutuall dislikes? what pleasure shall we then take in the enioying of the Saints; when there is nothing in them not amiable, nothing in vs that may coole the feruour of our loue? There shalt thou, my soule, thy selfe glorified, meete with thy deare Parents and friends alike glorious, neuer to be seuered: There thou shalt see and conuerse with those ancient Worthies of the former World; the blessed Patriarchs and Prophets, with the crowned Martyrs and Confessors; with the holy Apostles, and the Fathers of that Primitiue, and this present Church, shining each one according to the measure of his blessed labours. There shalt thou liue familiarly in the sight of those Angels, whom now thou receiuest good from, but seest not. There (which is the head of all thy felicity,) thine eies shall see Him whom now thine heart longeth for, (that Sauiour of thine) in the onely hope of whom now thou liuest. Alas, how dimly, and afarre off doest thou now behold him? How imperfectly doest thou enioy him, while euery temptation bereaues thee, for the time, of his presence? I sought him whom my soule loueth: I sought him, but found him not; *his backe is now towards thee many times through thy sinnes, and therefore thou hardly discernest him. Other-while and often thy backe is turned vnto him through negligence, that when thou mightest obscurely see him, thou doest not: now thou shalt see him, and thine eies thus fixed shall not bee remoued. Yet neither could this glory make vs happy, if being thus absolute, it were not perpetuall. To bee happy, is not so sweet a state, as it is miserable to haue beene happy. Left ought therefore should be wanting, behold, this felicity knoweth no end, feareth no intermission, and is as eternall for the continuance, as he that had no beginning. O blessednesse truly infinite! Our earthly ioyes doe scarce euer begin; but when they begin, their end bordereth vpon their beginning. One houre seeth vs oft-times ioyfull and miserable: here alone is nothing but eternity. If then the Diuine Prophet thought here one day in Gods earthly house, better than a thousand other-where; what shall I compare to thousands of millions of yeeres in Gods heauenly Temple? Yea, millions of yeeres are not so much as a minute to eternity, and that other house not a cottage to this.*

Chap. XXIV.

7 Of that which is *diuerse* from it, or *contrary* to it.

Seuenthly, our thoughts, leauing a while the consideration of the thing as it is in it selfe, shall descend vnto it as respectiuely with others; and therefore first shall meditate of that which is *diuerse* from it, or *contrarie* vnto it.

What

What doest thou here then, O my soule? What doest thou here groueling vpon earth? where the best things are vanity, the rest no better than vexation. Looke round about thee, and see whether thine eies can meet with any thing but either sinnes or miseries. Those few and short pleasures thou seest, end euer sorrowfully; and in the meane time are intermingled with many grieuances. Here thou heares one cry out of a sicke body, whereof there is no part which affords not choice of diseases. This man layeth his hand vpon his consuming lungs, and complaineth of short wind: that other, vpon his rising spleene: a third shaketh his painfull head: another roares out for the torment of his reines or bladder: another for the racking of his gowty ioints: one is distempered with a watery Dropsie, another with a windie Collicke, a third with a fiery Ague, a fourth with an earthen Melancholy; one grouels and soweth with the falling sickneſſe; another lyeth bed-rid halfe senseleſſe with a dead Palſie. There are but few bodies that complaine not of some disease; and that thou mayest not looke farre, it is a wonder if thy selfe feele not always one of these euills within thee. There, thou heares another lament his losse: either his estate is impaired by suretiſhip, or stealth, or ſhipwracke, or oppreſſion; or his childe is vnruly, or miscarried; or his wife dead, or diſloyall; another tormented with paſſions; each one is some way miserable. But, that which is yet more irkesome, thy one eare is beaten with curſings and blaſphemies; thy other with scorneful, or wanton, or murthering ſpeeches; thine eyes see nothing but pride, filthineſſe, profaneneſſe, bloud, exceſſe; and whatsoeuer else might vex a righteous ſoule: and if all the world beſides were innocent, thou findest enough within thy selfe to make thy selfe wearie, and thy life lothsome. Thou needest not fetch cause of complaint from others; thy corruptions yeeld thee too much at home; euer ſinning, euer preſuming; ſinning euen when thou haſt repented: yea, euen while thou repenteſt, ſinning. Goe to now, my ſoule, and ſolace thy selfe here below, & ſuffer thy life beſotted with these goodly contentments; worthy of no better, while thou fixeſt thy ſelfe on these: ſee if thou canſt finde any of these aboue; and if thou canſt meet with any diſtemper, any loſſe, any ſinne, any complaint, from thy ſelfe or any other aboue, deſpiſe thine Heauen as much as now thou loueſt the earth. Or if all this cannot enough commend vnto thee the ſtate of Heauenly Glory, caſt downe thine eyes yet lower, into that deepe and bottomleſſe pit, full of horror, full of torment, where there is nothing but flames, and teares, and ſhrikes, and gnaſhing of teeth, nothing but Fiends and tortures: where there is palpable darkneſſe, and yet perpetuall fire; where the damned are euer boyling, neuer conſumed; euer dying, neuer dead; euer complaining, neuer pitied; where the Glutton, that once would not giue a cruſt of bread, now begs for one drop of water; and yet alas, if whole riuers of water ſhould fall into his mouth, how ſhould they quench thoſe riuers of Brimſtone that feed this flame? where there is no intermiſſion of complaints, no breathing from paine, and after millions of yeeres, no poſſibility of comfort. And if the rod wherewith thou chaſtiſeſt thy children, O Lord, euen in this life, be ſo ſmart and galling, that they haue beene brought downe to the brim of deſpaire, and in the bitterneſſe of their ſoule haue intreated death to releaſe them: What ſhall I thinke of their plagues, in whoſe righteous confuſion thou inſulteſt, and ſaieſt; Aha, I will auenge mee of mine enemies? *Euen that thou ſhalt not be thus miſerable, O my ſoule, is ſome kinde of happineſſe: but that thou ſhalt be as happy, as the reprobate are miſerable, how worthy is it of more eſtimation, than thy ſelfe is capable of?*

Chap. XXV.

3 Of comparisons and similitudes whereby it may be most fitly set forth.

After this oppoſition, the minde ſhall make compariſon of the matter meditated, with what may neereſt reſemble it; and ſhall illuſtrate it with fitteſt ſimilitudes, which giue no ſmall light to the vnderſtanding, nor leſſe force to the affection.

Wonder then, O my ſoule, as much as thou canſt, at this glory; and in comparison thereof, contemne this earth, which now thou treadeſt vpon; whoſe ioyes if they were perfect, are but ſhort; and if they were long, are imperfect. One day when thou art aboue, looking downe from the height of thy glory, and ſeeing the ſonnes of men creeping like ſo many Ants on this Molehill of earth, thou ſhalt thinke, Alas, how baſely I once liued! Was yonder ſilly dungeon the

place

place I ſo loued, and was ſo loth to leaue! Thinke ſo now before hand; and ſince of heauen thou canſt not, yet account of thy earth as it is worthy: How heartleſſe and irkeſome are yee, O yee beſt earthly pleaſures, if ye be matched with the leaſt of thoſe aboue? How vile are you, O yee ſumptuous buildings of Kings, euen if all the entrailes of the earth had agreed to enrich you, in compariſon of this frame not made with hands? It is not ſo high aboue the earth in diſtance of place, as in worth and Maieſty. Wee may ſee the face of Heauen from the heart of the earth; but from the neereſt part of the earth who can ſee the leaſt glory of Heauen? The three Diſciples, on Mount Tabor, *ſaw but a glimpſe of this glory ſhining vpon the face of their Sauiour; and yet being rauiſhed with the ſight, cried out, Maſter, it is good being here; and, thinking of building of three Tabernacles (for* Chriſt, Moſes, Elias) *could haue beene content themſelues to haue lien without ſhelter, ſo they might alwaies haue enioyed that ſight. Alas, how could earthly Tabernacles haue fitted thoſe heauenly bodies? They knew what they ſaw; what they ſaid, they knew not. Loe, theſe three Diſciples were not transfigured; yet how deeply they were affected euen with the glory of others! How happy ſhall we be, when our ſelues ſhall be changed into glorious? and ſhall haue Tabernacles not of our owne making, but prepared for vs by God? and yet not Tabernacles, but eternall Manſions.* Moſes *ſaw God but a while, and ſhined: how ſhall we ſhine, that ſhall behold his face for euer? What greater honour is there than in Soueraignty? What greater pleaſure than in feaſting? This life is both a Kingdome and a feaſt. A Kingdome:* Hee that ouercomes, ſhall rule the Nations, and ſhall ſit with me in my Throne: *O bleſſed promotion! Oh large dominion, and royall ſeat! to which* Salomons *Throne of Yuory was not worthy to become a foot-ſtoole. A feaſt:* Bleſſed are they that are called to the Marriage-ſupper of the Lmabe. *Feaſts haue more than neceſſity of prouiſion, more than ordinary diet; but marriage-feaſts yet more than common abundance; but the Marriage-feaſt of the Sonne of God to his bleſſed Spouſe the Church, muſt ſo farre exceed in all heauenly munificence and variety, as the perſons are of the greater ſtate and Maieſty. There is new wine, pure Manna, and all manner of ſpirituall dainties; and with the continuall cheere, a ſweet and anſwerable welcome; while the Bridegroome louingly cheereth vs vp,* Eat, O friends, drinke, and make you merry, O welbeloued: *yea, there ſhalt thou be, my ſoule, not a gueſt, but (how vnworthy ſoeuer) the Bride herſelfe, whom he hath euerlaſtingly eſpouſed to himſelfe in truth and righteouſneſſe. The contract is paſſed here below, the marriage is conſummate aboue, and ſolemnized with a perpetuall feaſt: ſo that now thou maiſt ſafely ſay, My welbeloued is mine, and I am his: Wherefore hearken, O my ſoule, and conſider and incline thine eare, forget alſo thine owne people, and thy fathers houſe, (thy ſuppoſed home of this world) ſo ſhall the King haue pleaſure in thy beauty; for hee is the Lord, and worſhip thou him.*

Chap. XXVI.

9 The Titles and Names of the thing conſidered.

THe very *Names* and *Titles* of the matter conſidered, yeeld no ſmall ſtore to our Meditation: which being commonly ſo impoſed, that they ſecretly comprehend the nature of the thing which they repreſent, are not vnworthy of our diſcourſe.

What need I ſeeke thoſe reſemblances, when the very name of life implieth ſweetneſſe to men on earth, euen to them which confeſſe to liue with ſome diſcontentment? Surely the light is a pleaſant thing, and it is good to the eies to ſee the Sunne: yet when Temporall *is added to* Life, *I know not how this addition detracteth ſomething, and doth greatly abate the pleaſure of* Life; *for thoſe which ioy to thinke of* Life, *grieue to thinke it but* Temporall: *ſo vexing is the end of that whoſe continuance was delightfull. But now when there is an addition (aboue Time) of Eternity, it maketh life ſo much more ſweet as it is moſt laſting; and laſting infinitely, what can it giue leſſe than an infinite contentment? Oh dying and falſe life, which wee enioy here, and ſcarce a ſhadow and counterfeit of that other! What is more eſteemed than glory? which is ſo precious to men of ſpirit, that it makes them prodigall of their bloud, proud of their wounds, careleſſe of themſelues: and yet (alas) how pent & how fading is this glory, affected with ſuch dangers and*

and death? hardly after all Trophees and monuments, either knowne to the next Sea, or ſuruiuing him that dieth for it: It is true glory to triumph in heauen, where is neither enuy nor forgetfulnes.

What is more deare to vs than our Country? which the worthy and faithfull Patriots of all times haue reſpected aboue their parents, their Children, their liues; counting it only happy to liue in it, and to die for it. The baniſht man pines for the want of it: the traueller digeſteth all the tediouſneſſe of his way, all the ſorrowes of an ill iourney, in the onely hope of home; forgetting all his forraine miſeries, when he feeleth his owne ſmoke. Where is our Country but aboue? Thence thou cameſt, O my ſoule; thither thou art going, in a ſhort, but weary pilgrimage. O miſerable men, if we account our ſelues at home in our pilgrimage; if in our iourney, we long not for home! Doeſt thou ſee men ſo in loue with their natiue ſoile, that euen when it is all deformed with the deſolations of warre, and turned into rude heapes, or while it is euen now flaming with the fire of ciuill broiles, they couet yet ſtill to liue in it, preferring it to all other places of more peace and pleaſure? and ſhalt thou, ſeeing nothing but peace and bleſſednes ſe at home, nothing but trouble abroad, content thy ſelfe with a faint wiſh of thy diſſolution? If heauen were thy Iayle, thou couldeſt but thinke of it vncomfortably. Oh what affection can be worthy of ſuch an home?

Chap. XXVII.

10. Conſid. of fit teſtimonies of Scripture, concerning our Theme.

LAſtly, if wee can recall any pregnant *Teſtimonies of Scripture* concerning our Theme, thoſe ſhall fitly conclude this part of our Meditation. Of Scripture; for that in theſe matters of God, none but diuine authority can command aſſent, and ſettle the conſcience. Witneſſes of holy men may ſerue for colours; but the ground muſt be onely from God.

There it is (ſaith the Spirit of God, which cannot deceiue thee) that all teares ſhall bee wiped from our eies; there ſhall be no more death, nor ſorrow, nor crying, neither ſhall there bee any more paine: yea, there ſhall not onely bee an end of ſorrowes, but an abundant recompence for the ſorrowes of our life; as he that was rapt vp into the third Heauen, and there ſaw what cannot be ſpoken, ſpeaketh yet thus of what he ſaw: I count, that the afflictions of this preſent time are not worthy of the glory which ſhall bee ſhewed to vs: *It was ſhewed vnto him what ſhould hereafter be ſhewed vnto vs; and he ſaw, that if all the world full of miſeries were laid in one ballance, and the leaſt glory of heauen in another, thoſe would be incomparably light, yea (as that diuine Father) that one daies felicity aboue, were worth a thouſand yeeres torment below; what then can be matched with the eternity of ſuch ioyes? Oh how great therefore is this thy goodneſſe, O Lord, which thou haſt laid vp for them that feare thee, and done to them that truſt in thee, before the ſonnes of men!*

Chap. XXVIII.

Of our ſecond part of Meditation: which is in the affections.

THe moſt difficult and knotty part of Meditation thus finiſhed, there remaineth that which is both more liuely, and more eaſie vnto a good heart, to be wrought altogether by the affections: which if our diſcourſes reach not vnto, they proue vaine and to no purpoſe. That which followeth therefore, is the very ſoule of Meditation, whereto all that is paſt ſerueth but as an inſtrument. A man is a man by his vnderſtanding part: but he is a Chriſtian by his will and affections. Seeing therefore, that all our former labour of the braine is onely to affect the heart, after that the minde hath thus trauerſed the point propoſed through all the heads of reaſon, it ſhall endeuour to finde in the firſt place ſome feeling touch, and ſweet relliſh in that which it hath thus chewed; which fruit, through the bleſſing of God, will voluntarily follow vpon a ſerious Meditation. *Dauid* ſaith, *Oh taſte, and ſee how ſweet the Lord is.* In Meditation we doe both ſee and taſte; but we ſee before we taſte: ſight, is of the vnderſtanding: taſte,

Wherein is required a Taſte and reliſh of what we haue thought vpon.

taste, of the affection; neither can we see, but we must taste; we cannot know aright, but we must needs be affected. Let the heart therefore first conceiue and feele in it selfe the *sweetnesse* or *bitternesse* of the matter meditated: which is neuer done, without some passion; nor expressed, without some hearty exclamation.

Oh blessed estate of the Saints! O glory not to be expressed, euen by those which are glorified! O incomprehensible saluation! What sauour hath this earth to thee? Who can regard the world, that beleeueth thee? Who can thinke of thee, and not be rauished with wonder and desire? Who can hope for thee, and not reioyce? Who can know thee, and not be swallowed vp with admiration at the mercy of him that bestoweth thee? O blessednesse worthy of Christs bloud to purchase thee! Worthy of the continuall songs of Saints and Angels to celebrate thee! How should I magnifie thee! How should I long for thee? How should I hate all this world for thee!

Chap. XXIX.

Secondly, a Complaint, bewailing our wants and vntowardnesse.

After this *Taste* shall follow a *Complaint*, wherein the heart bewaileth to it selfe his owne pouertie, dulnesse, and imperfection; chiding and abasing it selfe in respect of his wants and indisposition: wherein *Humiliation* truly goeth before glory. For the more we are cast downe in our conceit, the higher shall God lift vs vp at the end of this exercise, in spirituall reioycing.

But alas, where is my loue? Where is my longing? Where art thou, O my soule? What beauinesse hath ouertaken thee? How hath the world bewitched and possessed thee, that thou art become so careless of thine home, so senseless of spirituall delights, so fond vpon these vanities? Doest thou doubt whether there be an heauen? or whether thou haue a God, and a Sauiour there? O farre be from thee this Atheisme; farre be from thee the least thought of this desperate impiety. Woe were thee, if thou beleeuedst not: But, O thou of little Faith, doest thou beleeue there is happinesse, and happinesse for thee, and desirest it not, and delightest not in it? Alas, how weake and vnbeleeuing is thy beleefe! How cold and faint are thy desires? Tell me, what such goodly entertainment hast thou met withall here on earth, that was worthy to with-draw thee from these heauenly ioyes? What pleasure in it euer gaue thee contentment? or what cause of dislike findest thou aboue? Oh no, my soule, it is onely thy miserable drowsinesse, onely thy securitie: The world, the world hath besotted thee, hath vndone thee with carelesnesse. Alas, if thy delight be so cold, what difference is there in thee from an ignorant Heathen, that doubts of another life: yea, from an Epicure, that denies it? Art thou a Christian, or art thou none? If thou bee what thou professest, away with this dull and senseless worldlinesse; away with this earthly vncheerefulnesse; shake off at last this prophane and godlesse securitie, that hath thus long weighed thee downe from mounting vp to thy ioyes. Looke vp to thy God, and to thy Crowne, and say with confidence, O Lord, I haue waited for thy saluation.

Chap. XXX.

Thirdly, an hearty Wish of the soule, for what it complaineth to want.

After this *Complaint*, must succeed an hearty and passionate *Wish* of the soule, which ariseth cleerely from the two former degrees: For, that which a man hath found sweet, and comfortable, and complaines that he still wanteth, hee cannot but wish to enioy.

O Lord, that I could wait and long for thy saluation! Oh that I could minde the things aboue; that as I am a stranger indeed, so I could be also in affection! Oh that mine eies, like the eies of thy first Martyr, could by the light of Faith see but a glimpse of heauen! Oh that my heart could be rapt vp thither in desire! How should I trample vpon these poore vanities of the earth! How willingly should I endure all sorrowes, all torments! How scornfully should I passe by all pleasures! How should I be in trauaile of my dissolution! Oh when shall that blessed day come, when all this wretched worldlinesse remoued, I shall solace my selfe in my God? Behold, as the Hart brayeth

braieth for the riuers of waters, ſo panteth my ſoule after thee, O God: My ſoule thirſteth for God, euen for the liuing God; Oh when ſhall I come and appeare before the preſence of God?

CHAP. XXXI.

4. An humble Confeſſion of our diſability to effect what we wiſh.

AFter this *Wiſhing*, ſhall follow humble *Confeſſion*, by iuſt order of nature: for, hauing bemoaned our want, and wiſhed ſupply, not finding this hope in our ſelues, we muſt needs acknowledge it to him, of whom onely we may both ſeeke and finde; wherein it is to be duly obſerued, how the minde is by turnes depreſſed, and lifted vp: Being lifted vp with our taſte of ioy, it is caſt downe with *Complaint*: lift vp with *Wiſhes*, it is caſt downe with *Confeſſion*; which order doth beſt hold it in vre, and iuſt temper; and maketh it more feeling of the comfort which followeth in the concluſion. This *Confeſſion* muſt derogate all from our ſelues, and aſcribe all to God.

Thus I deſire, O Lord, to bee aright affected towards thee and thy glory; I deſire to come to thee: but, alas, how weakly? how heartleſly? Thou knoweſt that I can neither come to thee, nor deſire to come, but from thee. It is Nature that holds me from thee; this treacherous Nature fauours it ſelfe, loueth the world, hateth to thinke of a diſſolution, and chuſeth rather to dwell in this dungeon with continuall ſorrow and complaint, than to endure a parting, although to libertie and ioy. Alas, Lord, it is my miſery that I loue my paine. How long ſhall theſe vanities thus beſot me? It is thou onely that canſt turne away mine eies from regarding theſe follies, and my heart from affecting them: thou onely, who as thou ſhalt one day receiue my ſoule into heauen, ſo now before-hand canſt fix my ſoule vpon heauen and thee.

CHAP. XXXII.

5. An earneſt Petition for that which we confeſſe to want.

AFter *Confeſſion*, naturally followes *Petition*; earneſtly requeſting that at his hands, which wee acknowledge our ſelues vnable, and none but God able to performe.

O carrie it vp therefore, thou that haſt created and redeemed it, carry it vp to thy glory: Oh let me not alwaies be thus dull and brutiſh; let not theſe ſcales of earthly affection alwaies dim and blinde mine eies: Oh thou that laiedſt clay vpon the blinde mans eies, take away this clay from mine eies, where-with (alas) they are ſo dawbed vp, that they cannot ſee heauen. Illuminate them from aboue, and in thy light let mee ſee light. Oh thou that haſt prepared a place for my ſoule, prepare my ſoule for that place; prepare it with holineſſe, prepare it with deſire: and euen while it ſoiourneth on earth, let it dwell in heauen with thee, beholding euer the beautie of thy face, the glory of thy Saints, and of it ſelfe.

CHAP. XXXIII.

6. A vehement Enforcement of our petition.

AFter *Petition* ſhall follow the *Enforcement* of our requeſt, from argument and importunate obſecration; wherein we muſt take heed of complementing in termes with God, as knowing that he will not be mocked by any faſhionable forme of ſuit, but requireth holy and feeling intreaty.

How graciouſly haſt thou proclaimed to the world, that who-euer wants wiſdome, ſhall aske it of thee, which neither denieſt nor vpbraideſt! O Lord, I want heauenly wiſdome, to conceiue aright of heauen; I want it, and aske it of thee; giue me to aske it inſtantly, and giue me according to thy promiſe abundantly. Thou ſeeſt, it is no ſtrange fauour that I begge of thee: no other than that which thou haſt richly beſtowed vpon all thy valiant Martyrs, Confeſſors, Seruants, from the beginning: who neuer could haue ſo cheerefully embraced death and torment, if through the middeſt of their flames and paine they had not ſeene their Crowne of glory. The poore Theefe on the Croſſe had no ſooner craued thy remembrance when thou cameſt to thy

King.

Kingdome, than thou promisedst to take him with thee into heauen. Presence was better to him than remembrance. Behold, now thou art in thy Kingdome, I am on earth; remember thine vnworthy seruant, and let my soule in conceit, in affection, in conuersation, be this day and for euer with thee in Paradise. I see, man walketh in a vaine shadow, and disquieteth himselfe in vaine: they are pittifull pleasures he enioyeth, while he forgetteth thee; I am as vaine, make me more wise: Oh let mee see heauen, and I know, I shall neuer enuie, nor follow them. My times are in thine hand: I am no better than my fathers, a stranger on earth. As I speake of them, so the next, yea this generation shall speake of me as one that was. My life is a bubble, a smoake, a shadow, a thought: I know, it is no abiding in this thorow-fare: Oh suffer me not so mad, as while I passe on the way, I should forget the end. It is that other life that I must trust to: With thee it is that I shall continue: Oh let mee not be so foolish, as to settle my selfe on what I must leaue, and to neglect eternitie. I haue seene enough of this earth, and yet I loue it too much. O let me see heauen another while, and loue it so much more than the earth, by how much the things there are more worthy to be loued. Oh God, looke downe on thy wretched Pilgrim; and teach me to looke vp to thee, and to see thy goodnesse in the Land of the liuing. Thou that boughtest heauen for me, guide me thither; and for the price that it cost thee, for thy mercies sake, in spight of all tentations, enlighten thou my soule, direct it, crowne it.

Chap. XXXIV.

7. A cheerefull Confidence of obtaining what we haue requested and enforced.

After this *Enforcement*, doth follow *Confidence*; wherein the soule, after many doubtfull and vnquiet bickerings, gathereth vp her forces, and cheerefully rowzeth vp it selfe; and like one of *Dauids* Worthies, breaketh thorow a whole Armie of doubts, and fetcheth comfort from the Well of life, which, though in some latter, yet in all is a sure reward from God of sincere Meditation.

Yea be thou bold, O my soule, and doe not meerely craue, but challenge this fauour of God, as that which he oweth thee, he oweth it thee, because he hath promised it, and by his mercy hath made his gift, his debt: Faithfull is he that hath promised, which will also doe it. *Hath he not giuen thee not onely his hand in the sweet hopes of the Gospell, but his seale also in the* Sacraments? *Yea, besides prom se, hand, seale, hath he not giuen thee a sure earnest of thy saluation, in some weake, but true graces? Yet more, hath he not giuen thee, besides* Earnest, *possession? while he that is the* Truth *and* Life, *saith,* He that beleeueth hath euerlasting life, and hath passed from death to life. *Canst thou not then be content to cast thy selfe vpon this blessed issue; If God be mercifull, I am glorious; I haue thee already, Oh my life? God is faithfull, and I doe beleeue: who shall separate me from the loue of Christ? from my glory with Christ? Who shall pull me out of my heauen? Goe to then, and returne to thy rest, O my soule; make vse of that heauen wherein thou art, and be happy.*

Thus we haue found, that our Meditation, like the wind, gathereth strength in proceeding; and as naturall bodies, the neerer they come to their places, moue with more celeritie; so doth the soule in this course of Meditation, to the vnspeakable benefit of it selfe.

Chap. XXXV.

The Conclusion of our Meditation, in what order it must be.

First, with Thanksgiuing.

The *Conclusion* remaineth: wherein we must aduise (like as Physicians doe in their sweats and exercise) that we cease not ouer-suddenly, but leaue off by little and little. The minde may not be suffered to fall head-long from this height, but must also descend by degrees.

The first whereof, after our *Confidence*, shall bee an heartie *Gratulation*, and thanksgiuing. For, as man naturally cannot be miserable, but he must complaine, and craue remedie; so the good heart cannot finde it selfe happy, and not be thankfull: and this thankfulnesse which it feeleth and expresseth, maketh it yet more good, and affecteth it more.

What ſhall I then doe to thee for this mercy, O thou Sauiour of men? What ſhould I render to my Lord, for all his benefits? Alas! what can I giue thee, which is not thine owne before? Oh that I could giue thee but all thine! Thou giueſt me to drinke of this cup of ſaluation: I will therefore take the cup of ſaluation, and call vpon the name of the Lord: Praiſe thou the Lord, O my ſoule; and all that is within mee, praiſe his holy name. And ſince here thou beginneſt thine heauen, begin here alſo that ioyfull ſong of thankſgiuing, which there thou ſhalt ſing more ſweetly, and neuer end.

Chap. XXXVI.

Secondly, with Recommendation of our ſoules and waies to God.

After this *Thankſgiuing*, ſhall follow a faithfull recommendation of our ſelues to God; wherein the ſoule doth cheerefully giue vp it ſelfe, and repoſe it ſelfe wholly vpon her Maker, and Redeemer; committing her ſelfe to him in all her waies, ſubmitting her ſelfe to him in all his waies, deſiring in all things to glorifie him, and to walke worthy of her high and glorious calling.

Both which latter ſhall be done (as I haue euer found) with much life and comfort, if for the full concluſion, we ſhall lift vp our heart and voice to God, in ſinging ſome *Verſicle* of *Dauids* diuine Pſalmes, anſwerable to our diſpoſition, and matter; whereby the heart cloſes vp it ſelfe with much ſweetneſſe and contentment.

This courſe of Meditation thus heartily obſerued, let him that practiſeth it, tell mee whether hee finde not that his ſoule, which at the beginning of this exerciſe did but creepe and grouell vpon earth, doe not now in the concluſion ſoare aloft in heauen; and being before aloofe off, doe not now finde it ſelfe neere to God, yea with him and in him.

Chap. XXXVII.

An Epilogue.

THus haue I endeuoured (Right Worſhipfull Sir) according to my ſlender facultie, to preſcribe a method of Meditation: not vpon ſo ſtrict tearmes of neceſſitie, that whoſoeuer goeth not my way, erreth. Diuers paths leade oft times to the ſame end; and euery man aboundeth in his owne ſenſe. If experience and cuſtome hath made another forme familiar to any man, I forbid it not: as that learned Father ſaid of his Tranſlation, *Let him vſe his owne, not contemne mine.* If any man be to chuſe, and begin, let him practiſe mine, till he meet with a better Maſter: If another courſe may be better, I am ſure this is good. Neither is it to be ſuffered, that like as fantaſticall men, while they doubt what faſhioned ſute they ſhould weare, put on nothing; ſo, that we Chriſtians ſhould neglect the matter of this worthy buſineſſe, while wee nicely ſtand vpon the forme thereof. Wherein giue mee leaue to complaine with iuſt ſorrow and ſhame, that if there be any Chriſtian dutie, whoſe omiſſion is notoriouſly ſhamefull, and preiudiciall to the ſoules of Profeſſors, it is this of Meditation. This is the very end God hath giuen vs our ſoules for: we miſſe-ſpend them, if we vſe them not thus. How lamentable is it, that we ſo imploy them, as if our facultie of diſcourſe ſerued for nothing but our earthly prouiſion? as if our reaſonable and Chriſtian minds were appointed for the ſlaues and drudges of this body, onely to bee the Caters and Cookes of our Appetite?

Reprouing the neglect of Meditation.

The world filleth vs, yea cloieth vs: we finde our ſelues worke enough to thinke; *What haue I yet? How may I get more? What muſt I lay out? What ſhall I leaue for poſteritie? How may I preuent the wrong of mine Aduerſary? How may I returne it? What anſwers ſhall I make to ſuch allegations? What entertainment ſhall I giue to ſuch friends! What courſes ſhall I take in ſuch ſuits? In what paſtime ſhall I ſpend this day? In what the next? What aduantage ſhall I reape by this practice, what loſſe? What was ſaid, anſwered, replied, done, followed?*

Goodly thoughts, and fit for ſpirituall minds! Say there were no other world; how

how could we ſpend our cares otherwiſe? Vnto this onely neglect, let mee aſcribe the commonneſſe of that *Laodicean* temper of men, or (if that be worſe) of the dead coldneſſe which hath ſtricken the hearts of many, hauing left them nothing but the bodies of men, and viſors of Chriſtians; to this onely, *They haue not meditated.* It is not more impoſſible to liue without an heart, than to bee deuout without Meditation. Would God therefore my words could be in this (as the Wiſe-man ſaith the words of the wiſe are) like vnto *Goades* in the ſides of euery Reader, to quicken him vp out of this dull and lazie ſecuritie, to a cheerefull practice of this *Diuine Meditation.* Let him curſe mee vpon his death-bed, if looking backe from thence to the beſtowing of his former times, hee acknowledge not theſe houres placed the moſt happily in his whole life; if he then wiſh not hee had worne ont more daies in ſo profitable and heauenly a worke.

Exhorting to the vſe of Meditation.

A MEDITATION OF DEATH, ACCORDING *to the former Rules.*

The Entrance.

AND now, my ſoule, that thou haſt thought of the end, what can fit thee better than to thinke of the way? And though the forepart of the way to Heauen bee a good life, the latter and more immediate is death: ſhall I call it the way, or the gate of life? Sure I am, that by it onely we paſſe into that bleſſedneſſe, whereof we haue ſo thought, that we haue found it cannot be thought of enough.

The Deſcription.

What then is this death, but the taking downe of theſe ſticks, whereof this earthly Tent is compoſed? The ſeparation of two great and old friends till they meet againe? The Gaole-deliuerie of a long priſoner? Our iourney into that other world, for which wee, and this thorow-fare were made? Our paiment of our firſt debt to Nature, the ſleepe of the body, and the awaking of the ſoule?

The Diuiſion.

But leſt thou ſhouldeſt ſeeme to flatter him, whoſe name and face hath euer ſeemed terrible to others, remember that there are more deaths than one: If the firſt death bee not ſo fearefull as hee is made, (his horrour lying more in the conceit of the beholder, than in his owne aſpect) ſurely, the ſecond is not made ſo fearefull as hee is. No liuing eye can behold the terrours thereof: it is as impoſſible to ſee them, as to feele them, and liue. Nothing but a name is common to both: The firſt hath men, caſualties, diſeaſes, for his executioners: the ſecond, Deuils. The power of the firſt is in the graue: the ſecond, in hell. The worſt of the firſt, is ſenſleſneſſe; the eaſieſt of the ſecond, is, a perpetuall ſenſe of all the paine that can make a man exquiſitely miſerable.

The Cauſes.

Thou ſhalt haue no buſineſſe, O my ſoule, with the ſecond death: Thy firſt Reſurrection hath ſecured thee: Thanke him that hath redeemed thee, for thy ſafetie. And how can I thanke thee enough, O my Sauiour, which haſt ſo mercifully bought off my torment, with thy owne; and haſt drunke off that bitter potion of thy Fathers wrath, whereof the very taſte had beene our death? Yea, ſuch is thy mercie, O thou Redeemer of men, that thou haſt not onely ſubdued the ſecond death, but reconciled the firſt; ſo as thy children taſte not at all of the ſecond, and finde the firſt ſo ſweetned to them by thee, that they complaine of bitterneſſe. It was not thou, O God, that madeſt death; our hands are they that were guiltie of this euill. Thou ſaweſt all thy worke that it was good; we brought forth ſinne, and ſinne brought forth death. To the diſcharge of thy Iuſtice and Mercie, we acknowledge this miſerable conception; and needs muſt that childe be vgly, that hath ſuch parents. Certainly, if Being and Good be (as they are) of an equall extent, then the diſſolution of our Being muſt needs in it ſelfe be euill. How ful of darkeneſſe and horrour then is the priuation of this vitall light? eſpecially ſince thy wiſdome intended it to the reuenge of ſinne, which is no leſſe than the violation of an infinite Iuſtice? it was thy iuſt pleaſure to plague vs with this brood of our owne begetting: Behold, that death which was not till then in the world, is now in euery thing: one great Conqueror findes it in a Slate, another findes it in a Flie; one findes it in the kernel of a Grape, another in the pricke of a thorne; one in the taſte of an herbe, another in the

ſmell

ſmell of a flower; one in a bit of meat, another in a mouthfull of aire; one in the very ſight of a danger, another in the conceit of what might haue beene: Nothing in all our life is too little to hide death vnder it: There need no cords, nor kniues, nor ſwords, nor Peeces: we haue made our ſelues as many waies to death, as there are helps of liuing.

But if we were the authors of our death, it was thou that didſt alter it: our diſobedience made it, and thy mercie made it not to be euill. It had beene all one to thee, to haue taken away the very Being of death from thine owne: but thou thoughteſt it beſt to take away the ſting of it onely, as good Phyſicians, when they would apply their Leeches, ſcowre them with Salt and Nettles, and when their corrupt bloud is voided, imploy them to the health of the patient. It is more glory to thee, that thou haſt remoued enmitie from this *Eſau*, that now he meets vs with kiſſes in ſtead of frownes: and if wee receiue a blow from this rough hand, yet that very ſtripe is healing. Oh how much more powerfull is thy death, than our ſinne! O my Sauiour, how haſt thou perfumed and ſoftened this bed of my graue by dying? How can it grieue mee to tread in thy ſteps to glory?

Our ſinne made death our laſt enemie; thy goodneſſe hath made it the firſt friend that we meet with, in our paſſage to another world: For as thee that receiues vs from the knees of our mother, in our firſt entrance to the light, waſheth, cleanſeth, dreſſeth vs, and preſents vs to the breſt of our nurſe, or the armes of our mother, challenges ſome intereſt in vs when we come to our growth; ſo death, which in our paſſage to that other life, is the firſt that receiues and preſents our naked ſoules to the hands of thoſe Angels, which carry it vp to her glorie, cannot but thinke this office friendly and meritorious. What if this guide leade my carcaſe through corruption and rottenneſſe, when my ſoule in the very inſtant of her ſeparation knowes it ſelfe happy? What if my friends mourne about my bed and coffin, when my ſoule ſees the ſmiling face and louing embracements of him that was dead, and is aliue? What care I, who ſhuts theſe earthen eyes, when death opens the eye of my ſoule, to ſee as I am ſeene? What if my name be forgotten of men, when I liue aboue with the God of Spirits? The Effects.

If death would be ſtill an enemie, it is the worſt part of mee that he hath any thing to doe withall: the beſt is aboue his reach, and gaines more than the other can leeſe. The worſt peece of the horrour of death is the graue; and ſet aſide infidelitie, what ſo great miſerie is this? That part which is corrupted, feeles it not; that which is free from corruption, feeles an abundant recompence, and foreſees a ioyfull reparation. What is here but a iuſt reſtitution? We carry heauen and earth wrapt vp in our boſomes; each part returnes homeward: And if the exceeding glory of heauen cannot counteruaile the doleſomneſſe of the graue, what doe I beleeuing? But if the beautie of that celeſtiall Sanctuarie doe more than equalize the horrour of the bottomleſſe pit, how can I ſhrinke at earth like my ſelfe, when I know my glorie? And if examples can moue thee any whit, looke behinde thee, O my ſoule, and ſee which of the Worthies of that ancient latter world, which of the Patriarchs, Kings, Prophets, Apoſtles, haue not trod in theſe red ſteps. Where are thoſe millions of generations, which haue hitherto peopled the earth? How many paſſing-bels haſt thou heard for they knowne friends? How many ſicke beds haſt thou viſited? How many eies haſt thou ſeene cloſed? How many vaine men haſt thou ſeene that haue gone into the field to ſeeke death, in hope to finde an honour as fooliſh as themſelues? How many poore creatures haſt thou mulcted with death for thine owne pleaſure? And canſt thou hope that that God will make a by-way and a Poſterne for thee alone, that thou maieſt paſſe to the next world, not by the gates of death, not by the bottome of the graue? The Subiect.

What then doeſt thou feare, O my ſoule? There are but two ſtages of death, the bed and the graue: This latter, if it haue ſenſleſneſſe, yet it hath reſt: The former, if it haue paine, yet it hath ſpeedineſſe; and when it lights vpon a faithfull heart, meets with many and ſtrong antidotes of comfort. The euill that is euer in motion, is not fearefull: That which both time and eternitie finde ſtanding where it was, is worthy of terrour. Well may thoſe tremble at death, which finde more diſtreſſe within, than without, whoſe The Adiunct.

whose consciences are more sicke, and neerer to death, than their bodies. It was thy Fathers wrath that did so terrifie thy soule, O my Sauiour, that it put thy body into a bloudy sweat. The mention and thought of thy death ended in a Psalme, but this began in an agonie. Then didst thou sweat out my feares. The power of that agonie doth more comfort all thine, than the Angels could comfort thee. That very voice deserued an eternall separation of horrour from death, where thou saidst, *My God, my God, why hast thou forsaken me?* Thou hadst not complained of being left, if thou wouldest haue any of thine left destitute of comfort in their parting. I know not whom I can feare, while I know whom I haue beleeued; how can I be discouraged with the sight of my losse, when I see so cleere an aduantage?

The Contrary.

What discomfort is this, to leaue a fraile body, to bee ioyned vnto a glorious head? To forsake vaine pleasures, false honours, bootlesse hopes, vnsatisfying wealth, stormie contentments, sinfull men, perillous tentations, a sea of troubles, a gallie of seruitude, an euill world, and a consuming life; for Freedome, Rest, Happinesse, Eternitie? And if thou wert sentenced, O my soule, to liue a thousand yeeres in this body, with these infirmities, how wouldest thou be wearie, not of being only, but of complaining? Whiles, ere the first hundred, I should bee a childe; ere the second, a beast; a stone, ere the third; and therefore should be so farre from finding pleasure in my continuance, that I should not haue sense enough left, to feele my selfe miserable. And when I am once gone, what difference is there betwixt the aged'st of the first Patriarchs, and mee, and the childe that did but liue to be borne, saue onely in what was; and that which was, is not? And if this body had no weakenesse, to make my life tedious, yet what a torment is it, that while I liue, I must sinne? Alas, my soule, euery one of thy knowne sinnes, is not a disease, but a death. What an enemie art thou to thy selfe, if thou canst not be content, that one bodily death should excuse thee from many spirituall; to cast off thy body, that thou maiest be stripped of the ragges, yea the fetters of thy sinne, and cloathed with the Robes of glorie? Yet these termes are too hard: Thou shalt not bee cast off, O my body; rather thou shalt be put to making: this change is no lesse happy for thee, than for thy partner. This very skinne of thine, which is now tawnie, and wrinkled, shall once shine; this earth shall bee heauen, this dust shall bee glorious. These eyes, that are now wearie of being witnesses of thy sinnes and miseries, shall then neuer be wearie of seeing the beautie of thy Sauiour, and thine owne in his. These eares, that haue beene now tormented with the impious tongues of men, shall first heare the voice of the Sonne of God, and then the voices of Saints and Angels in their songs of *Alleluia*. And this tongue, that now complaines of miseries, and feares, shall then beare a part in that diuine harmonie.

The comparisons.

In the meane time, thou shalt but sleepe in this bed of earth: hee that hath tried the worst of death, hath called it no worse; very Heathens haue termed them cousins; and it is no vnusuall thing for cousins of bloud, to carrie both the same names, and features. Hast thou wont, O my body, when the day hath wearied thee, to lie downe vnwillingly to thy rest? Behold in this sleepe there is more quietnesse, more pleasure of visions, more certaintie of waking, more cheerefulnesse in rising: why then art thou loth to thinke of laying off thy ragges, and reposing thy selfe? Why art thou like a childe, vnwilling to goe to bed? Hast thou euer seene any bird, which when the cage hath beene opened, would rather sit still, and sing within her grates, than flie forth vnto her freedome in the woods? Hast thou euer seene any prisoner, in loue with his bolts and fetters? Did the Chiefe of the Apostles, when the Angell of God shined in his Iayle, and strooke him on the side, and loosed his two chaines, and bade him, Arise quickly, and opened both the woodden, and Iron gate, say, What, so soone? yet, a little sleepe? What madnesse had it beene, rather to slumber betwixt his two Keepers, than to follow the Angell of God into libertie? Hast thou euer seene any Mariner that hath saluted the sea with songs, and the Hauen with teares? What shall I say to this diffidence, O my soule, that thou art vnwilling to thinke of rest after thy toile, of freedome after thy durance, of the Hauen after an vnquiet and tempestuous passage? How many are there that seeke death,

death, and cannot finde it? meerely out of the irkſomeneſſe of life. Hath it found thee, and offered thee better conditions, not of immunitie from euils, but of poſſeſſion of more good, than thou canſt thinke, and wouldeſt thou now flie from happineſſe, to be rid of it?

The Names.

What? Is it a name that troubles thee? what if men would call ſleepe death, wouldſt thou be afraid to cloſe thine eies? what hurt is it then, if he that ſent the firſt ſleepe vpon man, whileſt hee made him an helper, ſend this laſt and ſoundeſt ſleepe vpon mee, whiles he prepares my ſoule for a glorious Spouſe to himſelfe? It is but a parting, which we call death; as two friends, when they haue lead each other on the way, ſhake hands till they returne from their iourney: If either could miſcarry, there were cauſe of ſorrow; now they are more ſure of a meeting, than of a parture; what folly is it, not to be content to redeeme the vnſpeakable gaine of ſo deare a friend, with a little intermiſſion of enioying him? He will returne laden with the riches of heauen, and will fetch his old partner to the participation of this glorious wealth. Goe then, my Soule, to this ſure and gainefull traffique, and leaue my other halfe in an harbour as ſafe, though not ſo bleſſed; yet ſo ſhalt thou be ſeparated, that my very duſt ſhall be vnited to thee ſtill, and to my Sauiour in thee.

The Teſtimonies.

Wert thou vnwilling at the command of thy Creator to ioine thy ſelfe at the firſt with this body of mine: why art thou then loth to part with that, which thou haſt found, though intire, yet troubleſome? Doeſt thou not heare *Salomon* ſay, *The day of death is better than the day of thy birth?* doſt thou not beleeue him? or art thou in loue with the worſe, and diſpleaſed with the better? If any man could haue found a life worthy to be preferred vnto death, ſo great a King muſt needs haue done it; now in his very Throne, he commends his Coffin. Yea, what wilt thou ſay to thoſe Heathens, that mourned at the birth, and feaſted at the death of their children? They knew the miſeries of liuing as well as thou, the happineſſe of dying they could not know; and if they reioiced out of a conceit of ceaſing to be miſerable; how ſhouldeſt thou cheere thy ſelfe in an expectation, yea an aſſurance of being happy? He that is the Lord of life, and tried what it was to die, hath proclaimed them bleſſed that die in the Lord. Thoſe are bleſſed, I know, that liue in him, but they reſt not from their labours; Toyle and ſorrow is betweene them, and a perfect enioying of that bleſſedneſſe, which they now poſſeſſe onely in hope and inchoation; when death hath added reſt, their happineſſe is finiſhed.

The taſte of our Meditation.

O death, how ſweet is that reſt, wherewith thou refreſheſt the weary Pilgrims of this vale of mortalitie? How pleaſant is thy face to thoſe eies, that haue acquainted themſelues with the ſight of it, which to ſtrangers is grim, and gaſtly? How worthy art thou to be welcome vnto thoſe that know whence thou art, and whither thou tendeſt? who that knowes thee, can feare thee? who that is not all nature, would rather hide himſelfe amongſt the baggage of this vile life, than follow thee to a Crowne? what indifferent iudge that ſhould ſee life painted ouer, with vaine ſemblances of pleaſures, attended with troupes of ſorrowes on the one ſide, and on the other with vncertaintie of continuance, and certaintie of diſſolution; and then ſhould turne his eyes vnto death, and ſee her blacke, but comely, attended on the one hand with a momentanie paine, with eternitie of glorie on the other, would not ſay, out of choice, that which the Prophet ſaid out of paſſion, *It is better for me to die than to liue?*

The Complaint.

But, O my Soule, what ailes thee to bee thus ſuddenly backward, and fearefull? No heart hath more freely diſcourſed of death, in ſpeculation; no tongue hath more extolled it in abſence. And now, that it is come to thy beds-ſide, and hath drawne thy curtaines, and takes thee by the hand, and offers thee ſeruice, thou ſhrinkeſt inward, and by the paleneſſe of thy face, and wildneſſe of thine eye, bewraieſt an amazement at the preſence of ſuch a gheſt. That face, which was ſo familiar to thy thoughts, is now vnwelcome to thine eies; I am aſhamed of this weake irreſolution. Whitherto haue tended all thy ſerious meditations? what hath Chriſtianitie done to thee, if thy feares bee ſtill heatheniſh? Is this thine imitation of ſo many worthy Saints of God, whom thou haſt ſeene entertaine the violenteſt deaths with ſmiles and ſongs? Is this the fruit of thy long

long and frequent inſtruction: Did'ſt thou thinke death would haue beene content with words? didſt thou hope it would ſuffice thee to talke, while all other ſuffer? Where is thy faith? Yea, where art thou thy ſelfe, O my ſoule? Is heauen worthy of no more thankes, no more ioy? Shall Heretikes, ſhall Pagans giue death a better welcome than thou? Hath thy Maker, thy Redemer ſent for thee, and art thou loth to goe? hath hee ſent for thee, to put thee in poſſeſſion of that glorious Inheritance, which thy wardſhip hath cheerefully expected, and art thou loth to goe? Hath God with this Sergeant of his, ſent his Angels to fetch thee, and art thou loth to goe? Rouze vp thy ſelfe for ſhame, O my ſoule: and if euer thou haſt truly beleeued, ſhake off this vnchriſtian diffidence, and addreſſe thy ſelfe ioyfully for thy glory.

The Wiſh. Yea, O my Lord, it is thou, that muſt raiſe vp this faint and drooping heart of mine; thou onely canſt rid me of this weake and cowardly diſtruſt; Thou that ſendeſt for my ſoule, canſt prepare it for thy ſelfe; thou onely canſt make thy meſſenger welcome to me. O that I could but ſee thy face through death! Oh that I could ſee death, not as it was, but as thou haſt made it! Oh that I could heartily pledge thee, my Sauiour, in this cup, that ſo I might drinke new wine with thee, in thy Fathers Kingdome!

The Confeſſion. But alas, O my God, nature is ſtrong and weake in mee, at once: I cannot wiſh to welcome death, as it is worthy; when I looke for moſt courage, I finde ſtrongeſt temptations: I ſee and confeſſe, that when I am my ſelfe, thou haſt no ſuch coward as I: Let me alone, and I ſhall ſhame that name of thine, which I haue profeſſed: euery ſecure worldling ſhall laugh at my feebleneſſe. O God, were thy Martyrs thus haled to their ſtakes? might they not haue beene looſed from their rackes, and choſe to die in thoſe torments? Let it be no ſhame for thy ſeruant, to take vp that complaint which thou mad'ſt of thy better Attendants; *The ſpirit is willing, but the fleſh is weake.*

The Petition and enforcement. O thou God of ſpirits, that haſt coupled theſe two together, vnite them in a deſire of their diſſolution; weaken this fleſh to receiue, and encourage this ſpirit either to deſire, or to contemne death; and now, as I grow neerer to my home, let me increaſe in the ſenſe of my ioyes: I am thine, ſaue me, O Lord; It was thou that didſt put ſuch courage into thine ancient, and late witneſſes, that they either inuited, or challenged death; and held their perſecutors their beſt friends, for letting them looſe from theſe gieues of fleſh. I know, thine hand is not ſhortned; neither any of them hath receiued more prooſes of thy former mercies; Oh let thy goodneſſe inable me to reach them in the comfortable ſteddineſſe of my paſſage: Doe but draw this vaile a little, that I may ſee my glory, and I cannot but be inflamed with the deſire of it: It was not I, that either made this body for the earth, or this ſoule for my body, or this heauen for my ſoule, or this glorie of heauen, or this entrance into glory: All is thine owne worke; Oh perfect what thou haſt begun, that thy praiſe, and my happineſſe may be conſummate at once.

The aſſurance, or Confidence. Yea, O my ſoule, what need'ſt thou wiſh the God of mercies to be tender of his owne honour? Art thou not a member of that body, whereof thy Sauiour is the Head? canſt thou drowne, when thy Head is aboue? was it not for thee, that hee triumpht ouer death? Is there any feare in a foyled aduerſarie? Oh my Redeemer, I haue already ouercome in thee: how can I miſcarrie in my ſelfe? O my ſoule, thou haſt marched valiantly! Behold, the Damoſels of that heauenly Ieruſalem come forth with Timbrels and Harps to meet thee, and to applaud thy ſucceſſe: And now, there remaines nothing for thee, but a Crowne of righteouſneſſe, which that righteous Iudge ſhall giue thee, at that Day: *Oh Death, where is thy ſting? Oh graue, where is thy victorie?*

The Thankſgiuing. Returne now vnto thy reſt, O my ſoule; for the Lord hath beene beneficiall vnto thee. O Lord God, the ſtrength of my ſaluation, thou haſt couered my head in the day of battell: O my God, and King, I will extoll thee, and will bleſſe thy name for euer, and euer. I will bleſſe thee daily, and praiſe thy Name for euer and euer. Great is the Lord, and moſt worthy to be praiſed, and his greatneſſe is incomprehenſible: I will meditate of the beautie of thy glorious Maieſtie, and thy wonderfull workes: *Hoſanna*, thou that dwelleſt in the higheſt heauens. Amen.

FINIS.

HOLY OBSERVATIONS.

Lib. I.

By Ios. Hall.

London,
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TO THE RIGHT HONOVRABLE, EDWARD LORD DENNY, BARON OF WALTHAM, MY most bountifull Patron; Grace and Peace.

RIGHT HONOVRABLE,

THis aduantage a Scholar hath aboue others, that hee cannot be idle, and that he can worke without instruments. For, the minde inured to contemplation, will set it selfe on worke, when other occasions faile: and hath no more power not to studie, than the eye which is open, hath, not to see some thing; in which businesse it carries about his owne Librarie, neither can complaine to want Bookes while it enioyeth it selfe.

I could not then neglect the commoditie of this plentifull leasure in my so easie attendance here; but (though besides my course, and ~~without the helpe of others writings~~) must needs busie my selfe in such thoughts as I haue euer giuen account of, to your Lordship: such as I hope shall not be vnprofitable, nor vnwelcome to their Patron, to their Readers. I send them forth from hence, vnder your Honourable name; to shew you that no absence, no imployment can make mee forget my due respect to your Lordship: to whom (next vnder my gracious Master) I haue deseruedly bequeathed my selfe and my endeuours. Your goodnesse hath not wont to mag-

nisie it selfe more in giuing, than in receiuing such like holy presents: the knowledge whereof hath intitled you to more labours of this nature (if I haue numbred aright) than any of your Peeres. I misdoubt not either your acceptation, or their vse. That God, who hath aboue all his other fauours giuen your Lordship, euen in these careless times, an heart truly religious, giue you an happy increase of all his heauenly graces by my vnworthy seruice. To his gracious care I daily commend your Lordship with my Honourable Lady; wishing you both, all that little ioy earth can affoord you, and fulnesse of glory aboue.

Non-such. *July* 3.

Your Lordships

Most humbly deuoted for euer in all dutie and obseruance,

IOS. HALL.

HOLY OBSERVATIONS.

1

AS there is nothing sooner drie than a teare; so there is nothing sooner out of season than worldly sorrow: which if it bee fresh and full bleeding, findes some to comfort and pittie it; if stale and stanned over with time, is rather entertained with smiles, than commiseration: But the sorrow of repentance comes never out of time. All times are alike vnto that Eternitie, whereto wee make our spirituall mones: That which is past, that which is future, are both present with him. It is neither weake nor vncomely, for an old man to weepe for the sinnes of his youth. Those teares can never be shed either too soone, or too late.

2

Some men liue to bee their owne executors for their good name; which they see (not honestly) buried, before themselues die. Some other of great place, and ill desert, part with their good name and breath, at once. There is scarce a victorious man, whose name is not rotten before his carcasse. Contrarily, the good mans name is oft times heire to his life; either borne after the death of the parent, for that enuie would not suffer it to come forth before: or perhaps so well growne vp in his life time, that the hope thereof is the staffe of his age, and ioy of his death. A wicked mans name may be feared a while; soone after, it is either forgotten or cursed: The good man either sleepeth with his body in peace, or waketh (as his soule) in glory.

3

Oft times those which shew much valour while there is equall possibilitie of life, when they see a present necessitie of death, are found most shamefully timorous. Their courage was before grounded vpon hope: that, cut off, leaues them at once desperate and cowardly: whereas men of feebler spirits meet more cheerefully with death; because though their courage be lesse, yet their expectation was more.

4

I haue seldome seene the sonne of an excellent and famous man, excellent: But that an ill bird hath an ill egge, is not rare; children possessing as the bodily diseases, so the vices of their Parents. Vertue is not propagated: Vice is; euen in them which haue it not reigning in themselues. The graine is sowne pure, but comes vp with chaffe and huske. Hast thou a good sonne? He is Gods, not thine. Is he euill? Nothing but his sinne is thine. Helpe by thy praiers and endeuours to take away that which thou hast giuen him, and to obtaine from God that which thou hast, and canst not giue: Else thou maiest name him a possession; but thou shalt finde him a losse.

5

Theſe things be comely and pleaſant to ſee, and worthy of honour from the beholder: A young Saint, an old Martyr, a religious Souldier, a conſcionable Stateſman, a great man courteous, a learned man humble, a ſilent woman, a childe vnderſtanding the eie of his Parent, a merry companion without vanitie, a friend not changed with honour, a ſicke man cheerefull, a ſoule departing with comfort and aſſurance.

6

I haue oft obſerued in merry meetings ſolemnly made, that ſomewhat hath falne out croſſe, either in the time, or immediatly vpon it; to ſeaſon (as I thinke) our immoderation in deſiring or enioying our friends: and againe, euents ſuſpected, haue proued euer beſt; God herein bleſſing our awfull ſubmiſſion with good ſucceſſe. In all theſe humane things, indifferencie is ſafe. Let thy doubts be euer equall to thy deſires: ſo thy diſappointment ſhall not bee grieuous, becauſe thy expectation was not peremptorie.

7

You ſhall rarely finde a man eminent in ſundry faculties of minde, or ſundry manuarie trades. If his memorie be excellent, his fantaſie is but dull: if his fancie bee buſie and quicke, his iudgement is but ſhallow: If his iudgement bee deepe, his vtterance is harſh: which alſo holds no leſſe in the actiuities of the hand. And if it happen that one man be qualified with skill of diuers trades, and practiſe this varietie, you ſhall ſeldome finde ſuch one thriuing in his eſtate: with ſpirituall gifts it is otherwiſe; which are ſo chained together, that who excels in one, hath ſome eminencie in more, yea, in all. Looke vpon faith: ſhee is attended with a Beuie of Graces: Hee that beleeues, cannot but haue hope: if hope, patience. Hee that beleeues and hopes, muſt needs finde ioy in God: if ioy, loue of God; hee that loues God, cannot but loue his brother: his loue to God, breeds pietie and care to pleaſe, ſorrow for offending, feare to offend: his loue to men, fidelitie and Chriſtian beneficence. Vices are ſeldome ſingle; but vertues goe euer in troupes: they goe ſo thicke, that ſometimes ſome are hid in the crowd; which yet are, but appeare not. They may bee ſhut out from ſight; they cannot be ſeuered.

8

The Heauen euer moues, and yet is the place of our reſt: Earth euer reſts, and yet is the place of our trouble. Outward motion can be no enemie to inward reſt; as outward reſt may well ſtand with inward vnquietneſſe.

9

None liue ſo ill, but they content themſelues in ſomewhat: Euen the begger likes the ſmell of his diſh. It is a rare euill that hath not ſomething to ſweeten it, either in ſenſe, or in hope: Otherwiſe men would grow deſperate, mutinous, enuious of others, weary of themſelues. The better that thing is wherein we place our comfort, the happier wee liue: and the more we loue good things, the better they are to vs. The worldlings comfort, though it be good to him becauſe hee loues it; yet becauſe it is not abſolutely and eternally good, it failes him: wherein the Chriſtian hath iuſt aduantage of him, while he hath all the ſame cauſes of ioy refined and exalted; beſides, more and higher, which the other knowes not of: the worldling laughs more, but the Chriſtian is more delighted. Theſe two are eaſily ſeuered. Thou ſeeſt a goodly picture, or an heape of thy gold: thou laugheſt not, yet thy delight is more than in a ieſt that ſhaketh thy ſpleene. As griefe, ſo ioy is not leſſe when it is leaſt expreſſed.

10

I haue ſeene the worſt natures, and moſt depraued minds, not affecting all ſinnes: but

ſtill

still some they haue condemned in others, and abhorred in themselues. One exclaimes on couetousnesse, yet he can too well abide riotous good fellowship. Another inueighs against drunkennesse and excesse, not caring how cruell hee bee in vsurie and oppression. One cannot endure a rough and quarrelous disposition, yet giues himselfe ouer to vncleane and lasciuious courses. Another hates all wrongs, saue wrong to God. One is a ciuill Atheist, another a religious Vsurer, a third an honest Drunkard, a fourth an vnchaste Iusticer, a fift a chaste Quarreller. I know not whether euery Deuill excell in all sinnes: I am sure, some of them haue denomination from some sinnes more speciall. Let no man applaud himselfe for those sinnes he wanteth, but condemne himselfe rather for that sinne he hath. Thou censurest another mans sinne, hee thine; God curseth both.

11

Gold is the heauiest of all metals: It is no wonder that the rich man is vsually carried downeward to his place. It is hard for the soule, clogged with many weights, to ascend to heauen: It must be a strong and nimble soule, that can carrie vp it selfe, and such a load; yet *Adam* and *Noah* flew vp thither with the double Monarchie of the world, the Patriarkes with much wealth, many holy Kings with massie Crownes and Scepters. The burden of couetous desires is more heauie to an emptie soule, than much treasure to the full. Our affections giue poize or lightnesse to earthly things. Either abate of thy load, if thou finde it too pressing, whether by hauing lesse, or louing lesse: or adde to thy strength and actiuitie, that thou maiest yet ascend. It is more commendable, by how much more hard, to climbe into heauen with a burden.

12

A Christian in all his waies must haue three guides: Truth, Charitie, Wisdome: Truth to goe before him; Charitie and Wisdome on either hand. If any of the three bee absent, he walkes amisse. I haue seene some doe hurt by following a truth vncharitably. And others, while they would saluе vp an errour with loue, haue failed in their wisdome, and offended against iustice. A charitable vntruth, and an vncharitable truth, and an vnwise menaging of truth or loue, are all to be carefully auoided of him, that would goe with a right foot in the narrow way.

13

God brought man forth at first, not into a wildernesse, but a Garden; yet then hee expected the best seruice of him. I neuer finde that hee delights in the miserie, but in the prosperitie of his seruants. Cheerefulnesse pleases him better than a deiected and dull heauinesse of heart. If wee can be good with pleasure, hee grudgeth not our ioy: If not, it is best to stint our selues? not for that these comforts are not good, but because our hearts are euill: faulting not their nature, but our vse and corruption.

14

The homeliest seruice that we doe in an honest calling, though it be but to plow, or digge, if done in obedience, and conscience of Gods commandement, is crowned with an ample reward; whereas the best workes for their kinde (preaching, praying, offering Euangelicall sacrifices) if without respect of Gods iniunction and glory, are loaded with curses. God loueth aduerbs; and cares not how good, but how well.

15

The golden infancie of some hath proceeded to a brazen youth, and ended in a leaden age. All humane maturities haue their period: onely grace hath none. I durst neuer lay too much hope on the forward beginnings of wit and memorie, which haue been applauded in children. I knew, they could but attaine their vigor; and that if sooner, no whit the better: for the earlier is their perfection of wisdome, the longer shall be

their witleſſe age. Seaſonableneſſe is the beſt in all theſe things which haue their ripeneſſe and decay. We can neuer hope too much of the timely bloſſomes of grace, whoſe ſpring is perpetuall, and whoſe harueſt begins with our end.

16

A man muſt giue thanks for ſomewhat which he may not pray for. It hath beene ſaid of Courtiers, that they muſt receiue iniuries, and giue thanks. God cannot wrong his, but he will croſſe them; thoſe croſſes are beneficiall; all benefits challenge thanks: yet I haue read, that Gods children haue with condition prayed againſt them, neuer for them. In good things, wee pray both for them, and their good vſe: in euill, for their good vſe, not themſelues; yet we muſt giue thanks for both. For there is no euill of paine which God doth not; nothing that God doth, is not good; no good thing but is worthy of thanks.

17

One halfe of the world knowes not how the other liues: and therefore the better ſort pittie not the diſtreſſed; and the miſerable enuie not thoſe which fare better, becauſe they know it not. Each man iudges of others conditions, by his owne. The worſt ſort would bee too much diſcontented, if they ſaw how farre more pleaſant the life of others is. And if the better ſort (ſuch we call thoſe which are greater) could looke downe to the infinite miſeries of inferiours, it would make them either miſerable in compaſſion, or proud in conceit. It is good, ſometimes, for the delicate rich man to looke into the poore mans Cupbord: and ſeeing God in mercie giues him not to know their ſorrow by experience, to know it yet in ſpeculation: This ſhall teach him more thanks to God, more mercie to men, more contentment in himſelfe.

18

Such as a mans praier is for another, it ſhall be in time of his extremitie for himſelfe: for though he loue himſelfe more than others, yet his apprehenſion of God is alike for both. Such as his praier is in a former extremitie, it ſhall be alſo in death: this way we, may haue experience euen of a thing future: If God haue beene farre off from thee in a fit of thine ordinarie ſickneſſe, feare leſt he will not be neerer thee in thy laſt: what differs that from this, but in time? Correct thy dulneſſe vpon former proofes; or elſe at laſt thy deuotion ſhall want life before thy body.

19

Thoſe that come to their meat as to a medicine (as *Auguſtine* reports of himſelfe) liue in an auſtere and Chriſtian temper, and ſhall bee ſure not to ioy too much in the creature, nor to abuſe themſelues: Thoſe that come to their medicine as to meat, ſhall be ſure to liue miſerably, and die ſoone. To come to meat, if without a gluttonous appetite and palate, is allowed to Chriſtians: To come to meat as to a ſacrifice vnto the belly, is a moſt baſe and brutiſh idolatrie.

20

The worſt that euer were, euen *Cain* and *Iudas*, haue had ſome Fautors that haue honoured them for Saints: and the Serpent that beguiled our firſt Parents, hath in that name had diuine honour and thanks. Neuer any man trod ſo perillous and deepe ſteps, but ſome haue followed, and admired him. Each maſter of Hereſie hath found ſome clients; euen hee, that taught all mens opinions were true. Againe, no man hath beene ſo exquiſite, but ſome haue detracted from him, euen in thoſe qualities, which haue ſeemed moſt worthy of wonder to others. A man ſhall bee ſure to be backed by ſome, either in good or euill, and by ſome ſhouldred in both. It is good for a man not to ſtand vpon his Abbetters, but his quarrell, and not to depend vpon others, but himſelfe.

21

We ſee thouſands of creatures die for our vſe, and neuer doe ſo much as pittie them: why doe we thinke much to die once for God? They are not ours ſo much as we are his; nor our pleaſure ſo much to vs, as his glory to him: their liues are loſt to vs, ours but changed to him.

22

Much ornament is no good ſigne: painting of the face argues an ill complexion of body, a worſe minde. Truth hath a face both honeſt and comely, and lookes beſt in her owne colours: but, aboue all, Diuine Truth is moſt faire, and moſt ſcorneth to borrow beautie of mans wit or tongue: ſhee loueth to come forth in her natiue grace, like a princely Matrone; and counts it the greateſt indignitie, to bee dallied with as a wanton Strumpet: ſhe lookes to command reuerence, not pleaſure: ſhe would bee kneeled to, not laughed at. To pranke her vp in vaine dreſſes and faſhions, or to ſport with her in a light and youthfull manner, is moſt abhorring from her nature: they know her not, that giue her ſuch entertainment; and ſhall firſt know her angry, when they doe know her. Againe, ſhe would be plaine, but not baſe, not ſluttiſh: ſhe would be clad, not garithly, yet not in ragges: ſhe likes as little to be ſet out by a baſe foile, as to ſeeme credited with gay colours. It is no ſmall wiſdome to know her iuſt guiſe, but more to follow it; and ſo to keepe the meane, that while we pleaſe her, we diſcontent not the beholders.

23

In worldly carriage, ſo much is a man made of, as he takes vpon himſelfe: but ſuch is Gods bleſſing vpon true humilitie, that it ſtill procureth reuerence. I neuer ſaw Chriſtian leſſe honoured for a wiſe neglect of himſelfe. If our deiection proceed from the conſcience of our want, it is poſſible we ſhould be as little eſteemed of others, as of our ſelues: but if we haue true graces, and prize them not at the higheſt, others ſhall value both them in vs, and vs for them, and with vſury giue vs that honour we with-held modeſtly from our ſelues.

24

He that takes his full libertie in what he may, ſhall repent him: how much more in what he ſhould not? I neuer read of Chriſtian that repented him of too little worldly delight. The ſureſt courſe I haue ſtill found in all earthly pleaſures, to riſe with an appetite, and to be ſatisfied with a little.

25

There is a time when Kings goe not forth to warfare: our ſpirituall warre admits no intermiſſion: it knowes no night, no winter, abides no peace, no truce. This calls vs not into garriſon, where we may haue eaſe and reſpit, but into pitched fields continually: we ſee our enemies in the face alwaies, and are alwaies ſeene and aſſaulted; euer reſiſting, euer defending, receiuing and returning blowes. If either wee be negligent or weary, we die: what other hope is there while one fights, and the other ſtands ſtill? We can neuer haue ſafetie and peace, but in victory. There muſt our reſiſtance be couragious and conſtant, where both yeelding is death, and all treaties of peace mortall.

26

Neutralitie in things good or euill, is both odious, and preiudiciall; but in matters of an indifferent nature is ſafe and commendable. Herein taking of parts maketh ſides, and breaketh vnitie. In an vniuſt cauſe of ſeparation, he that fauoureth both parts may (perhaps) haue leaſt loue of either ſide, but hath moſt charitie in himſelfe.

27

Nothing is more abſurd than that Epicurean reſolution, *Let vs eat and drinke, to morrow*

row we ſhall die: As if we were made onely for the paunch, and liued that we might liue: yet there was neuer any naturall man found ſauour in that meat which he knew ſhould be his laſt: whereas they ſhould ſay, Let vs faſt and pray, to morrow we ſhall die: for, to what purpoſe is the bodie ſtrengthned, that it may periſh? Whoſe greater ſtrength makes our death more violent. No man beſtowes a coſtly roofe on a ruinous tenement: that mans end is eaſie and happy, whom death findes with a weake bodie, and a ſtrong ſoule.

28

Sometime, euen things in themſelues naturally good, are to bee refuſed for thoſe, which (being euill) may be an occaſion to a greater good. Life is in it ſelfe good, and death euill: elſe *Dauid*, *Elias*, and many excellent Martyrs would not haue fled, to hold life, and auoid death; nor *Ezechiah* haue praied for it, nor our Sauiour haue bidden vs to flee for it, nor God promiſed it to his for a reward: yet if in ſome caſes we hate not life, we loue not God, nor our ſoules. Herein, as much as in any thing, the peruerſeneſſe of our nature appeares, that we wiſh death, or loue life vpon wrong cauſes: wee would liue for pleaſure, or we would die for paine; *Iob* for his ſores, *Elias* for his perſecution, *Ionas* for his Gourd would preſently die, and will needs out-face God that it is better for him to die than to liue: wherein we are like to garriſon-ſouldiers, that while they liue within ſafe walls, and ſhew themſelues once a day rather for ceremonie and pompe, than need or danger, like warfare well enough; but if once called forth to the field, they wiſh themſelues at home.

29

Not onely the leaſt, but the worſt is euer in the bottome: what ſhould God doe with the dregges of our age? When ſinne will admit thee his Client no longer, then God ſhall be beholden to thee for thy ſeruice: Thus is God dealt with in all other offerings: The worſt and leaſt ſheafe muſt be Gods Tenth: The deformedſt or ſimpleſt of our children muſt bee Gods Miniſters: the vncleanlieſt and moſt careleſſe houſe muſt be Gods Temple: The idleſt and ſleepieſt houres of the day muſt be reſerued for our praiers: The worſt part of our age for deuotion. We would haue God giue vs ſtill of the beſt, and are ready to murmure at euery little euill he ſends vs: yet nothing is bad enough for him, of whom we receiue all. Nature condemnes this inequalitie; and tels vs, that he which is the Author of good, ſhould haue the beſt; and he which giues all ſhould haue his choice.

30

When we goe about an euill buſineſſe, it is ſtrange how readie the deuill is to ſet vs forward; how carefull, that we ſhould want no furtherances. So that if a man would be lewdly witty, hee ſhall be ſure to be furniſhed with ſtore of profane ieſts, wherein a looſe heart hath double aduantage of the conſcionable. If he would be voluptuous, he ſhall want neither obiects nor opportunities. The currant paſſage of ill enterpriſes is ſo farre from giuing cauſe of encouragement, that it ſhould iuſtly fright a man to looke backe to the Author; and to conſider that he therefore goes faſt, becauſe the deuill driues him.

31

In the choice of companions for our conuerſation, it is good dealing with men of good natures: for though grace exerciſeth her power in bridling nature, yet (ſith wee are ſtill men, at the beſt) ſome ſwinge ſhe will haue in the moſt mortified. Auſteritie, ſullenneſſe, or ſtrangeneſſe of diſpoſition, and whatſoeuer qualities may make a man vnſociable, cleaue faſter to our nature, than thoſe which are morally euill. True Chriſtian loue may be ſeparated from acquaintance, and acquaintance from intireneſſe: Theſe are not qualities to hinder our loue, but our familiaritie.

32 Ignorance,

32

Ignorance, as it makes bold, intruding men careleſly into vnknowne dangers; ſo alſo it makes men oft-times cauſeleſly fearefull. *Herod* feared Chriſts comming, becauſe he miſtooke it: If that Tyrant had knowne the manner of his ſpirituall Regiment, he had ſpared both his owne fright and the bloud of other. And hence it is that we feare death, becauſe we are not acquainted with the vertue of it. Nothing but innocencie and knowledge can giue ſound confidence to the heart.

33

Where are diuers opinions, they may be all falſe; there can bee but one true: and that one truth oft-times muſt be fetcht by peece-meale out of diuers branches of contrary opinions. For, it falls out not ſeldome, that Truth is through ignorance or raſh vehemency, ſcattered into ſundry parts; and like to a little Siluer melted amongſt the ruines of a burnt houſe, muſt be tried out from heaps of much ſuperfluous aſhes. There is much paines in the ſearch of it; much skill in finding it: the value of it once found, requites the coſt of both.

34

Affectation of ſuperfluitie, is in all things a ſigne of weakneſſe: As, in words, he that vſeth circumlocutions to expreſſe himſelfe, ſhewes want of memory, and want of proper ſpeech: And much talke argues a braine feeble and diſtempered. What good can any earthly thing yeeld vs beſide his vſe? and what is it but vanitie, to affect that which doth vs no good? and what vſe is it in that which is ſuperfluous? It is a great skill to know what is enough, and great wiſdome to care for no more.

35

Good things, which in abſence were deſired, now offering themſelues to our preſence, are ſcarce entertained; or at leaſt not with our purpoſed cheerefulneſſe. Chriſts comming to vs, and our going to him, are in our profeſſion well eſteemed, much wiſhed: but when he ſingleth vs out by a direct meſſage of death, or by ſome fearefull ſigne giueth likelihood of a preſent returne, we are as much affected with feare, as before with deſire. All changes, although to the better, are troubleſome for the time, vntill our ſetling: There is no remedy hereof but inward preuention: Our minde muſt change, before our eſtate be changed.

36

Thoſe are greateſt enemies to Religion, that are not moſt irreligious. Atheiſts, though in themſelues they bee the worſt, yet are ſeldome found hot Perſecuters of others: whereas thoſe which in ſome one fundamentall point bee hereticall, are commonly moſt violent in oppoſitions. One hurts by ſecret infection, the other by open reſiſtance: One is careleſſe of all truth, the other vehement for ſome vntruth. An Atheiſt is worthy of more hatred, an Heretike of more feare; both of auoidance.

37

Waies, if neuer vſed, cannot but bee faire; if much vſed, are made commodiouſly paſſable; if before oft vſed, and now ſeldome, they become deepe and dangerous. If the heart be not at all inured to meditation, it findeth no fault with it ſelfe; not for that it is innocent, but ſecure, if often, it findeth comfortable paſſage for his thoughts; if rarely, and with intermiſſion, tedious and troubleſome. In things of this nature, we onely eſcape complaint, if we vſe them either alwaies or neuer.

38

Our ſenſuall hand holds faſt whatſoeuer delight it apprehendeth: our ſpirituall hand eaſily

easily remitteth; because appetite is stronger in vs than grace: whence it is, that we so hardly dehort our selues of earthly pleasures, which wee haue once entertained; and with such difficultie draw our selues to a constant course of faith, hope, and spirituall loue, or to the renued acts of them once intermitted. Age is naturally weake, and youth vigorous; but in vs the contrary is strong, the new plant and feeble: the fault is not in grace, but in vs: Faith doth not want strength, but we want faith.

39

It is not good in worldly estates for a man to make himselfe necessary; for hereupon he is both more toiled, and more suspected: but in the sacred Common-wealth of the Church, earnest care cannot be engaged too deeply by his seruice. The ambition of spirituall well-doing breeds no danger: He that doth best, and may worst be spared, is happiest.

40

It was a fit comparison of worldly cares, to thornes: for as they choke the Word, so they pricke our soules: Neither the Word can grow vp amongst them, nor the heart can rest vpon them: Neither body nor soule can finde ease while they are within, or close to vs. Spirituall cares are as sharp; but more profitable: they paine vs, but leaue the soule better. They breake our sleepe, but for a sweeter rest: we are not well, but either while we haue them, or after we haue had them. It is as impossible to haue spirituall health without these, as to haue bodily strength with the other.

41

In temporall goe withall things, it is best to liue in doubt; not making full account of that which wee hold in so weake a tenure: In spirituall, with confidence; not fearing that which is warranted to vs by an infallible promise and sure earnest. He liues more contentedly, that is most secure for this world, most resolute for the other.

42

God hath in nature giuen euery man inclinations to some one particular calling; which if he follow, he excels; if he crosse, hee proues a *non-proficient*, and changeable: but all mens natures are equally indisposed to grace, and to the common vocation of Christianity: we are all borne Heathens. To doe well, Nature must in the first be obserued and followed, in the other crossed and ouercome.

43

Good-man is a title giuen to the lowest; whereas all Titles of Greatnesse, Worship, Honor, are obserued and attributed with choice. The speech of the World bewraies their minde, and shewes the common estimation of goodnesse compared with other qualities. The World therefore is an ill Herald, and vnskilfull in the true stiles. It were happie that Goodnesse were so common; and pitty that it either should not stand with Greatnesse, or not be preferred to it.

44

Amongst all actions, Satan is euer busiest in the best, and most in the best part of the best; as in the end of Prayer, when the heart should close vp it selfe with most comfort. He neuer feares vs, but when we are well employed: and the more likelihood he sees of our profit, the more is his enuy and labour to distract vs. We should loue our selues, as much as he hates vs; and therefore striue so much the more towards our good, as his malice striueth to interrupt it. We doe nothing, if we contend not, when we are resisted. The good soule is euer in contradiction; denying what is granted, and contending for that which is denied: suspecting when it is gaine-said, and fearing libertie.

45

God fore-warnes ere he try, because he would be preuented: Satan steales vpon vs sudden-

ſuddenly by temptations, becauſe he would foile vs. If we relent not vpon Gods premonition, and meet not the lingring paſe of his puniſhments, to fore-ſtall them, he puniſheth more, by how much his warning was more euident and more large. Gods trials muſt be met when they come: Satans muſt be ſeene before they come; and if we be not armed ere we be aſſaulted, we ſhall be foiled ere we can be armed.

46

It is not good to be continuall in denunciation of iudgement: The noiſe to which we are accuſtomed (though lowd) wakes vs not; whereas a leſſe (if vnuſuall) ſtirreth vs. The next way to make threatnings contemned, is to make them common. It is a profitable rod that ſtrikes ſparingly, and frights ſomewhat oftner than it ſmiteth.

47

Want of vſe cauſeth diſabilitie, and cuſtome perfection. Thoſe that haue not vſed to pray in their Cloſet, cannot pray in publike, but coldly and in forme. He that diſcontinues meditation, ſhall be long in recouering; whereas the man inured to theſe exerciſes (who is not dreſſed till he haue praied, nor hath ſupped till hee haue meditated) doth both theſe well, and with eaſe. He that intermits good duties, incurres a double loſſe: of the bleſſing that followeth good; of the facultie of doing it.

48

Chriſtianity is both an eaſie yoke, and an hard; hard to take vp; eaſie to beare when once taken. The heart requires much labour, ere it can be induced to ſtoope vnder it; and findes as much contentment when it hath ſtooped. The worldling thinkes Religion ſeruilitie; but the Chriſtian knowes whoſe ſlaue he was, till hee entred into this ſeruice; and that no bondage can be ſo euill, as freedome from theſe bonds.

49

It is a wonder how full of ſhifts Nature is; ready to turne ouer all good purpoſes. If we thinke of death, ſhe ſuggeſts ſecretly; Tuſh, it ſhall not come yet: If of iudgement for ſinne; This concernes not thee; it ſhall not come at all: If of heauen, and our labour to reach it; Trouble not thy ſelfe; it will come ſoone enough alone. Addreſſe thy ſelfe to pray; It is yet vnſeaſonable; ſtay for a better opportunitie: To giue almes; Thou knoweſt not thy owne future wants: To reproue; What needſt thou thruſt thy ſelfe into wilfull hatred? Euery good action hath his let: He can neuer be good, that is not reſolute.

50

All Arts are Maids to Diuinitie; therefore they both vaile to her, and doe her ſeruice, and ſhe, like a graue Miſtreſſe, controlles them at pleaſure: Naturall Philoſophy teacheth, that of nothing can bee nothing made; and that from the priuation to the habit, is no returne: Diuinitie takes her vp for theſe; and vpon ſupernaturall principles, teaches her a Creation, a Reſurrection. Philoſophy teaches vs to follow ſenſe, as an infallible guide: Diuinitie tels her, that Faith is of things not ſeene. Logick teaches vs firſt to diſcourſe, then to reſolue: Diuinitie, to aſſent without arguing. Ciuill Law teacheth, that long cuſtome preſcribeth: Diuinitie, that old things are paſſed. Morall Philoſophy, that tallying of iniuries is iuſtice: Diuinitie, that good muſt be returned for ill. Policy, that better is a miſchiefe than an inconuenience: Diuinitie, that we may not doe euill, that good may enſue. The Schoole is well ordred, while Diuinitie keepes the Chaire: but, if any other skill vſurpe it, and checke their Miſtreſſe, there can follow nothing but confuſion and Atheiſme.

51

Much difference is to be made betwixt a reuolter and a man trained vp in error. A Iew

Iew and an Arrian both deny Christs Deity, yet this opinion is not in both punisht with bodily death. Yea a reuolt to a lesse error, is more punishable than education in a capitall Heresie. Errors of iudgement, though lesse regarded than errors of practice, yet are more pernicious: but none so deadly as theirs, that once were in the truth. If truth be not sued to, it is dangerous; but if forsaken, desperate.

52

It is an ill argument of a good action not well done, when we are glad that it is done. To be affected with the comfort of the conscience of well performing it, is good: but meerely to reioyce that the act is ouer, is carnall. He neuer can begin cheerefully, that is glad he hath ended.

53

He that doth not secret seruice to God with some delight, doth but counterfeit in publique. The truth of any act or passion is then best tried, when it is without witnesse. Openly, many sinister respects may draw from vs a forme of religious duties: secretly, nothing but the power of a good conscience. It is to be feared, God hath more true and deuout seruice in Closets, than in Churches.

54

Words and diseases grow vpon vs with yeeres. In age, we talke much, because wee haue seene much, and soone after shall cease talking for euer: Wee are most diseased, because nature is weakest; and death which is neere, must haue harbingers: such is the old age of the World. No maruell, if this last time be full of writing, and weake discourse, full of sects and heresies, which are the sicknesses of this great and decaied body.

55

The best ground vntilled, soonest runs out into ranke weeds. Such are Gods Children; Ouer-growne with securitie ere they are aware, vnlesse they bee well exercised both with Gods plow of affliction, and their owne industry in meditation. A man of knowledge that is either negligent or vncorrected, cannot but grow wilde and godlesse.

56

With vs, vilest things are most common; But with God the best things are most frequently giuen. Grace, which is the noblest of all Gods fauours, is vnpartially bestowed vpon all willing receiuers; whereas Nobilitie of bloud and height of place, blessings of an inferiour nature, are reserued for few. Herein the Christian followes his Father; his praiers which are his richest portion, he communicates to all; his substance according to his abilitie, to few.

57

God therefore giues, because he hath giuen; making his former fauours, arguments for more; Man therefore shuts his hand, because hee hath opened it. There is no such way to procure more from God, as to vrge him with what hee hath done. All Gods blessings are profitable and excellent; not so much in themselues, as that they are inducements to greater.

58

Gods immediate actions are best, at first. The frame of this creation how exquisite was it vnder his hand! afterward, blemished by our sinne: mans indeuours are weake in their beginnings, and perfecter by degrees. No science, no deuice hath euer beene perfect in his cradle; or at once hath seene his birth and maturitie: of the same nature are those actions which God worketh mediatly by vs according to our measure of receit.

The

The cauſe of both is, on the one ſide the infiniteneſſe of his wiſdome and power, which cannot be corrected by any ſecond aſſaies: On the other, our weakneſſe, helping it ſelfe by former grounds and trials. Hee is an happy man that detracts nothing from Gods works, and addes moſt to his owne.

59

The old ſaying is more common than true; that thoſe which are in hell, know no other heauen: for this makes the damned perfectly miſerable, that out of their owne torment, they ſee the felicitie of the Saints; together with their impoſſibility of attaining it. Sight, without hope of fruition, is a torment alone: Thoſe that here might ſee God and will not, or doe ſee him obſcurely and loue him not, ſhall once ſee him with anguiſh of ſoule and not enioy him.

60

Sometimes euill ſpeeches come from good men, in their vnaduiſedneſſe: and ſometimes euen the good ſpeeches of men may proceed from an ill ſpirit. No confeſſion could be better than Satan gaue of Chriſt: It is not enough to conſider what is ſpoken, or by whom; but whence, and for what. The ſpirit is oftentimes tried by the ſpeech: but other-times the ſpeech muſt be examined by the ſpirit; and the ſpirit, by the rule of an higher word.

61

Greatneſſe puts high thoughts, and bigge words into a man; whereas the deiected minde takes, careleſly, what offers it ſelfe. Euery worldling is baſe-minded; and therefore his thoughts creepe ſtill low vpon the earth. The Chriſtian both is and knowes himſelfe truly great; and thereupon mindeth and ſpeaketh of ſpirituall, immortall, glorious, heauenly things. So much as the ſoule ſtoopeth vnto earthly thoughts, ſo much is it vnregenerate.

62

Long acquaintance, as it maketh thoſe things which are euill, to ſeeme leſſe euill; ſo it makes good things, which at firſt were vnpleaſant, delightfull. There is no euill of paine, nor no morall good action, which is not harſh at the firſt. Continuance of euill, which might ſeeme to weary vs, is the remedy and abatement of wearineſſe: and the practice of good, as it profiteth, ſo it pleaſeth. He that is a ſtranger to good and euill, finds both of them troubleſome. God therefore doth well for vs, while he exerciſeth vs with long afflictions: and we doe well to our ſelues, while we continually buſie our ſelues in good exerciſes.

63

Sometimes it is well taken by men, that we humble our ſelues lower than there is cauſe. *Thy ſeruant* IACOB, ſaith that good Patriarch, to his brother, to his inferiour. And no leſſe well doth God take theſe ſubmiſſe extenuations of our ſelues; I am a worme, and no man: Surely I am more fooliſh than a man, and haue not the vnderſtanding of a man in me. But I neuer finde that any man bragged to God, although in a matter of truth, and within the compaſſe of his deſert, and was accepted. A man may be too lowly in his dealing with men, euen vnto contempt: with God he cannot; but the lower he falleth, the higher is his exaltation.

64

The ſoule is fed as the body, ſtarued with hunger as the body, requires proportionable diet and neceſſary varietie, as the body. All ages and ſtatures of the ſoule beare not the ſame nouriſhment. There is milke for ſpirituall Infants, ſtrong meat for the growne Chriſtian. The ſpoone is fit for one, the knife for the other. The beſt Chriſtian is not ſo

growne, that he need to ſcorne the ſpoone: but the weake Chriſtian may finde a ſtrong feed dangerous. How many haue beene caſt away with ſpirituall ſurfets; becauſe being but new-borne, they haue ſwallowed downe bigge morſels of the higheſt myſteries of godlineſſe, which they neuer could digeſt; but together with them haue caſt vp their proper nouriſhment? A man muſt firſt know the power of his ſtomacke, ere he know how with ſafetie and profit to frequent Gods Ordinary.

65

It is very hard for the beſt man in a ſudden extremity of death, to ſatisfie himſelfe in apprehending his ſtay, and repoſing his heart vpon it: for the ſoule is ſo oppreſſed with ſudden terrour, that it cannot well command it ſelfe, till it haue digeſted an euill. It were miſerable for the beſt Chriſtian, if all his former praiers and meditations did not ſerue to aide him in his laſt ſtraits, and meet together in the center of his extremitie; yeelding, though not ſenſible releefe, yet ſecret benefit to the ſoule: whereas the worldly man in this caſe, hauing not laid vp for this houre, hath no comfort from God, or from others, or from himſelfe.

66

All externall good or euill is meaſured by ſenſe: neither can we account that either good or ill, which doth neither actually auaile, nor hurt vs: ſpiritually this rule holds not. All our beſt good is inſenſible. For all our future (which is the greateſt) good, we hold onely in hope; and the preſent fauour of God we haue many times, and feele not. The ſtomacke findes the beſt digeſtion euen in ſleepe, when we leaſt perceiue it: and whiles wee are moſt awake, this power worketh in vs either to further ſtrength or diſeaſe, without our knowledge of what is done within: And on the other ſide, that man is moſt dangerouſly ſicke, in whom nature decaies without his feeling, without complaint. To know our ſelues happy, is good: but woe were to vs Chriſtians, if we could not be happy, and know it not.

67

There are none that euer did ſo much miſchiefe to the Church, as thoſe that haue beene excellent in wit and learning. Others may be ſpightfull enough, but want power to accompliſh their malice. An enemy that hath both ſtrength and craft, is worthy be feared. None can ſinne againſt the Holy Ghoſt, but thoſe which haue had former illumination. Tell not me what parts a man hath, but what grace: honeſt ſottiſhneſſe is better than profane eminence.

68

The entertainment of all ſpirituall euents muſt be with feare, or hope; but, of all earthly extremities, muſt be with contempt or deriſion. For what is terrible, is worthy of a Chriſtians contempt; what is pleaſant, to be turned ouer with a ſcorne. The meane requires a meane affection betwixt loue and hatred. We may not loue them, becauſe of their vanitie: we may not hate them, becauſe of their neceſſary vſe. It is an hard thing to be a wiſe Oaſt, and to fit our entertainment to all commers: which if it be not done, the ſoule is ſoone waſted, either for want of cuſtomers, or for the miſrule of ill gheſts.

69

God and man build in a contrary order. Man laies the foundation firſt, then addes the walls, the roofe laſt. God beganne the roofe firſt, ſpreading out this vault of heauen, ere hee laid the Baſe of the earth. Our thoughts muſt follow the order of his workmanſhip. Heauen muſt be minded firſt; earth afterward: and ſo much more, as it is ſeene more. Our meditation muſt herein follow our ſenſe: A few miles giue bounds to our view of earth; whereas we may neere ſee halfe the heauen at once. Hee that thinkes moſt both of that which is moſt ſeene, and of that which is not ſeene at all, is happieſt.

70

I haue euer noted it a true signe of a false heart, To be scrapulous and nice in small matters, negligent in the maine: whereas the good soule is still curious in substantiall points, and not careleſſe in things of an inferiour nature; accounting no duty so small as to be neglected, and no care great enough for principall duties: not so tything Mint and Cummin, that he should forget iustice and iudgement; nor yet so regarding iudgement and iustice, that he should contemne Mint and Cummin. He that thus misplaces his conscience, will be found either hypocriticall or superstitious.

71

It argues the world full of Atheists, that those offences which may impeach humane society, are entertained with an answerable hatred and rigour: those which doe immediately wrong the supreme Maiestie of God, are turned ouer with scarce so much as dislike. If we conuersed with God as we doe with men, his right would be at last as precious to vs as our owne. All that conuerse not with God, are without God: not onely those that are against God, but those that are without God, are Atheists. Wee may be too charitable: I feare not to say, that these our last times abound with honest Atheists.

72

The best thing corrupted, is worst: An ill man is the worst of all creatures, an ill Christian the worst of all men, an ill professor the worst of all Christians, an ill Minister the worst of all professors.

73

Naturally life is before death; and death is onely a priuation of life: Spiritually it is contrary. As *Paul* saith of the graine, so may we of man in the businesse of regeneration: He must die before he can liue: yet this death presuppoſes a life that was once, and should be. God chuses to haue the difficultest, first: we must be content with the paine of dying, ere we feele the comfort of life. As we die to nature, ere we liue in glory: so we must die to sinne, ere we can liue to grace.

74

Death did not first strike *Adam* the first sinfull man; nor *Caine* the first hypocrite; but *Abel* the innocent and righteous. The first soule that met with death, ouercame death: the first soule that parted from earth, went to heauen. Death argues not displeasure; because he whom God loued best, dies first; and the murtherer is punished with liuing.

75

The liues of most are miſ-spent, onely for want of a certaine end of their actions: wherein they doe as vnwise Archers, shoot away their arrowes they know not at what marke. They liue onely out of the present, not directing themselues and their proceedings to one vniuersall scope: whence they alter vpon all change of occasions, and neuer reach any perfection; neither can doe other but continue in vncertaintie, and end in discomfort. Others aime at one certaine marke, but a wrong one. Some (though fewer) leuell at the right end, but amisse. To liue without one maine and common end, is idlenesse and folly. To liue to a false end, is deceit and losse. True Christian wisdome both shewes the end, and findes the way. And as cunning Politikes haue many plots to compasse one and the same designe by a determined succession; so the wise Christian failing in the meanes, yet still fetcheth about to his steady end with a constant change of endeuours: such one onely liues to purpose, and at last repents not that hee hath liued.

76

The ſhipwracke of a good conſcience, is the caſting away of all other excellencies. It is no rare thing to note the ſoule of a wilfull ſinner ſtripped of all her graces, and by degrees expoſed to ſhame: ſo thoſe, whom we haue knowne admired, haue faine to be leuell with their fellowes; and from thence beneath them, to a mediocritie; and afterwards to ſottiſhneſſe and contempt, below the vulgar. Since they haue caſt away the beſt, it is iuſt with God to take away the worſt; and to caſt off them in leſſer regards, which haue reiected him in greater.

77

It hath euer beene counted more noble and ſucceſſefull to ſet vpon an open enemy in his owne home, than to expect till he ſet vpon vs, whiles he make onely a defenſiue war. This rule ſerues vs for our laſt enemy Death: whence that old demand of Epicure is eaſily anſwered, Whether it be better Death ſhould come to vs, or that we ſhould meet him in the way: meet him in our minds, ere he ſeize vpon our bodies. Our cowardlineſſe, our vnpreparation is his aduantage: whereas true boldneſſe in confronting him, diſmaies and weakens his forces. Happy is that ſoule, that can ſend out the ſcouts of his thoughts before-hand, to diſcouer the power of death a farre off; and then can reſolutely encounter him at vnawares vpon aduantage: ſuch one liues with ſecuritie, dies with comfort.

78

Many a man ſends others to heauen, and yet goes to hell himſelfe: and not few hauing drawne others to hell, yet themſelues returne by a late repentance, to life. In a good action, it is not good to ſearch too deepely into the intention of the agent, but in ſilence to make our beſt benefit of the worke: In an euill, it is not ſafe to regard the qualitie of the perſon, or his ſucceſſe, but to conſider the action abſtracted from all circumſtances, in his owne kinde. So we ſhall neither neglect good deeds, becauſe they ſpeed not well in ſome hands, nor affect a proſperous euill.

79

God doth ſome ſingular actions, wherein we cannot imitate him; ſome, wherein we may not; moſt, wherein he may and would faine be followed. He fetcheth good out of euill; ſo may we turne our owne and others ſinnes to priuate or publike good: wee may not doe euill for a good vſe; but we muſt vſe our euill once done, to good. I hope I ſhall not offend, to ſay, that the good vſe which is made of ſinnes, is as gainefull to God, as that which ariſes from good actions. Happy is that man, that can vſe either his good well, or his euill.

80

There is no difference betwixt anger and madneſſe, but continuance: for, raging anger is a ſhort madneſſe. What elſe argues the ſhaking of the hands and lips, paleneſſe, or redneſſe, or ſwelling of the face, glaring of the eies, ſtammering of the tongue, ſtamping with the feet, vnſteady motions of the whole body, raſh actions which we remember not to haue done, diſtracted and wilde ſpeeches? And madneſſe againe is nothing but a continued rage, yea ſome madneſſe rageth not: ſuch a milde madneſſe is more tolerable, than frequent and furious anger.

81

Thoſe that would keepe ſtate, muſt keepe aloofe off; eſpecially if their qualities bee not anſwerable in height to their place. For many great perſons are like a well-wrought picture vpon a courſe cloth; which a farre off ſhewes faire, but neere hand the roundneſſe of the threed marres the good workmanſhip. Concealement of gifts, after ſome one commended act, is the beſt way to admiration, and ſecret honour: but hee that would profit, muſt vent himſelfe oft, and liberally, and ſhew what he is, without all

priuate

priuate regard. As therefore, many times, honor followes modeſty vnlookt for; ſo, contrarily, a man may ſhew no leſſe pride in ſilence and obſcuritie, than others, which ſpeake and write for glory. And that other pride is ſo much the worſe, as it is more vnprofitable: for whereas thoſe which put forth their gifts, benefit others whiles they ſeeke themſelues; theſe are ſo wholly deuoted to themſelues, that their ſecrecy doth no good to others.

82

Such a mans delights and cares are in health, ſuch are both his thoughts and ſpeeches commonly on his death-bed: The proud man talkes of his faire ſutes, the glutton of his diſhes, the wanton of his beaſtlineſſe, the religious man of heauenly things. The tongue will hardly leaue that to which the heart is inured. If wee would haue good motions to viſit vs while we are ſicke, wee muſt ſend for them familiarly in our health.

83

He is a rare man, that hath not ſome kinde of madneſſe raigning in him: One a dull madneſſe of melancholy, another a conceited madneſſe of pride; another a ſuperſtitious madneſſe of falſe deuotion; a fourth of ambition, or couetouſneſſe; a fift, the furious madneſſe of anger; a ſixt, the laughing madneſſe of extreme mirth; a ſeuenth, a drunken madneſſe; an eight, of outragious luſt; a ninth, the learned madneſſe of curioſitie; a tenth, the worſt madneſſe of profaneneſſe and Atheiſme. It is as hard to reckon vp all kindes of madneſſes, as of diſpoſitions. Some are more noted and puniſhed than others; ſo that, the mad man in one kinde as much condemnes another, as the ſober man condemnes him. Onely that man is both good, and wiſe, and happy, that is free from all kindes of phrenſie.

84

There be ſome honeſt errors, where-with I neuer found that God was offended. That an husband ſhould thinke his owne Wife comely, although ill-fauoured in the eies of others: That a man ſhould thinke more meanely of his owne good parts, than of weaker in others: To giue charitable (though miſtaken) conſtructions of doubtfull actions and perſons (which are the effects of naturall affection, humilitie, loue) were neuer cenſured by God: Herein alone we erre, if we erre not.

85

No maruell if the worldling eſcape earthly afflictions. God corrects him not, becauſe he loues him not. He is baſe borne and begot. God will not doe him the fauour to whip him. The world afflicts him not, becauſe it loues him: for each one is indulgent to his owne. God vſes not the rod where he meanes to vſe the ſword. The Pillorie or ſcourge is for thoſe malefactors which ſhall eſcape execution.

86

Weake ſtomacks which cannot digeſt large meales, feed oft and little: For our ſoules, that which wee want in meaſure, we muſt ſupply in frequence. We can neuer fully enough comprehend in our thoughts the ioyes of heauen, the meritorious ſufferings of Chriſt, the terrors of the ſecond death: therefore we muſt meditate of them often.

87

The ſame thoughts doe commonly meet vs in the ſame places; as if we had left them there till our returne. For that the minde doth ſecretly frame to it ſelfe memoratiue heads, whereby it recals eaſily the ſame conceits. It is beſt to imploy our minde there, where it is moſt fixed. Our deuotion is ſo dull, it cannot haue too many aduantages.

88

I finde but one example in all Scripture, of any bodily cure which our Sauiour wrought by degrees: onely the blinde man, whoſe weake faith craued helpe by others, not by himſelfe, ſaw men firſt like trees, then in their true ſhape. All other miraculous cures of Chriſt were done at once, and perfect at firſt. Contrarily, I finde but one example of a ſoule fully healed (that is) ſanctified and glorified, both in a day; all other by degrees and leiſure. The ſteps of grace are ſoft and ſhort. Thoſe externall miracles he wrought immediatly by himſelfe; and therefore no marueil if they were abſolute like their Author. The miraculous worke of our Regeneration he works together with vs: He giueth it efficacy; we giue it imperfection.

FINIS.

SOME FEVV OF DAVIDS PSALMES METAPHRASED,

for a taſte of the reſt.

By Ios. Hall.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER,
and *John Haviland*. 1624.

TO MY LOVING AND LEARNED COVSIN, Mr. SAMVEL BVRTON,

Archdeacon of Gloceſter.

INdeed, my Poetrie was long ſithence out of date, and yeelded her place to grauer ſtudies: but whoſe veine would it not reuiue, to looke into thoſe heauenly Songs? I were not worthy to be a Diuine, if it ſhould repent mee to be a Poet with *Dauid*, after I ſhall haue aged in the Pulpit. This work is holy and ſtrict, & abides not any youthfull or heathenish libertie; but requires hands free from profaneneſſe, looſeneſſe, affection. It is a ſeruice to God & the Church by ſomuch more carefully to be regarded, as it is more common. For who is there that will not challenge a part in this labour? and that ſhall not finde himſelfe much more affected with holy meaſure rightly compoſed? Wherefore I haue oft wondred, how it could be offenſiue to our aduerſaries, that theſe diuine Ditties which the Spirit of God wrote in verſe, ſhould be ſung in verſe; and that an Hebrew Poeme ſhould be made Engliſh. For if this kinde of compoſition had beene vnfit, God would neuer haue made choice of numbers, wherein to expreſſe himſelfe. Yea, who knowes not that ſome other Scriptures, which the Spirit hath indited in proſe, haue yet beene happily and with good allowance put into ſtrict numbers? If hiſtories tell vs of a wanton Poet of old, which loſt his eies while hee went about to turne *Moſes* into verſe; yet euery ſtudent knowes with what good ſucceſſe and commendation *Nonnus* hath turned *Iohns* Goſpell into Greeke Heroicks. And *Apollinarius*, that learned Syrian matched with *Baſil* and *Gregorie* (who liued in his time) in the termes of this equalitie, that *Baſils* ſpeech was ἐμβριθέστερος, but *Apollinaries* ἀδρότερος, wrote, as *Suidas* reports, all the Hebrew Scripture in Heroicks, as *Sozomen* (ſomewhat more reſtrainedly) all the Archaiology of the Iewes, till *Sauls* gouernment, in 24. parts; or as *Socrates* yet more particularly, all *Moſes* in Heroicks, and all the other Hiſtories in diuers metres: but how-euer his other labours lie hid, his Metaphraſe of the Pſalmes is ſtill in our hands, with the applauſe of all the learned: beſides the labours of their owne

owne *Flaminius* and *Arias Montanus* (to seeke for no more) which haue worthily bestowed themselues in this subiect. Neither doe I see how it can bee offensiue to our friends, that wee should desire our English Metaphrase bettered. I say nothing to the disgrace of that we haue: I know how glad our aduersaries are of all such aduantages; which they are ready enough to finde out without me, euer reprochfully vpbraiding vs with these defects. But since our whole Translation is now vniuersally reuised; what inconuenience or shew of innouation can it beare, that the verse should accompanie the prose? especially since it is well knowne how rude and homely our English Poesie was in those times, compared with the present; wherein, if euer, it seeth her full perfection. I haue beene sollicited by some reuerend friends to vndertake this taske; as that which seemed well to accord with the former exercises of my youth, and my present profession. The difficulties I found many, the worke long and great; yet not more painefull than beneficiall to Gods Church. Whereto as I dare not professe any sufficiencie; so I will not denie my readinesse, and vtmost endeuour, if I shall bee employed by Authoritie: wherefore, in this part, I doe humbly submit my selfe to the graue censures of them, whose wisdome menageth these common affaires of the Church: and am ready either to stand still or proceed, as I shall see their Cloud or Fire goe before or behinde me. Onely (howsoeuer) I shall, for my true affection to the Church, wish it done by better workemen. Wherein as you approue, so further my bold, but not vnprofitable motion, and commend it vnto greater cares: as I doe you to the Greatest.

Non-such. *July* 3.

Your louing kinsman,

IOS. HALL.

Some few of DAVIDS Pſalmes Metaphraſed.

PSALME 1.

In the tune of the 148. *Pſalme.*

Giue laud vnto the Lord.

WHo hath not walkt aſtray,
In wicked mens aduice,
Nor ſtood in ſinners way;
Nor in their companies
That ſcorners are,
As their fit mate,
In ſcoffing chaire,
Hath euer ſate.

2 *But in thy lawes diuine,*
O Lord ſets his delight,
And in thoſe lawes of thine
Studies all day and night;
Oh, how that man
Thrice bleſſed is!
And ſure ſhall gaine
Eternall bliſſe.

3 *He ſhall be like the tree*
Set by the water-ſprings,
Which when his ſeaſons be
Moſt pleaſant fruit forth brings:
Whoſe boughs ſo greene
Shall neuer fade,
But couered beene
With comely ſhade.

So, to this happy wight,
All his deſignes ſhall thriue:
4 *Whereas the man vnright,*
As chaffe which winds doe driue,
With euery blaſt
Is toſt on hie,
Nor can at laſt
In ſafetie lie.

5 *Wherefore in that ſad doome,*
They dare not riſe from duſt:
Nor ſhall no ſinner come
To glory of the iuſt.
For, God will grace
The iuſt mans way;
While ſinners race
Runs to decay.

PSALME 2.

In the tune of the 125. *Pſalme.*

Thoſe that doe put their confidence.

WHy doe the Gentiles tumults make,
And nations all conſpire in vaine,
2 *And earthly Princes counſell take*
Againſt their God; againſt the Raigne
Of his deare Chriſt? let vs, they ſaine,
3 *Breake all their bonds: and from vs ſhake*
Their thraldome, yoke and ſeruile chaine.
4 *Whiles thus (alas) they fondly ſpake,*

Hee that aloft rides on the skies,
Laughes all their lewd deuice to ſcorne,
5 *And when his wrathfull rage ſhall riſe,*
With plagues ſhall make them all forlorne,
And in his furie thus replies;
6 *But I, my King with ſacred horne*
Anointing, ſhall in princely guiſe
His head with royall Crowne adorne.

Vpon my Sions holy mount
His Empires glorious ſeat ſhall be.
And I thus rais'd ſhall farre recount
The tenour of his true degree.
7 *My Sonne thou art, ſaid God, I thee*
Begat this day by due account:
Thy Scepter, doe but aske of me,
All earthly kingdomes ſhall ſurmount.

8 *All*

8 *All nations to thy rightfull sway,*
I will subiect from furthest end
9 *Of all the world, and thou shalt bray*
Those stubborne foes that will not bend,
With iron Mace (like Po'ters clay)
10 *In pieces small: yee Kings, attend;*
And yee, whom others wont obey,
Learne wisdome, and at last amend.

11 *See, yee serue God, with greater dread*
Than others you: and in your feare
Reioice the while; and (lowly spread)
12 *Doe homage to his Sonne so deare:*
Lest he be wroth, and doe you dead
13 *Amids your way. If kindled*
His wrath shall be; O blessed those,
That doe on him their trust repose.

PSALME 3.

As the 113. Psalme,

Ye children which, &c.

AH Lord! how many be my foes!
How many are against me rose,
2 *That to my grieued soule haue sed,*
Tush, God shall him no succour yeeld;
3 *Whiles thou, Lord, art my praise, my shield,*
And dost aduance my carefull head!

4 *Loud with my voice to God I cry'd:*
His Grace vnto my sute reply'd,
From out his holy hill.
5 *I laid me downe, slept, rose againe.*
For thou, O Lord, dost me sustaine,
And sau'st my soule from feared ill.

6 *Not if ten thousand armed foes*
My naked side should round enclose,
Would I be thereof ought a-dred.
Vp, Lord, and shield me from disgrace:
7 *For thou hast broke my foe-mens face,*
And all the wickeds teeth hast shed.

8 *From thee, O God, is safe defence;*
Doe thou thy free beneficence
Vpon thy people largely spread.

PSALME 4.

As the ten Commandements,

Attend my people.

THou witnesse of my truth sincere,
My God, vnto my poore request
Vouchsafe to lend thy gracious eare:
Thou hast my soule from thrall releast.

2 *Fauour me still, and daigne to heare*
Mine humble sute. O wretched wights,
3 *How long will yee mine honour deare*
Turne into shame through your despights?

Still will ye loue what thing is vaine,
4 *And seeke false hopes? know then at last,*
That God hath chose, and will maintaine
His fauorite, whom yee disgrac't.

God will regard my instant mone.
5 *Oh! tremble then, and cease offending;*
And on your silent bed alone,
Talke with your hearts, your waies amending.

6 *Offer the truest sacrifice*
Of broken hearts; on God besetting
7 *Your onely trust. The most deuise*
The waies of worldly treasure getting:

But thou, O Lord, lift vp to me
The light of that sweet looke of thine;
8 *So shall my soule more gladsome be,*
Than theirs with all their corne and wine.

9 *So I in peace shall lay me downe,*
And on my bed take quiet sleepe;
Whiles thou, O Lord, shalt me alone
From dangers all securely keepe.

PSALME 5.

In the tune of 124. Psalme,

Now Israel may say, &c.

BOw downe thine eare,
Lord, to these words of mine,

And well regard
the ſecret plaints I make.
2 *My King, my God,*
to thee I doe betake
My ſad eſtate:
oh doe thine eare incline
To theſe loud cries
that to thee powred bin.

3 *At early morne*
thou ſhalt my voice attend:
For, at day breake,
I will my ſelfe addreſſe
Thee to implore,
and wait for due redreſſe.
4 *Thou doſt not, Lord,*
delight in wickedneſſe;
Nor to bad men
wilt thy protection lend.

5 *The boaſters proud*
cannot before thee ſtay:
Thou hat'ſt all thoſe
that are to ſinne deuoted:
6 *The lying lips,*
and who with bloud are ſpotted,
Thou doeſt abhorre,
and wilt for euer ſlay:
7 *But I vnto*
thine houſe ſhall take the way,

And through thy grace
abundant ſhall adore,
With humble feare
within thy holy place.
8 *Oh! lead me, Lord,*
within thy righteous trace:
Euen for their ſakes
that malice me ſo ſore,
Make ſmooth thy paths
my dimmer eies before.

9 *Within their mouth*
no truth is euer found:
Pure miſchiefe is
their heart: a gaping toome
10 *Is their wide throat;*
and yet their tongues ſtill ſound,
11 *With ſmoothing words.*
O Lord, giue them their doome,
And let them fall
in thoſe their plots profound.
In their exceſſe
of miſchiefe them deſtroy
12 *That Rebels are;*
ſo thoſe that to thee flie,
Shall all reioyce
and ſing eternally:
13 *And whom thou doſt*
protect, and who loue thee,
And thy deare name,
in thee ſhall euer ioy;
Since thou with bliſſe
the righteous doſt reward,
And with thy grace
as with a ſhield him guard.

PSALME 6.

As the 50. Pſalme,

The mighty God, &c.

LEt me not, Lord,
be in thy wrath reproued:
Oh! ſcourge me not
when thy fierce wrath is moued.
2 *Pity me, Lord,*
that doe with languor pine:
Heale me whoſe bones
with paine diſſolued bin;
3 *Whoſe weary ſoule*
is vexed aboue meaſure.
Oh Lord, how long
ſhall I bide thy diſpleaſure!
4 *Turne thee, O Lord,*
reſcue my ſoule diſtreſt;
5 *And ſaue me of thy grace.*
'Mongſt thoſe that reſt
In ſilent death,
can none remember thee:
And in the graue
how ſhould'ſt thou praiſed be?
6 *Weary with ſighes,*
All night I caus'd my bed
To ſwim: with teares
my couch I watered.
7 *Deepe ſorrow hath*
conſum'd my dimmed eyne,
Sunke in with griefe
at theſe lewd foes of mine:
8 *But now hence, hence,*
vaine plotters of mine ill:
The Lord hath heard
my lamentations ſhrill;

9 God heard my suit
and still attends the same:
10 Blush now, my foes,
and flie with sudden shame.

PSALME 7.

As the 112. Psalme.

The man is bleſt that God, &c.

ON thee, O Lord my God, relies
My onely truſt: from bloudy ſpight
Of all my raging enemies
Oh! let thy mercy me acquite:
2 Leſt they like greedy Lyons rend
My ſoule, while none ſhall it defend.

3 O Lord, if I this thing haue wrought,
If in my hands be found ſuch ill:
4 If I with miſchiefe euer ſought
To pay good turnes; or did not ſtill
Doe good vnto my cauſeleſſe foe,
That thirſted for my ouerthrow;

5 Then let my foe in eager chace,
Ore take my ſoule, and proudly tread
My life below; and with diſgrace
In duſt lay downe mine honour dead.
6 Riſe vp in rage, O Lord, eſt-ſoone
Aduance thine arme againſt my foone:

And wake for me, till thou fulfill
7 My promis'd right; ſo ſhall glad throngs
Of people flocke vnto thine hill.
For their ſakes then reuenge my wrongs,
8 And raiſe thy ſelfe. Thy iudgements be
Ore all the world: Lord, iudge thou me.

As truth and honeſt innocence
Thou find'ſt in me, Lord, iudge thou me.
9 Settle the iuſt with ſure defence:
Let me the wicked's malice ſee
10 Brought to an end. For thy iuſt eye
Doth heart and inward reynes deſcry.

11 My ſafety ſtands in God; who ſhields
The ſound in heart: whoſe doome each day
12 To iuſt men and contemners yeelds
13 Their due. Except he change his way,
His ſword is whet, to bloud intended,
His murdering Bow is ready bended.

14 Weapons of death he hath addreſt
And arrowes keene to pierce my foe,
15 Who late bred miſchiefe in his breſt;
But when he doth on trauell goe,
16 Brings forth a lie: deepe pits doth delue,
And fals into his pits himſelue.

17 Backe to his owne head ſhall rebound
His plotted miſchiefe; and his wrongs
18 His crowne ſhall craze: But I ſhall ſound
Iehouah's praiſe with thankfull ſongs,
And will his glorious name expreſſe,
And tell of all his righteouſneſſe.

PSALME 8.

As the 113. Psalme,

Yee children which, &c.

HOw noble is thy mighty Name,
O Lord, o're all the worlds wide frame,
Whoſe glory is aduanc't on high
Aboue the rowling heauens racke!
2 How for the graceleſſe ſcorners ſake,
To ſtill th'auenging enemy,
Haſt thou by tender infants tongue,
The praiſe of thy great Name made ſtrong,
While they hang ſucking on the breſt!
3 But when I ſee the heauens bright,
The moone and glittering ſtarres of night,
By thine almighty hand addreſt,
4 Oh! what is man, poore ſilly man,
That thou ſo mind'ſt him, and doſt daine
To looke at his vnworthy ſeed!
5 Thou haſt him ſet not much beneath
Thine Angels bright; and with a wreath
Of glory haſt adorn'd his head.
6 Thou haſt him made high ſoueraigne
7 Of all thy works, and ſtretcht his raigne
Vnto the heards, and beaſts vntame,
8 To Fowles, and to the ſcaly traine,
That glideth through the watry Maine.
9 How noble each-where is thy Name!

PSALME 9.

To the tune of that knowne song, beginning,

Preserue vs, Lord.

THee, and thy wondrous deeds, O God,
With all my soule I sound abroad:
2 My ioy, my triumph is in thee.
Of thy dread name my song shall be,

3 O highest God: since put to flight,
And fal'ne and vanisht at thy sight
4 Are all my foes; for thou hast past
Iust sentence on my cause at last:

And sitting on thy throne aboue,
A rightfull Iudge thy selfe doest proue:
5 The troupes profane thy checks haue stroid,
And made their name for euer void.

6 Wheres now, my foes, your threatned wrack?
So well you did our Cities sacke,
And bring to dust; while that ye say,
Their name shall die as well as they.

7 Loe, in eternall state God sits:
And his high Throne to iustice fits:
8 Whose righteous hand the world shall weeld,
And to all folke iust doome shall yeeld.

9 The poore from high finde his releefe;
The poore in needfull times of griefe:
10 Who knowes the Lord, to thee shall cleaue,
That neuer doest thy clients leaue.

11 Oh! sing the God that doth abide,
On Sion mount; and blaz on wide
12 His worthy deeds. For he pursues
The guiltlesse blond with vengeance due:

He mindes their cause, nor can passe o're
Sad clamors of the wronged poore.
13 Oh! mercy Lord: thou that dost saue
My soule from gates of death and graue:

Oh! see the wrong my foes haue done:
14 That I thy praise, to all that gone
Through daughter Sions beauteous gate,
With thankfull songs may loud relate;

And may reioyce in thy safe aide.
Behold, the Gentiles whiles they made
A deadly pit my soule to drowne,
Into their pit are sunken downe;

In that close snare they hid for mee.
Loe, their owne feet intangled be.
16 By this iust doome the Lord is knowne,
That th'ill are punisht with their owne.

17 Downe shall the wicked backward fall
To deepest hell, and nations all
18 That God forget; nor shall the poore
Forgotten be for euermore.

The constant hope of soules oppresst
19 Shall not aye die. Rise from thy rest,
Oh Lord, let not men base and rude
Preuaile: iudge thou the multitude

20 Of lawlesse Pagans: strike pale feare
Into those brests that stubborne were:
And let the Gentiles feele and finde,
They beene but men of mortall kinde.

PSALME 10.

As the 51. Psalme,

O God, Consider.

WHy stand'st thou, Lord, aloofe so long,
And hidst thee in due times of need,
2 Whiles lewd men proudly offer wrong
Vnto the poore? In their owne deed,
And their deuice let them be caught.
3 For loe, the wicked braues and boasts
In his vile and outragious thought,
And blesseth him that rauines most.

4 On God he dares insult: his pride
Scornes to enquire of powers aboue.
But his stout thoughts haue still deni'd
5 There is a God; His waies yet proue
Aye prosperous: thy iudgements hye
Doe farre surmount his dimmer sight.
6 Therefore doth he all foes defie:
His heart saith, I shall stand in spight,

Nor euer moue; nor danger 'bide.
7 His mouth is fill'd with curses foule,
And with close fraud: His tongue doth hide

8 Mischiefe and ill: he seekes the soule
Of harmlesse men in secret waite,
And in the corners of the street
Doth shead their bloud; with scorne and hate,
His eies vpon the poore are set.

9 As some fell Lyon in his den,
He closely lurkes the poore to spoile:
He spoyles the poore and helplesse men,
When once he Snares them in his toyle.
10 He croucheth low in cunning wile,
And bowes his brest; whereon whole throngs
Of poore, whom his faire showes beguile,
Fall to be subiect to his wrongs.

11 God hath forgot (in soule, he saies)
He hides his face to neuer see.
12 Lord God, arise,; thine hand vp-raise:
Let not thy poore forgotten be.
13 Shall these insulting wretches scorne
Their God; and say, thou wilt not care?

14 Thou see'st (for all thou hast forborne)
Thou see'st what all their mischiefes are;

That to thine hand of vengeance iust
Thou maist them take: the poore distressed
Rely on thee with constant trust,
The helpe of Orphans and oppressed.
15 Oh! breake the wickeds arme of might,
And search out all their cursed traines,
And let them vanish out of sight.
16 The Lord as King for euer raignes.

From forth his coasts, the heathen sect
17 Are rooted quite: thou Lord attendst
To poore meas sutes; thou deo'st direct
Their hearts: to them toine eare thou bendst;
18 That thou maist rescue from despight,
The wofull fatherlesse, and poore:
That so, the vaine and earthen wight
On vs may tyrannize no more.

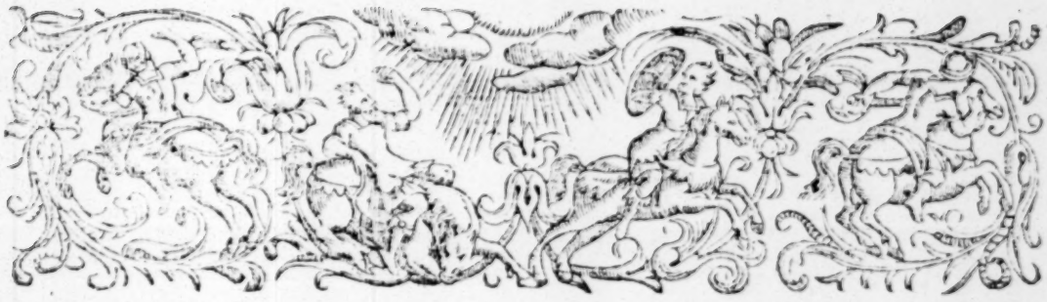
FINIS.

CHARACTERS OF VERTVES AND VICES:

IN TWO BOOKES.

By Ios. Hall.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER,
and *John Haviland*. 1624.



TO THE RIGHT HONOVRABLE, MY ſingular good Lords,

EDWARD LORD *DENNY*,
BARON of WALTHAM,

AND
IAMES LORD *HAY*, HIS
RIGHT NOBLE AND WORTHY *SONNE IN LAW*,

I. H.
HVMBLY DEDICATES
HIS LABOVR,

DEVOTETH HIMSELFE,

Wiſheth all Happineſſe.

A PREMONITION, OF THE TITLE AND VSE of Characters.

READER,

THe Diuines of the old Heathens were their Morall Philosophers: These receiued the Acts of an inbred law, in the Sinai of Nature, and deliuered them with many expositions to the multitude: These were the Ouerseers of manners, Correctors of vices, Directors of liues, Doctors of vertue, which yet taught their people the body of their naturall Diuinitie, not after one manner: while some spent themselues in deepe discourses of humane felicitie, and the way to it in common; others thought it best to apply the generall precepts of goodnesse or decency, to particular conditions and persons. A third sort in a meane course betwixt the two other, and compounded of them both, bestowed their time in drawing out the true lineaments of euerie vertue and vice, so liuely, that who saw the medals, might know the face: which Art they significantly tearmed Charactery. Their papers were so many tables, their writings so many speaking pictures, or liuing images, whereby the ruder multitude might euen by their sense learne to know vertue, and discerne what to detest. I am deceiued if any course could be more likely to preuaile; for herein the grosse conceit is led on with pleasure, and informed while it feeles nothing but delight: And if pictures haue beene accounted the bookes of Idiots, behold here the benefit of an image without

without the offence. It is no shame for vs to learne wit of Heathens; neither is it materiall, in whose Schoole we take out a good lesson: yea, it is more shame not to follow their good, than not to lead them better. As one therefore that in worthy examples hold imitation better than inuention, I haue trod in their paths, but with an higher and wider steppe; and out of their Tablets haue drawne these larger portraitures of both sorts. More might be said, I deny not, of euery Vertue, of euery Vice: I desired not to say all, but enough. If thou doe but reade or like these, I haue spent good houres ill; but if thou shalt hence abiure those Vices, which before thou thoughtest not ill-fauoured, or fall in loue with any of these goodly faces of Vertue; or shalt hence finde where thou hast any little touch of these euils, to cleare thy selfe, or where any defect in these graces to supply it, neither of vs shall need to repent of our labour.

THE

THE SVMME OF THE WHOLE.

FIRST BOOKE.

	Page.
THe Proœme.	171
Character of Wisdome.	173
Of Honestie.	174
Of Faith.	ibid.
Of Humilitie.	175
Of Valour.	176
Of Patience.	177
Of True-Friendship.	ibid.
Of True-Nobilitie.	178
Of the good Magistrate.	179
Of the Penitent.	180
Of the Happy Man.	181

SECOND BOOKE.

	Page.
THe Proœme.	185
Character of the Hypocrite.	187
Of the Busie-Bodie.	188
Of the Superstitious.	189
Of the Profane.	ibid.
Of the Male-content.	190
Of the Inconstant.	191
Of the Flatterer.	192
Of the Slothfull.	ibid.
Of the Couetous.	193
Of the Vaine-glorious.	194
Of the Presumptuous.	195
Of the Distrustfull.	196
Of the Ambitious.	197
Of the Vnthrift.	198
Of the Enuious.	ibid.

THE FIRST BOOKE.

CHARACTERISMES OF *VERTVES.*

By Ios. Hall.

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THE PROOEME.

VErtue is not loued enough, because she is not seene; and Vice loseth much detestation, because her vglinesse is secret. Certainly, my Lords, there are so many beauties, and so many graces in the face of Goodnesse, that no eye can possibly see it without affection, without rauishment: and the visage of Euill is so monstrous through loathsome deformities, that if her louers were not ignorant, they would be mad with disdaine, and astonishment. What need we more than to discouer these two to the world? This worke shall saue the labour of exhorting, and dissuasion. I haue here done it as I could, following that ancient Master of Morality, who thought this the fittest taske for the ninety and ninth yeere of his age, and the profitablest monument that he could leaue for a fare-well to his Grecians. Loe here then Vertue and Vice stript naked to the open view, and despoiled, one of her rags, the other of her ornaments, and nothing left them but bare presence to pleade for affection: see now whether shall finde more suters. And if still the vaine mindes of lewd men shall dote vpon their old mistresse, it will appeare to be, not because she is not foule, but for that they are blinde, and bewitched. And first behold the goodly features of Wisdome, *an amiable vertue, and worthy to leade this Stage: which as she extends her selfe to all the following* Graces, *so amongst the rest is for her largenesse most conspicuous.*

Theophrastus.

CHARACTER OF THE *WISE MAN.*

THere is nothing that hee desires not to know, but most and first himselfe; and not so much his owne strength, as his weaknesses; neither is his knowledge reduced to discourse, but practice. Hee is a skilfull Logician, not by nature so much as vse; his working minde doth nothing all his time but make syllogismes, and draw out conclusions; euery thing that hee sees and heares, serues for one of the premisses: with these hee cares first to informe himselfe, then to direct others. Both his eies are neuer at once from home, but one keepes house while the other roues abroad for intelligence. In materiall and weightie points he abides not his minde suspended in vncertainties; but hates doubting, where hee may, where he should be resolute: and first he makes sure worke for his soule; accounting it no safetie to bee vnsetled in the fore-knowledge of his finall estate. The best is first regarded; and vaine is that regard which endeth not in securitie. Euery care hath his iust order; neither is there any one either neglected or misplaced. Hee is seldome ouerseene with credulitie; for knowing the falsenesse of the world, hee hath learn'd to trust himselfe alwaies; others so farre, as hee may not bee dammaged by their disappointment. He seekes his quietnesse in secrecie, and is wont both to hide himselfe in retirednesse, and his tongue in himselfe. He loues to be ghessed at, not knowne; and to see the world vnseene; and when he is forced into the light, shewes by his actions that his obscuritie was neither from affectation nor weaknesse. His purposes are neither so variable as may argue inconstancie; nor obstinately vnchangeable, but framed according to his after-wits, or the strength of new occasions. He is both an apt scholler and an excellent master; for both euery thing he sees informes him, and his minde enriched with plentifull obseruation, can giue the best precepts. His free discourse runs backe to the ages past, and recouers euents out of memorie, and then preuenteth Time in flying forward to future things; and comparing one with the other, can giue a verdict well-neere propheticall: wherein his coniectures are better than anothers iudgements. His passions are so many good seruants, which stand in a diligent attendance ready to be commanded by reason, by Religion; and if at any time forgetting their duty, they be miscarried to rebell, he can first conceale their mutinie; then suppresse it. In all his iust and worthy designes, hee is neuer at a losse, but hath so projected all his courses, that a second begins where the first failed; and fetcheth strength from that which succeeded not. There be wrongs which he will not see; neither doth he alwaies looke that way which he meaneth; nor take notice of his secret smarts, when they come from great ones. In good turnes, he loues not to owe more than he must; in euill, to owe and not pay. Iust censures he deserues not, for he liues without the compasse of an aduersarie; vniust he contemneth, and had rather suffer false infamie to die alone, than lay hands vpon it in an open violence. He confineth himselfe in the circle of his owne affaires, and lists not to thrust his finger into a needlesse fire. Hee stands like a center vnmoued, while the circumference of his estate is drawne aboue, beneath, about him. Finally, his wit hath cost him much; and he can both keepe, and value, and imploy it. He is his

owne Lawyer; the treasurie of knowledge, the oracle of counsell; blinde in no mans cause, best-sighted in his owne.

Of an Honest man.

HE lookes not to what hee might doe, but what hee should. Iustice is his first guide, the second law of his actions, is expedience. Hee had rather complaine than offend, and hates sinne more for the indignitie of it, than the danger: his simple vprightnesse workes in him that confidence, which oft times wrongs him, and giues aduantage to the subtill, when he rather pitties their faithlesnesse, than repents of his credulitie: hee hath but one heart, and that lies open to sight; and were it not for discretion, hee neuer thinkes ought whereof he would auoid a witnesse: his word is his parchment, and his yea, his oath, which hee will not violate for feare, or for losse. The mis-haps of following euents, may cause him to blame his prouidence, can neuer cause him to eat his promise: neither saith he, *This I saw not*; but, *This I said.* When hee is made his friends Executor, he defrayes debts, payes legacies, and scorneth to gaine by Orphans, or to ransacke graues; and therefore will be true to a dead friend, because he sees him not. All his dealings are square, and aboue the boord: he bewraies the fault of what he sells, and restores the ouerseene gaine of a false reckoning. He esteemes a bribe venomous, though it come guilded ouer with the colour of gratuitie. His cheekes are neuer stained with the blushes of recantation; neither doth his tongue falter, to make good a lie with the secret gloses of double or reserued senses; and when his name is traduced, his innocencie beares him out with courage: then, loe, hee goes on the plaine way of truth, and will either triumph in his integritie, or suffer with it. His conscience ouer-rules his prouidence; so as in all things good or ill, he respects the nature of the actions, not the sequell. If he see what he must doe, let God see what shall follow. He neuer loadeth himselfe with burdens aboue his strength, beyond his will; and once bound, what he can he will doe; neither doth he will but what he can doe. His eare is the Sanctuarie of his absent friends name, of his present friends secret: neither of them can mis-carry in his trust. Hee remembers the wrongs of his youth, and repaies them with that vsurie which he himselfe would not take. Hee would rather want, than borrow, and begge, than not to pay: his faire conditions are without dissembling; and he loues actions aboue words. Finally, he hates falshood worse than death: he is a faithfull client of truth; no mans enemie; and it is a question, Whether more another mans friend or his owne; and if there were no heauen, yet he would be vertuous.

Of the Faithfull man.

HIs eies haue no other obiects, but absent and inuisible; which they see so cleerly, as that to them, sense is blinde: that which is present, they see not: if I may not rather say, that what is past or future, is present to them. Herein he exceeds all others, that to him nothing is impossible, nothing difficult, whether to beare, or vndertake. He walkes euery day with his Maker, and talkes with him familiarly, and liues euer in heauen, and sees all earthly things beneath him: when he goes in, to conuerse with God, he weares not his owne clothes, but takes them still out of the rich Wardrobe of his Redeemer, and then dare boldly prease in and challenge a blessing. The celestiall spirits doe not scorne his company, yea, his seruice. He deales in these worldly affaires as a stranger, and hath his heart euer at home: without a written warrant he dare

dare doe nothing, and with it any thing. His warre is perpetuall, without truce, without intermission; and his victorie certaine: he meets with the infernall powers, and tramples them vnder feet. The shield that he euer beares before him, can neither be misſed, nor pierced; if his hand be wounded, yet his heart is safe: he is often tripped, seldome foyled; and if sometimes foyled, neuer vanquished. He hath white hands, and a cleane soule, fit to lodge God in, all the roomes whereof are set apart for his Holinesse: Iniquitie hath oft called at the doore, and craued entertainment, but with a repulse; or if sinne of force will be his tenant, his Lord hee cannot. His faults are few, and those hee hath, God will not see. Hee is allied so high, that hee dare call God Father, his Sauiour Brother, heauen his patrimonie, and thinkes it no presumption to trust to the attendance of Angels. His vnderstanding is inlightened with the beames of diuine truth; God hath acquainted him with his will; and what he knowes, hee dare confesse: there is not more loue in his heart, than libertie in his tongue. If torments stand betwixt him and Christ, if death, he contemnes them; and if his owne parents lie in his way to God, his holy carelesnesse makes them his foot-steps. His experiments haue drawne forth rules of confidence, which he dares oppose against all the feares of distrust: wherein he thinks it safe to charge God with what he hath done; with what he hath promised. Examples are his proofes, and instances his demonstrations. What hath God giuen, which he cannot giue? What haue others suffered, which he may not bee enabled to endure? Is hee threatened banishment? There he sees the deare Euangelist in *Pathmos*. Cutting in peeces? he sees *Esay* vnder the saw. Drowning? he sees *Ionas* diuing into the liuing gulfe. Burning? he sees the three Children in the hot walke of the Furnace. Deuouring? he sees *Daniel* in the sealed denne amids his terrible companions. Stoning? hee sees the first Martyr vnder his heape of many graue-stones. Heading? loe there the Baptists necke bleeding in *Herodias* platter. He emulates their paine, their strength, their glory. He wearies not himselfe with cares; for he knowes hee liues not of his owne cost: not idlely, omitting meanes, but not vsing them with diffidence. In the midst of ill rumors and amazements, his countenance changeth not; for he knowes both whom hee hath trusted, and whither death can leade him. He is not so sure he shall die, as that he shall be restored; and out-faceth his death with his resurrection. Finally, he is rich in workes, busie in obedience, cheerefull and vnmoued in expectation, better with euils, in common opinion miserable, but in true iudgement more than a man.

Of the Humble-man.

HE is a friendly enemie to himselfe: for though hee bee not out of his owne fauour, no man sets so low a value of his worth as himselfe; not out of ignorance, or carelesnesse, but of a voluntarie and meeke dejectednesse. Hee admires euery thing in another, whiles the same or better in himselfe hee thinkes not vnworthily contemned: his eies are full of his owne wants, and others perfections. Hee loues rather to giue than take honour, not in a fashion of complementall courtesie, but in simplicitie of his iudgement; neither doth hee fret at those, on whom hee forceth precedencie, as one that hoped their modestie would haue refused; but holds his minde vnfainedly below his place, and is ready to goe lower (if need bee) without discontent. When he hath but his due, he magnifieth courtesie, and disclaimes his deserts. He can be more ashamed of honour, than grieued with contempt; because hee thinkes that causelesse, this deserued. His face, his cariage, his habit, sauour of lowlinesse without affectation, and, yet he is much vnder that he seemeth. His words are few and soft, neuer either peremptorie or censorious, because hee thinkes both each man more wise, and none more faultie than himselfe: and when he approcheth to the Throne of God, he is so taken vp with the diuine greatnesse, that in his owne eies he is either vile or nothing.

Places

Places of publike charge are faine to sue to him, and hale him out of his chosen obscuritie; which he holds off, not cunningly to cause importunitie, but sincerely in the conscience of his defects. He frequenteth not the stages of common resorts, and then alone thinkes himselfe in his naturall element, when hee is shrowded within his owne walls. He is euer iealous ouer himselfe, and still suspecteth that which others applaud. There is no better obiect of beneficence; for what he receiues, he ascribes meerely to the bountie of the giuer; nothing to merit. He emulates no man in any thing but goodnesse, and that with more desire, than hope to ouertake. No man is so contented with his little, and so patient vnder miseries, because he knowes the greatest euils are below his sinnes, and the least fauours aboue his deseruings. He walkes euer in awe, and dare not but subiect euery word and action to an high and iust censure. Hee is a lowly valley sweetly planted, and well watered; the proud mans earth, whereon he trampleth; but secretly full of wealthy Mines, more worth than he that walkes ouer them; a rich stone set in lead; and lastly, a true Temple of God built with a low roofe.

Of a Valiant man.

HE vndertakes without rashnesse, and performes without feare: hee seekes not for dangers; but when they finde him, hee beares them ouer with courage, with successe. He hath oft-times lookt Death in the face, and passed by it with a smile, and when he sees he must yeeld, doth at once welcome and contemne it. Hee fore-casts the worst of all euents, and encounters them before they come in a secret and mentall warre; and if the suddennesse of an vnexpected euill haue surprized his thoughts, and infected his cheekes with paleneſse; he hath no sooner digested it in his conceit, than he gathers vp himselfe, and insults ouer mischiefe. Hee is the master of himselfe, and subdues his passions to reason; and by this inward victorie workes his owne peace. He is afraid of nothing but the displeasure of the Highest, and runnes away from nothing but sinne: he lookes not on his hands, but his cause; not how strong he is, but how innocent: and where goodnesse is his warrant, he may be ouer-mastered, he cannot be foiled. The sword is to him the last of all trials, which he drawes forth still as Defendant, not as Challenger, with a willing kinde of vnwillingnesse: no man can better manage it, with more safetie, with more fauour: hee had rather haue his bloud seene than his backe; and disdaines life vpon base conditions. No man is more milde to a relenting or vanquisht aduersarie, or more hates to set his foot on a carcase. He had rather smother an iniurie, than reuenge himselfe of the impotent: and I know not whether more detests cowardlinesse or crueltie. He talkes little, and brags lesse; and loues rather the silent language of the hand; to be seene than heard. He lies euer close within himselfe, armed with wise resolution, and will not be discouered but by death or danger. He is neither prodigall of bloud to mis-spend it idlely, nor niggardly to grudge it, when either God calls for it, or his Countrey; neither is hee more liberall of his owne life, than of others. His power is limited by his will, and he holds it the noblest reuenge, that he might hurt and doth not. He commands without tyrannie and imperiousnesse, obeyes without seruilitie, and changes not his minde with his estate. The height of his spirits ouer-lookes all casualties, and his boldnesse proceeds neither from ignorance nor senselesnesse: but first he values euils, and then despises them: he is so ballaced with wisdome, that he floats steddily in the midst of all tempests. Deliberate in his purposes, firme in resolution, bold in enterprising, vnwearied in atchieuing, and howsoeuer, happy in successe: and if euer he be ouercome, his heart yeelds last.

of

Of a Patient man.

THe patient man is made of a metall, not ſo hard as flexible: his ſhoulders are large, fit for a load of iniuries; which he beares not out of baſeneſſe and cowardlineſſe, becauſe he dare not reuenge, but out of Chriſtian fortitude, becauſe he may not: he hath ſo conquered himſelfe, that wrongs cannot conquer him; and herein alone findes, that victory conſiſts in yeelding. He is aboue nature, while he ſeemes below himſelfe. The vildeſt creature knowes how to turne againe; but to command himſelfe not to reſiſt being vrged, is more than heroicall. His conſtructions are euer full of charity and fauour; either this wrong was not done, or not with intent of wrong; or if that, vpon miſ-information; or if none of theſe, raſhneſſe (though a fault) ſhall ſerue for an excuſe. Himſelfe craues the offenders pardon, before his confeſſion; and a ſlight anſwer contents, where the offended deſires to forgiue. He is Gods beſt witneſſe, & when he ſtands before the barre for truth, his tongue is calmely free, his forehead firme, and hee with erect and ſetled countenance heares his iuſt ſentence, and reioyces in it. The Iaylors that attend him, are to him his Pages of honour; his dungeon, the lower part of the vault of heauen; his racke or wheele, the ſtaires of his aſcent to glory; he challengeth his executioners, and encounters the fierceſt paines with ſtrength of reſolution, and while he ſuffers, the beholders pity him, the tormentors complaine of wearineſſe, and both of them wonder. No anguiſh can maſter him, whether by violence or by lingring. He accounts expectation no puniſhment, & can abide to haue his hopes adiourned till a new day. Good lawes ſerue for his protection, not for his reuenge; and his owne power, to auoid indignities, not to returne them. His hopes are ſo ſtrong, that they can inſult ouer the greateſt diſcouragements; and his apprehenſions ſo deepe, that when he hath once faſtned, he ſooner leaueth his life than his hold. Neither time nor peruerſneſſe can make him caſt off his charitable endeuours, and deſpaire of preuailing; but in ſpight of all croſſes, and all denials, he redoubleth his beneficiall offers of loue. He trieth the ſea after many ſhip-wracks, & beats ſtill at that doore which he neuer ſaw opened. Contrariety of euents doth but exerciſe, not diſmay him; and when croſſes afflict him, he ſees a diuine hand inuiſibly ſtriking with theſe ſenſible ſcourges: againſt which hee dares not rebell, nor murmure. Hence all things befall him alike; and he goes with the ſame minde to the ſhambles, and to the fold. His recreations are calme and gentle; and not more full of relaxation than void of fury. This man onely can turne neceſſity into vertue, and put euill to good vſe. He is the ſureſt friend, the lateſt and eaſieſt enemy, the greateſt conqueror, and ſo much more happy than others, by how much he could abide to be more miſerable.

Of the true Friend.

HIs affections are both vnited and diuided; vnited to him hee loueth; diuided betwixt another and himſelfe; and his owne heart is ſo parted, that whiles he hath ſome, his friend hath all. His choice is led by vertue, or by the beſt of vertues, Religion; not by gaine, not by pleaſure; yet not without reſpect of equal condition, of diſpoſition not vnlike; which once made, admits of no change, except hee whom he loueth, be changed quite from himſelfe; nor that ſuddenly, but after long expectation. Extremity doth but faſten him, whiles he, like a well-wrought vault, lies the ſtronger, by how much more weight he beares. When neceſſity calls him to it, he can be a ſeruant to his equall, with the ſame will wherwith he can command his inferior; and though he riſe

rise to honor, forgets not his familiarity, nor suffers inequality of estate to work strangenesse of countenance; on the other side, he lifts vp his friend to aduancement, with a willing hand, without enuy, without dissimulation. When his mate is dead, he accounts himselfe but halfe aliue; then his loue not dissolued by death, derines it selfe to those orphans which neuer knew the price of their father; they become the heires of his affection, and the burthen of his cares. He embraces a free community of all things, saue those which either honesty reserues proper, or nature; and hates to enioy that which would doe his friend more good: his charity serues to cloke noted infirmities, not by vntruth, not by flattery, but by discreet secrecy; neither is he more fauourable in concealement, than round in his priuate reprehensions; and when anothers simple fidelity shewes it selfe in his reproofe, hee loues his monitor so much the more, by how much more hee smarteth. His bosome is his friends closet, where hee may safely lay vp his complaints, his doubts, his cares; and looke how he leaues, so he findes them; saue for some additiall of seasonable counsell for redresse. If some vnhappy suggestion shall either distaine his affection, or breake it, it soone knits againe, and growes the stronger by that streine. He is so sensible of anothers iniuries, that when his friend is stricken, he cries out, and equally smarteth vntouched, as one affected not with sympathy, but with a reall feeling of paine: and in what mischiefe may be preuented, he interposeth his aid, and offers to redeeme his friend with himselfe; no houre can be vnseasonable, no businesse difficult, no paine grieuous in condition of his ease: and what either he doth or suffereth, he neither cares nor desires to haue knowne; lest he should seeme to looke for thanks. If hee can therefore steale the performance of a good office vnseene, the conscience of his faithfulnesse herein is so much sweeter as it is more secret. In fauours done, his memory is fraile, in benefits receiued, eternall: he scorneth either to regard recompence, or not to offer it. He is the comfort of miseries, the guide of difficulties, the ioy of life, the treasure of earth; and no other than a good Angell cloathed in flesh.

Of the Truly-Noble.

HE stands not vpon what he borrowed of his Ancestors, but thinkes hee must worke out his owne honour: and if hee cannot reach the vertue of them that gaue him outward glory by inheritance, hee is more abashed of his impotencie, than transported with a great name. Greatnesse doth not make him scornfull and imperious, but rather like the fixed starres; the higher he is, the lesse he desires to seeme. Neither cares he so much for pompe and frothy ostentation, as for the solid truth of Nobleneſſe. Courtesie and sweet affability can be no more seuered from him, than life from his soule; not out of a base and seruile popularity, and desire of ambitious insinuation; but of a natiue gentleneſſe of disposition, and true value of himselfe. His hand is open & bounteous, yet not so, as that he should rather respect his glory, than his estate; wherein his wisdome can distinguish betwixt parasites and friends, betwixt changing of fauours and expending them. He scorneth to make his height a priuilege of loosenesse, but accounts his titles vaine, if he be inferiour to others in goodnesse: and this as he should be more strict, the more eminent he is; because he is more obserued, and now his offences are become exemplar. There is no vertue that he holds vnfit for ornament, for vse; nor any vice which he condemnes not as sordid, and a fit companion of basenes; and whereof he doth not more hate the blemish, than affect the pleasure. He so studies, as one that knowes, ignorance can neither purchase honor, nor wield it; and that knowledge must both guide and grace him. His exercises are from his childhood ingenious, manly, decent, and such as tend still to wit, valor, actiuity: and if (as seldome) he descend to disports of chance, his games shall neuer make him either pale with feare, or hot with desire of gaine. Hee doth not so vse his followers, as if he thought they were made for

nothing

nothing but his ſeruitude; whoſe felicity were only to be commanded and pleaſe: wearing them to the backe, and then either finding or framing excuſes to diſcard them empty; but vpon all opportunities lets them feele the ſweetneſſe of their owne ſeruiceableneſſe and his bounty. Silence in officious ſeruice is the beſt Oratory to plead for his reſpect: all diligence is but lent to him, none loſt. His wealth ſtands in receiuing, his honour in giuing: he cares not either how many hold of his goodneſſe, or to how few he is beholden: and if he haue caſt away fauours, he hates either to vpbraid them to his enemie, or to challenge reſtitution. None can bee more pitifull to the diſtreſſed, or more prone to ſuccour; and then moſt, where is leaſt meanes to ſollicite, leaſt poſſibility of requitall. He is equally addreſſed to warre and peace; and knows not more how to command others, than how to be his Countries ſeruant in both. He is more carefull to giue true honour to his Maker, than to receiue ciuill honour from men. Hee knowes that this ſeruice is free and noble, and euer loaded with ſincere glory; and how vaine it is to hunt after applauſe from the world, till he be ſure of him that moldeth all hearts, and powreth contempt on Princes; and ſhortly, ſo demeans himſelfe, as one that accounts the body of Nobility to conſiſt in Blood, the ſoule in the eminence of Vertue.

Of the good Magiſtrate.

HE is the faithfull Deputy of his Maker, whoſe obedience is the rule whereby he ruleth: his breſt is the Ocean whereinto all the cares of priuate men empty themſelues; which as he receiues without complaint and ouerflowing, ſo hee ſends them forth againe by a wiſe conueyance in the ſtreames of iuſtice: his dores, his eares are euer open to ſuters; and not who comes firſt ſpeeds well, but whoſe cauſe is beſt. His nights, his meales are ſhort and interrupted; all which he beares well, becauſe he knowes himſelfe made for a publike ſeruant of Peace and Iuſtice. Hee ſits quietly at the ſterne, and commands one to the top-ſaile, another to the maine, a third to the plummet, a fourth to the anchor, as hee ſees the need of their courſe and weather requires; and doth no leſſe by his tongue, than all the Marriners with their hands. On the Bench he is another from himſelfe at home; now all priuate reſpects of bloud, alliance, amity are forgotten; and if his owne Sonne come vnder tryall, hee knowes him not: Pity which in all others is wont to be the beſt praiſe of humanity, and the fruit of Chriſtian loue, is by him throwne ouer the barre for corruption: as for Fauour, the falſe Aduocate of the gracious, he allowes him not to appeare in the Court; there only cauſes are heard ſpeake, not perſons: Eloquence is then only not diſcouraged, when ſhe ſerues for a Client of truth: meere narrations are allowed in this Oratory, not Proems, not excurſions, not Gloſſes: Truth muſt ſtrip her ſelfe, and come in naked to his barre, without falſe bodies, or colors without diſguiſes: A bride in his Cloſet, or a letter on the Bench, or the whiſpering and winks of a great neighbour, are anſwered with an angry and couragious repulſe. Diſpleaſure, Reuenge, Recompence ſtand on both ſides the Bench, but he ſcornes to turne his eye towards them; looking onely right forward at Equity, which ſtands full before him. His ſentence is euer deliberate and guided with ripe wiſdome, yet his hand is ſlower than his tongue; but when he is vrged by occaſion either to doome or execution, he ſhewes how much he hateth mercifull iniuſtice: neither can his reſolution or act be reuerſed with partiall importunitie. His forehead is rugged and ſeuere, able to diſcountenance villany, yet his words are more awfull than his brow, and his hand than his words. I know not whether he be more feared or loued, both affections are ſo ſweetly contempered in all hearts. The good feare him louingly, the middle ſort loue him fearefully, and only the wicked man feares him ſlauiſhly without loue. He hates to pay priuate wrongs with the aduantage of his Office; and if

euer

euer he be partiall, it is to his enemy. He is not more sage in his gowne, than valorous in armes, and increaseth in the rigour of discipline, as the times in danger. His sword hath neither rusted for want of vse, nor fursetteth of bloud, but after many threats is vnsheathed, as the dreadfull instrument of diuine reuenge. He is the Guard of good lawes, the Refuge of innocency, the Comet of the guilty, the Pay-master of good deserts, the Champion of iustice, the Patron of peace, the Tutor of the Church, the Father of his Countrey, and as it were another God vpon earth.

Of the Penitent.

HE hath a wounded heart and a sad face; yet not so much for feare, as for vnkindnesse: The wrong of his sinne troubles him more than the danger: None but he is the better for his sorrow; neither is any passion more hurtfull to others, than this is gainfull to him; The more he seekes to hide his griefe, the lesse it will bee hid; Euery man may reade it not onely in his eyes, but in his bones. Whiles hee is in charity with all others, he is so falne out with himselfe, that none but God can reconcile him: He hath sued himselfe in all Courts, accuseth, arraigneth, sentenceth, punisheth himselfe vnpartially, and sooner may finde mercy at any hand, than at his owne. He onely hath pulled off the faire vizor of sinne; so as that appeares not but masked vnto others, is seene of him barefac'd; and bewraies that fearefull vglinesse, which none can conceiue but he that hath viewed it. Hee hath lookt into the depth of the bottomlesse pit, and hath seene his owne offence tormented in others, and the same brands shaken at him. He hath seene the change of faces in that euill one, as a tempter, as a tormenter; and hath heard the noise of a conscience, and is so frighted with all these, that he can neuer haue rest, till he haue runne out of himselfe, to God; in whose face at first, hee findes rigour, but afterwards, sweetnesse in his bosome: He bleeds first from the hand that heales him. The Law of God hath made worke for mercy; which he hath no sooner apprehended, than he forgets his wounds, and looks carelesly vpon all these terrors of guiltinesse. When he casts his eye backe vpon himselfe, he wonders where he was, and how he came there; and grants, that if there were not some witchcraft in sinne, he could not haue beene so sottishly graceless. And now, in the issue, Satan findes (not without indignation and repentance) that hee hath done him a good turne in tempting him: For he had neuer beene so good, if he had not sinned; he had neuer fought with such courage, if he had not seene his bloud, and beene ashamed of his foile. Now hee is seene, and felt in the front of the spirituall battell; and can teach others how to fight, and incourage them in fighting. His heart was neuer more taken vp with the pleasure of sinne, than now with care of auoiding it: The very sight of that cup, wherein such a fulsome potion was brought him, turnes his stomacke: the first offers of sinne make him tremble more now, than he did before at the iudgements of his sinne; neither dares he so much as looke towards *Sodom:* All the powers and craft of hell cannot fetch him in for a customer to euill; his infirmity may yeeld once; his resolution neuer. There is none of his senses or parts, which hee hath not within couenants for their good behauiour; which they cannot euer breake with impunity. The wrongs of his sinne he repaies to men with recompence, as hating it should be said, he owes any thing to his offence; to God (what in him lies) with sighs, teares, vowes, and endeuours of amendment. No heart is more waxen to the impressions of forgiuenesse; neither are his hands more open to receiue, than to giue pardon. All the iniuries which are offered to him, are swallowed vp in his wrongs to his Maker, and Redeemer; neither can hee call for the arrerages of his farthings, when he lookes vpon the millions forgiuen him; he feeles not what he suffers from men, when he thinks of what hee hath done, and should haue suffered. He is a thankfull Herauld of the mercies of his God;

which

which if all the world heare not from his mouth, it is no fault of his: Neither did hee so burne with the cruell fires of concupiscence, as now with the holy flames of zeale to that glory which hee hath blemished: and his eies are full of moisture, as his heart of heat. The gates of heauen are not so knocked at by any suter, whether for frequence, or importunitie. You shall finde his cheekes furrowed, his knees hard, his lips sealed vp, saue when he must accuse himselfe, or glorifie God, his eies humbly dejected, and sometimes you shall take him breaking off a sigh in the midst; as one that would steale an humiliation vnknowne, and would be offended with any part that should not keepe his counsell. When he findes his soule oppressed with the heauy guilt of a sinne, he giues it vent thorow his mouth, into the eare of his spirituall Physician, from whom he receiues Cordials answerable to his complaint. Hee is a seuere exactor of discipline first vpon himselfe, on whom he imposes more than one Lent; then, vpon others: as one that vowed to bee reuenged on sinne whersoeuer he findes it, and though but one hath offended him, yet his detestation is vniuersall. He is his owne taske-master for deuotion; and if Christianity haue any worke more difficult, or perillous than other, that he enioynes himselfe, and resolues contentment euen in miscarriage. It is no maruell if the acquaintance of his wilder times know him not; for he is quite another from himselfe; and if his minde could haue had any intermission of dwelling within his breast, it could not haue knowne this was the lodging: Nothing but an out-side is the same it was, and that altred more with Regeneration than with age. None but he can relish the promises of the Gospell; which he findes so sweet, that he complaines not, his thirst after them is vnsatiable; and now that he hath found his Sauiour, he hugs him so fast, and holds him so deare, that he feeles not when his life is fetcht away from him, for his martyrdome. The latter part of his life is so led, as if he desired to vnliue his youth; and his last Testament is full of restitutions, and legacies of piety. In summe, he hath so liued and died, as that Satan hath no such match, sinne hath no such enemy, God hath no such seruant as he.

He is an Happy man.

THat hath learn'd to reade himselfe more than all bookes; and hath so taken out this lesson, that he can neuer forget it; That knowes the world, and cares not for it; That after many trauerses of thoughts, is growne to know what he may trust to, and stands now equally armed for all euents: That hath got the mastery at home, so as he can crosse his will without a mutiny, and so please it, that he makes it not a wanton: That in earthly things wishes no more than nature; in spirituall, is euer graciously ambitious: That for his condition, stands on his owne feet, not needing to leane vpon the great; and can so frame his thoughts to his estate, that when he hath least, he cannot want, because he is as free from desire, as superfluity: That hath seasonably broken the head-strong restinesse of prosperitie, and can now menage it at pleasure: Vpon whom, all smaller crosses light as haile-stones vpon a roofe; and for the greater calamities, he can take them as tributes of life, and tokens of loue; and if his ship be tossed, yet he is sure his Anchor is fast. If all the world were his, he could be no other than he is; no whit gladder of himselfe, no whit higher in his carriage, because he knowes, contentment lies not in the things hee hath, but in the minde that values them. The powers of his resolution can either multiply, or substract at pleasure. He can make his cottage a Mannor, or a Palace when hee lists; and his home-close, a large dominion; his staind-cloth, Arras; his earth, plate; and can see state in the attendance of one seruant; as one that hath learned, a mans greatnesse or basenesse is in himselfe; and in this, he may euen contest with the proud, that he thinks his owne the best. Or, if he must be outwardly great, he can but turne the other end of the glasse, and make his stately Man-

nor a low and ſtrait Cottage; and in all his coſtly furniture hee can ſee not richneſſe, but vſe; he can ſee droſſe in the beſt mettall, and earth thorow the beſt clothes; and in all his troupe, he can ſee himſelfe his owne ſeruant. He liues quietly at home, out of the noiſe of the world, and loues to enioy himſelfe alwaies, and ſometimes his friend, and hath as full ſcope to his thoughts, as to his eies. Hee walkes euer euen, in the mid-way betwixt hopes and feares, reſolued to feare nothing but God, to hope for nothing but that which he muſt haue. Hee hath a wiſe and vertuous minde in a ſeruiceable body; which that better part affects as a preſent ſeruant, and a future companion; ſo cheriſhing his fleſh, as one that would ſcorne to be all fleſh. He hath no enemies, not for that all loue him, but becauſe he knowes to make a gaine of malice. He is not ſo ingaged to any earthly thing, that they two cannot part on euen tearmes; there is neither laughter in their meeting, nor in their ſhaking of hands, teares. He keepes euer the beſt company, the God of Spirits, and the Spirits of that God; whom he entertaines continually in an awfull familiaritie, not being hindred, either with too much light, or with none at all. His conſcience and his hand are friends, and (what Deuill ſoeuer tempt him) will not fall out. That diuine part goes euer vprightly and freely, not ſtooping vnder the burthen of a willing ſinne, not fettered with the gieues of vniuſt ſcruples. He would not, if he could, run away from himſelfe, or from God; not caring from whom he lies hid, ſo he may looke theſe two in the face. Cenſures and applauſes are paſſengers to him, not gheſts; his eare is their thorow-fare, not their harbour; he hath learned to fetch both his counſell, and his ſentence from his owne breaſt. He doth not lay weight vpon his owne ſhoulders, as one that loues to torment himſelfe with the horror of much imploiment; but as he makes worke his game, ſo doth he not liſt to make himſelfe worke. His ſtrife is euer to redeeme, and not to ſpend time. It is his trade to doe good; and to thinke of it, his recreation. He hath hands enow for himſelfe and others, which are euer ſtretched forth for beneficence, not for need. He walkes cheerefully in the way that God hath chalked, and neuer wiſhes it more wide, or more ſmooth. Thoſe very tentations whereby he is foiled, ſtrengthen him; hee comes forth crowned, and triumphing out of the ſpirituall Battels, and thoſe ſcarres that he hath, make him beautifull. His ſoule is euery day dilated to receiue that God, in whom he is; and hath attained to loue himſelfe for God, and God for his owne ſake. His eies ſtick ſo faſt in heauen, that no earthly obiect can remoue them; yea his whole ſelfe is there before his time, and ſees with *Steuen*, and heares with *Paul*, and enioyes with *Lazarus*, the glorie that he ſhall haue; and takes poſſeſſion before-hand of his roome amongſt the Saints: and theſe heauenly contentments haue ſo taken him vp, that now he lookes downe diſpleaſedly vpon the earth, as the region of his ſorrow and baniſhment; yet ioying more in hope, than troubled with the ſenſe of euils; he holds it no great matter to liue, and his greateſt buſineſſe to die: and is ſo well acquainted with his laſt gheſt, that he feares no vnkindneſſe from him: neither makes he any other of dying, than of walking home when he is abroad, or of going to bed when he is weary of the day. He is well prouided for both worlds, and is ſure of peace here, of glory hereafter; and therefore hath a light heart, and a cheerefull face. All his fellow-creatures reioyce to ſerue him; his betters, the Angels, loue to obſerue him; God himſelfe takes pleaſure to conuerſe with him, and hath Sainted him afore his death, and in his death crowned him.

THE SECOND BOOKE.

CHARACTERISMES OF *VICES.*

By Ios. Hall.

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THE PROOEME.

I Haue ſhewed you many faire Vertues: I ſpeake not for them; if their ſight cannot command affection, let them loſe it. They ſhall pleaſe yet better, after you haue troubled your eies a little with the view of deformities; and by how much more they pleaſe, ſo much more odious, and like themſelues, ſhall theſe deformities appeare. This light, contraries giue to each other, in the midſt of their enmitie, that one makes the other ſeeme more good, or ill. Perhaps in ſome of theſe (which thing I doe at once feare, and hate) my ſtile ſhall ſeeme to ſome leſſe graue, more Satyricall: if you finde mee not without cauſe iealous, let it pleaſe you to impute it to the nature of thoſe Vices, which will not bee otherwiſe handled. The faſhions of ſome euils are beſides the odiouſneſſe, ridiculous; which to repeat, is to ſeeme bitterly merry. I abhorre to make ſport with wickedneſſe, and forbid any laughter here, but of diſdaine. Hypocriſie ſhall leade this ring; worthily, I thinke, becauſe both ſhe commeth neereſt to Vertue, and is the worſt of Vices.

CHARACTER OF THE HYPOCRITE.

AN Hypocrite is the worſt kinde of Plaier, by ſo much as he acts the better part; which hath alwaies two faces, oft times two hearts: That can compoſe his forehead to ſadneſſe and grauitie, while he bids his heart bee wanton and careleſſe within, and (in the meane time) laughs within himſelfe, to thinke how ſmoothly he hath coozened the beholder. In whoſe ſilent face are written the characters of Religion, which his tongue and geſtures pronounce, but his hands recant. That hath a cleane face and garment, with a foule ſoule: whoſe mouth belies his heart, and his fingers belie his mouth. Walking early vp into the Citie, he turnes into the great Church, and ſalutes one of the pillars on one knee, worſhipping that God which at home he cares not for; while his eie is fixed on ſome window, on ſome paſſenger, and his heart knowes not whither his lips goe. Hee riſes, and looking about with admiration, complaines on our frozen charitie, commends the ancient. At Church he will euer ſit where he may be ſeene beſt, and in the middeſt of the Sermon puls out his Tables in haſte, as if he feared to leeſe that note; when he writes either his forgotten errand, or nothing: then he turnes his Bible with a noyſe, to ſeeke an omitted quotation; and folds the leafe, as if he had found it; and askes aloud the name of the Preacher, and repeats it, whom hee publikely ſalutes, thankes, praiſes, inuites, entertaines with tedious good counſell, with good diſcourſe, if it had come from an honeſter mouth. He can command teares when he ſpeakes of his youth; indeed becauſe it is paſt, not becauſe it was ſinfull: himſelfe is now better, but the times are worſe. All other ſinnes he reckons vp with deteſtation, while he loues and hides his darling in his boſome. All his ſpeech returnes to himſelfe, and euery occurrent drawes in a ſtorie to his owne praiſe. When he ſhould giue, he lookes about him, and ſaies, *Who ſees me?* No almes, no praiers fall from him without a witneſſe; belike leſt God ſhould denie that he hath receiued them: and when he hath done (leſt the world ſhould not know it) his owne mouth is his Trumpet to proclaime it. With the ſuperfluitie of his vitaile he builds an Hoſpitall, and harbours them whom his extortion hath ſpoiled; ſo while he makes many beggers, he keepes ſome. He turneth all Gnats into Camels, and cares not to vndoe the world for a circumſtance. Fleſh on a Friday is more abomination to him than his neighbours bed: He abhorres more not to vncouer at the name of Ieſus, than to ſweare by the name of God. When a Rimer reads his Poeme to him, he begs a Copie, and perſwades the Preſſe; there is nothing that hee diſlikes in preſence, that in abſence hee cenſures not. Hee comes to the ſicke bed of his ſtepmother, and weepes, when hee ſecretly feares her recouerie. Hee greets his friend in the ſtreet with ſo cleere a countenance, ſo faſt a cloſure, that the other thinkes hee reads his heart in his face; and ſhakes hands with an indefinite inuitation of *When will you come?* and when

when his backe is turned, ioyes that he is ſo well rid of a gueſt: yet if that gueſt viſit him vnfeared, he counterfets a ſmiling welcome, and excuſes his cheare, when cloſely he frownes on his wife for too much. Hee ſhewes well, and faies well; and himſelfe is the worſt thing he hath. In briefe, he is the ſtrangers Saint, the neighbours diſeaſe, the blot of goodneſſe; a rotten ſticke in a darke night, a Poppie in a corne field, an ill tempered candle with a great ſnuffe, that in going out ſmells ill; and an Angell abroad, a Deuill at home; and worſe when an Angell, than when a Deuill.

Of the Buſie-body.

HIs eſtate is too narrow for his minde, and therefore hee is faine to make himſelfe roome in others affaires: yet euer in pretence of loue. No newes can ſtir but by his doore; neither can hee know that, which hee muſt not tell. What euery man ventures in *Guiana* voyage, and what they gained, hee knowes to a haire. Whether *Holland* will haue peace, he knowes, and on what conditions, and with what ſucceſſe, is familiar to him ere it be concluded. No Poſt can paſſe him without a queſtion, and rather than he will leeſe the newes, hee rides backe with him to appoſe him of tidings; and then to the next man he meets, he ſupplies the wants of his haſtie intelligence, and makes vp a perfect tale; wherewith he ſo haunteth the patient auditor, that after many excuſes, he is faine to endure rather the cenſure of his manners in running away, than the tedioufneſſe of an impertinent diſcourſe. His ſpeech is oft broken off with a ſucceſſion of long parentheſis, which he euer vowes to fill vp ere the concluſion, and perhaps would effect it, if the others eare were as vnwearіable as his tongue. If he ſee but two men talke and reade a letter in the ſtreet, he runnes to them, and askes if he may not be partner of that ſecret relation; and if they denie it, hee offers to tell, ſince he may not heare, wonders: and then falls vpon the report of the Scottiſh Mine, or of the great Fiſh taken vp at *Linne*, or of the freezing of the Thames; and after many thankes and diſmiſſions, is hardly intreated ſilence. He vndertakes as much as he performes little: this man will thruſt himſelfe forward to bee the guide of the way hee knowes not; and calls at his neighbours window, and askes why his ſeruants are not at worke. The Market hath no commoditie which hee prizeth not, and which the next table ſhall not heare recited. His tongue, like the taile of *Samſons* Foxes, carries firebrands, and is enough to ſet the whole field of the world on a flame. Himſelfe begins table-talke of his neighbour at anothers boord; to whom he beares the firſt newes, and adiures him to conceale the reporter: whoſe cholericke anſwer he returnes to his firſt Oaſt, inlarged with a ſecond edition; ſo, as it vſes to be done in the fight of vnwilling Maſtiues, hee claps each on the ſide apart, and prouokes them to an eager conflict. There can no Act paſſe without his Comment, which is euer farre-fetcht, raſh, ſuſpicious, delatorie. His eares are long, and his eies quicke, but moſt of all to imperfections; which as he eaſily ſees, ſo hee increaſes with intermedling. He harbours another mans ſeruant, and amids his entertainment askes what fare is vſuall at home, what houres are kept, what talke paſſeth their meales, what his maſters diſpoſition is, what his gouernment, what his gueſts? and when hee hath by curious inquiries extracted all the iuice and ſpirit of hoped intelligence, turnes him off whence he came, and workes on a new. He hates conſtancie as an earthen dulneſſe, vnfit for men of ſpirit: and loues to change his worke and his place; neither yet can he be ſo ſoone wearie of any place, as euery place is wearie of him; for as he ſets himſelfe on worke, ſo others pay him with hatred, and looke how many maſters he hath, ſo many enemies: neither is it poſſible that any ſhould not hate him, but who know him not. So then hee labours without thanks, talkes without credit, liues without loue, dies without teares, without pittie; ſaue that ſome ſay it was pittie he died no ſooner.

Of

Of the Superſtitious.

SVperſtition is godleſſe Religion, deuout impietie. The ſuperſtitious is fond in obſeruation, ſeruil: in feare, he worſhips God but as he liſts: he giues God what he askes not, more than he askes; and all but what he ſhould giue; and makes more ſinne than the Ten Commandements. This man dares not ſtirre forth till his breſt be croſſed, and his face ſprinkled: if but an Hare croſſe him the way, he returnes; or if his iourney began vnawares on the diſmall day; or if he ſtumble at the threſhold. If he ſee a Snake vnkilled, he feares a miſchiefe; if the ſalt fall towards him, hee lookes pale and red, and is not quiet till one of the waiters haue powred wine on his lappe; and when he neezeth, thinkes them not his friends that vncouer not. In the morning hee liſtens whether the Crow crieth euen or odde, and by that token preſages of the weather. If he heare but a Rauen croke from the next roofe, he makes his will; or if a Bittour flie ouer his head by night: but if his troubled fancie ſhall ſecond his thoughts with the dreame of a faire garden, or greene ruſhes, or the ſalutation of a dead friend, he takes leaue of the world, and ſaies he cannot liue. He will neuer ſet to ſea but on a Sunday; neither euer goes without an *Erra Pater* in his pocket. Saint *Paules* day and Saint *Swithunes* with the Twelue, are his Oracles; which hee dares beleeue againſt the Almanacke. When he lies ſicke on his death-bed, no ſinne troubles him ſo much, as that he did once eat fleſh on a Friday, no repentance can expiate that; the reſt need none. There is no dreame of his without an interpretation, without a prediction; and if the euent anſwer not his expoſition, hee expounds it according to the euent. Euery darke groue and pictured wall ſtrikes him with an awfull, but carnall deuotion. Old wiues and Starres are his counſellers; his night ſpell is his guard, and charmes his Phyſitian. He weares Paracelſian Characters for the tooth-ach, and a little hollowed wax is his Antidote for all euils. This man is ſtrangely credulous, and cals impoſſible things, miraculous: If he heare that ſome ſacred blocke ſpeakes, moues, weepes, ſmiles, his bare feet carry him thither with an offering: and if a danger miſſe him in the way, his Saint hath the thankes. Some way he will not goe, and ſome he dares not; either there are bugges, or he faineth them; euery lanterne is a ghoſt, and euery noiſe is of chaines. He knowes not why, but his cuſtome is to goe a little about, and to leaue the Croſſe ſtill on the right hand. One euent is enough to make a rule; out of theſe hee concludes faſhions proper to himſelfe, and nothing can turne him out of his owne courſe. If hee haue done his taske, hee is ſafe, it matters not with what affection. Finally, if God will let him be the caruer of his owne obedience, he could not haue a better ſubiect, as he is, he cannot haue a worſe.

Of the Profane.

THe Superſtitious hath too many gods: the Profane man hath none at all, vnleſſe perhaps himſelfe be his owne deitie, and the world his heauen. To matter of Religion, his heart is a piece of dead fleſh, without feeling of loue, of feare, of care, or of paine from the deafe ſtrokes of a reuenging conſcience. Cuſtome of ſinne hath wrought this ſenſleſneſſe, which now hath beene ſo long entertained, that it pleads preſcription, and knowes not to be altered. This is no ſudden euill: we are borne ſinfull, but haue made our ſelues profane; through many degrees wee climbe to this height of impietie. At firſt he ſinned, and cared not; now he ſinneth and knoweth not.

Appetite

Appetite is his Lord, and Reaſon his ſeruant, and Religion his drudge. Senſe is the rule of his beleefe; and if Pietie may be an aduantage, he can at once counterfeit and deride it. When ought ſucceedeth to him, he ſacrifices to his nets, and thankes either his fortune, or his wit; and will rather make a falſe God, than acknowledge the true: if contrary, he cries out of deſtinie, and blames him to whom he will not bee beholden. His conſcience would faine ſpeake with him, but he will not heare it; ſets the day, but hee diſappoints it; and when it cries loud for audience, hee drownes the noiſe with good fellowſhip. He neuer names God, but in his oathes; neuer thinkes of him, but in extremitie; and then he knowes not how to thinke of him, becauſe hee begins but then. He quarrels for the hard conditions of his pleaſure, for his future damnation; and from himſelfe laies all the fault vpon his Maker; and from his decree fetcheth excuſes of his wickedneſſe. The ineuitable neceſſitie of Gods counſell makes him deſperately careleſſe: ſo with good food he poyſons himſelfe. Goodneſſe is his Minſtrell; neither is any mirth ſo cordiall to him, as his ſport with Gods fooles. Euery vertue hath his ſlander, and his ieſt to laugh it out of faſhion: euery vice his colour. His vſualleſt theame is the boaſt of his young ſinnes, which he can ſtill ioy in, though he cannot commit; and (if it may be) his ſpeech makes him worſe than he is. He cannot thinke of death with patience, without terrour, which hee therefore feares worſe than hell, becauſe this hee is ſure of, the other he but doubts of. He comes to Church as to the Theater, ſauing that not ſo willingly; for company, for cuſtome, for recreation, perhaps for ſleepe, or to feed his eies or his eares: as for his ſoule, he cares no more than if he had none. He loues none but himſelfe, and that not enough to ſeeke his true good; neither cares hee on whom hee treads, that he may riſe. His life is full of licence, and his practice of outrage. Hee is hated of God, as much as he hateth goodneſſe, and differs little from a Deuill, but that he hath a body.

Of the Male-content.

HE is neither well full nor faſting; and though he abound with complaints, yet nothing diſlikes him but the preſent: for what hee condemned while it was, once paſt he magnifies, and ſtriues to recall it out of the iawes of Time. What he hath, he ſeeth not, his eies are ſo taken vp with what he wants; and what he ſees, hee cares not for, becauſe he cares ſo much for that which is not. When his friend carues him the beſt morſell, he murmures that it is an happy feaſt wherein each one may cut for himſelfe. When a preſent is ſent him, he askes, *Is this all?* and *What, no better?* and ſo accepts it, as if he would haue his friend know how much hee is bound to him for vouchſafing to receiue it. It is hard to entertaine him with a proportionable gift. If nothing, he cries out of vnthankfulneſſe; if little, that he is baſely regarded; if much, he exclaimes of flatterie, and expectation of a large requitall. Euery bleſſing hath ſomewhat to diſparage and diſtaſte it: Children bring cares, ſingle life is wilde and ſolitarie; eminencie is enuious, retiredneſſe obſcure; faſting painfull; ſatietie vnwieldie; Religion nicely ſeuere; libertie is lawleſſe; wealth burdenſome; mediocritie contemptible: Euery thing faulteth, either in too much, or too little. This man is euer head-ſtrong, and ſelfe willed, neither is hee alwaies tied to eſteeme or pronounce according to reaſon; ſome thing he muſt diſlike he knowes not wherefore, but hee likes them not: and other-where rather than not cenſure, he will accuſe a man of vertue. Euery thing hee medleth with, he either findeth imperfect, or maketh ſo: neither is there any thing that ſoundeth ſo harſh in his eare, as the commendation of another, whereto yet perhaps he faſhionably and coldly aſſenteth, but with ſuch an after-clauſe of exception, as doth more than marre his former allowance, and if he liſt not to giue a verball diſgrace, yet he ſhakes his head and ſmiles, as if his ſilence ſhould ſay, *I could and will not.* And when himſelfe

himſelfe is praiſed without exceſſe, hee complaines that ſuch imperfect kindneſſe hath not done him right. If but an vnſeaſonable ſhowre croſſe his recreation, he is ready to fall out with heauen, and thinkes he is wronged, if God will not take his times when to raine, when to ſhine. He is a ſlaue to enuie, and loſeth fleſh with fretting, not ſo much at his owne infelicitie, as at others good; neither hath he leiſure to ioy in his owne bleſſings whileſt another proſpereth. Faine would hee ſee ſome mutinies, but dares not raiſe them; and ſuffers his lawleſſe tongue to walke thorow the dangerous paths of conceited alterations; but ſo, as in good manners hee had rather thruſt euery man before him when it comes to acting. Nothing but feare keepes him from conſpiracies, and no man is more cruell when he is not manicled with danger. Hee ſpeakes nothing but *Satyrs* and Libels, and lodgeth no gheſts in his heart but Rebels. The inconſtant and he agree well in their felicitie, which both place in change: but herein they differ; the inconſtant man affects that which will be, the male-content commonly that which was. Finally, he is a querulous curre, whom no horſe can paſſe by without barking at; yea, in the deepe ſilence of night the very moone-ſhine openeth his clamorous mouth: hee is the wheele of a well-couched fire-worke, that flies out on all ſides, not without ſcorching it ſelfe. Euery eare is long agoe wearie of him, and he is now almoſt wearie of himſelfe. Giue him but a little reſpit, and he will die alone; of no other death, than others welfare.

Of the Vnconſtant.

THe inconſtant man treads vpon a mouing earth, and keepes no paſe. His proceedings are euer heady and peremptorie; for he hath not the patience to conſult with reaſon, but determines meerely vpon fancie. No man is ſo hot in the purſuit of what he liketh; no man ſooner wearie. He is fierie in his paſſions, which yet are not more violent than momentanie: it is a wonder if his loue or hatred laſt ſo many daies as a wonder. His heart is the Inne of all good motions, wherein if they lodge for a night, it is well; by morning they are gone, and take no leaue: and if they come that way againe, they are entertained as gheſts, not as friends. At firſt like another *Ecebolius* he loued ſimple truth, thence diuerting his eies, hee fell in loue with idolatrie; thoſe heatheniſh ſhrines had neuer any more doting and beſotted client; and now of late he is leapt from *Rome* to *Munſter*, and is growne to giddie Anabaptiſme: what hee will be next, as yet he knoweth not; but ere he haue wintred his opinion, it will be manifeſt. Hee is good to make an enemie of, ill for a friend; becauſe as there is no truſt in his affection, ſo no rancor in his diſpleaſure. The multitude of his changed purpoſes brings with it forgetfulneſſe; and not of others more than of himſelfe. He ſaies, ſweares, renounces, becauſe what he promiſed, he meant not long enough to make an impreſſion. Herein alone he is good for a Common-wealth, that he ſets many on worke, with building, ruining, altering; and makes more buſineſſe than Time it ſelfe; neither is he a greater enemie to thrift, than to idleneſſe. Proprietie is to him enough cauſe of diſlike; each thing pleaſes him better that is not his owne. Euen in the beſt things, long continuance is a iuſt quarrell; Manna it ſelfe growes tedious with age, and Noueltie is the higheſt ſtile of commendation to the meaneſt offers: neither doth he in bookes and faſhions aske *How good*, but, *How new*. Varietie carries him away with delight, and no vniforme pleaſure can be without an irkſome fulneſſe. Hee is ſo transformable into all opinions, manners, qualities, that he ſeemes rather made immediatly of the firſt matter, than of well-tempered elements; and therefore is in poſſibilitie any thing or euery thing; nothing in preſent ſubſtance. Finally, hee is ſeruile in imitation, waxey to perſwaſions, wittie to wrong himſelfe, a gheſt in his owne houſe, an Ape of others, and in a word, any thing rather than himſelfe.

Of

Of the Flatterer.

FLatterie is nothing but falſe friendſhip, fawning hypocriſie, diſhoneſt ciuilitie, baſe merchandize of words, a plauſible diſcord of the heart and lips. The Flatterer is Ieare-eyed to ill, and cannot ſee vices; and his tongue walkes euer in one tracke of vniuſt praiſes, and can no more tell how to diſcommend, than to ſpeake true. His ſpeeches are full of wondring interiections; and all his titles are ſuperlatiue, and both of them ſeldome euer but in preſence. His baſe minde is well matched with a mercenarie tongue, which is a willing ſlaue to another mans eare; neither regardeth he how true, but how pleaſing. His Art is nothing but delightfull coozenage, whoſe rules are ſmoothing, and garded with periurie; whoſe ſcope is to make men fooles, in teaching them to ouer-value themſelues, and to tickle his friends to death. This man is a Porter of all good tales, and mends them in the carriage: One of Fames beſt friends, and his owne, that helps to furniſh her with thoſe rumours, that may aduantage himſelfe. Conſcience hath no greater aduerſarie; for when ſhe is about to play her iuſt part of accuſation, he ſtops her mouth with good termes, and wel-neere ſtrangleth her with ſhifts. Like that ſubtill fiſh, he turnes himſelfe into the colour of euery ſtone, for a bootie. In himſelfe he is nothing, but what pleaſeth his *Great-one*, whoſe vertues hee cannot more extoll, than imitate his imperfections, that he may thinke his worſt gracefull. Let him ſay it is hot, he wipes his forehead, and vnbraceth himſelfe; if cold, he ſhiuers, and calls for a warmer garment. When hee walkes with his friend, hee ſweares to him, that no man elſe is looked at, no man talked of; and that whomſoeuer he vouchſafes to looke on and nod to, is graced enough: That he knowes not his owne worth, leſt hee ſhould be too happy; and when hee tells what others ſay in his praiſe, hee interrups himſelfe modeſtly, and dares not ſpeake the reſt: ſo his concealement is more inſinuating than his ſpeech. He hangs vpon the lips which he admireth, as if they could let fall nothing but Oracles, and findes occaſion to cite ſome approued ſentence, vnder the name hee honoureth; and when ought is nobly ſpoken, both his hands are little enough to bleſſe him. Sometimes euen in abſence he extolleth his Patron, where he may preſume of ſafe conueyance to his eares; and in preſence ſo whiſpereth his commendation to a common friend, that it may not be vnheard where hee meant it. Hee hath ſalues for euery ſore, to hide them, not to heale them; complexion for euery face: ſinne hath not any more artificiall Broker, or more impudent Bawd. There is no vice, that hath not from him his colour, his allurement; and his beſt ſeruice is, either to further guiltineſſe, or ſmother it. If hee grant euill things inexpedient, or crimes errours, hee hath yeelded much; either thy eſtate giues priuilege of libertie, or thy youth; or if neither, What if it be ill? yet it is pleaſant. Honeſty to him is nice ſingularitie, repentance ſuperſtitious melancholy, grauitie dulneſſe, and all vertue, an innocent conceit of the baſe-minded. In ſhort, he is the Moth of liberall mens coats, the Eare-wig of the mightie, the bane of Courts, a friend and a ſlaue to the trencher, and good for nothing but to bee a factor for the Deuill.

Of the Slothfull.

HE is a religious man, and weares the time in his Cloiſter; and as the cloke of his doing nothing, pleads contemplation; yet is he no whit the leaner for his thoughts, no whit learneder. Hee takes no leſſe care how to ſpend time, than others

others how to gaine by the expenſe; and when buſineſſe importunes him, is more troubled to fore-thinke what he muſt doe, than another to effect it. Summer is out of his fauour, for nothing but long daies that make no haſte to their euen. He loues ſtill to haue the Sunne witneſſe of his riſing; and lies long, more for lothneſſe to dreſſe him, than will to ſleepe: and after ſome ſtreaking and yawning, cals for dinner, vnwaſhed; which hauing digeſted with a ſleepe in his chaire, hee walkes forth to the bench in the Market-place, and lookes for Companions: whomſoeuer he meets, he ſtaies with idle queſtions, and lingring diſcourſe; how the daies are lengthned, how kindly the weather is, how falſe the clocke, how forward the Spring, and ends euer with *What ſhall we doe?* It pleaſes him no leſſe to hinder others, than not to worke himſelfe. When all the people are gone from Church, hee is left ſleeping in his ſeat alone. He enters bonds, and forfeits them by forgetting the day; and askes his neighbour when his owne field was fallowed, whether the next peece of ground belong not to himſelfe. His care is either none, or too late: when Winter is come, after ſome ſharpe viſitations, he lookes on his pile of wood, and askes how much was cropped the laſt Spring. Neceſſitie driues him to euery action, and what he cannot auoid, he will yet deferre. Euery change troubles him, although to the better; and his dulneſſe counterfeits a kinde of contentment. When he is warned on a Iury, he had rather pay the mulct, than appeare. All but that which Nature will not permit, he doth by a Deputy, and counts it troubleſome to doe nothing; but to doe any thing yet more. He is witty in nothing but framing excuſes to ſit ſtill, which if the occaſion yeeld not, he coineth with eaſe. There is no worke that is not either dangerous, or thankleſſe, and whereof he fore-ſees not the inconuenience and gainleſneſſe before hee enters; which if it be verified in euent, his next idleneſſe hath found a reaſon to patronize it. He had rather freeze than fetch wood, and chuſes rather to ſteale than worke; to begge than take paines to ſteale, and in many things to want than begge. He is ſo loth to leaue his neighbours fire, that hee is faine to walke home in the darke; and if he be not lookt to, weares out the night in the chimney corner; or if not that, lies downe in his clothes to ſaue two labours. Hee eates and praies himſelfe aſleepe; and dreames of no other torment but worke. This man is a ſtanding Poole, and cannot chuſe but gather corruption: he is deſcried amongſt a thouſand neighbours by a dry and naſtie hand, that ſtill ſauours of the ſheet; a beard vncut, vnkembed; an eie and eare yellow, with their excretions; a coat ſhaken on, ragged, vnbruſht; by linnen and face ſtriuing whether ſhall excell in vncleanneſſe. For body he hath a ſwolne legge, a duſky and ſwiniſh eie, a blowne cheeke, a drawling tongue, an heauy foot, and is nothing but a colder earth molded with ſtanding water. To conclude, is a man in nothing but in ſpeech and ſhape.

Of the Couetous.

HE is a ſeruant to himſelfe, yea to his ſeruant; and doth baſe homage to that which ſhould be the worſt drudge. A liueleſſe peece of earth is his maſter, yea his God, which he ſhrines in his coffer, and to which he ſacrifices his heart. Euery face of his coine is a new image, which he adores with the higheſt veneration; yet takes vpon him to be Protector of that he worſhippeth: which he feares to keepe, and abhorres to loſe: not daring to truſt either any other god, or his owne. Like a true Chymiſt he turnes euery thing into Siluer, both what hee ſhould eat, and what he ſhould weare; and that he keeps to looke on, not to vſe. When he returnes from his field, he askes, not without much rage, what became of the looſe cruſt in his cup-bord, and who hath rioted among his Leekes. He neuer eats good meale, but on his neighbours trencher; and there he makes amends to his complaining ſtomacke for his former and future faſts. He bids his neighbours to dinner, and when they haue done, ſends in a

trencher for the shot. Once in a yeere perhaps, he giues himselfe leaue to feast, and for the time thinks no man more lauish; wherein he lists not to fetch his dishes from farre; nor will be beholden to the shambles, his owne prouision shall furnish his boord with an insensible cost, and when his guests are parted, talkes how much euery man deuoured, and how many cups were emptied, and feeds his family with the mouldy remnants a moneth after. If his seruant breake but an earthen dish for want of light, he abates it out of his quarters wages. Hee chips his bread, and sends it backe to exchange for halfe. He lets money, and sells Time for a price; and will not be importuned either to preuent or deferre his day; and in the meane time looks for secret gratuities, besides the maine interest which he sels and returnes into the stocke. He breeds of Money to the third generation; neither hath it sooner any being, than he sets it to beget more. In all things he affects secrecy and propriety: he grudgeth his neighbour the water of his Well: and next to stealing, hee hates borrowing. In his short and vnquiet sleepes he dreames of theeues, and runs to the doore, and names more men than he hath. The least sheafe he euer culls out for Tithe; and to rob God, holds it the best pastime, the cleerest gaine. This man cries out aboue others, of the prodigalitie of our times, and tells of the thrift of our fore-fathers: How that great Prince thought himselfe royally attired, when he bestowed thirteene shillings and foure pence on halfe a sute. How one wedding gowne serued our Grandmothers, till they exchanged it for a winding sheet; and praises plainnesse, not for lesse sin, but for lesse cost. For himselfe he is still knowne by his fore-fathers coat, which hee meanes with his blessing, to bequeath to the many descents of his heires. He neither would be poore, nor be accounted rich. No man complaines so much of want, to auoid a Subsidie; no man is so importunate in begging, so cruell in exaction; and when he most complaines of want, he feares that which he complaines to haue. No way is indirect to wealth; whether of fraud or violence. Gaine is his godlinesse; which if conscience goe about to preiudice, and grow troublesome by exclaiming against, he is condemned for a common Barretor. Like another *Ahab*, he is sicke of the next field, and thinkes he is ill seated, while hee dwels by neighbours. Shortly, his neighbours doe not much more hate him, than he himselfe. He cares not (for no great aduantage) to lose his friend, pine his body, damne his soule; and would dispatch himselfe when corne falls, but that he is loth to cast away money on a cord.

Of the Vaine-glorious.

ALl his humour rises vp into the froth of ostentation; which if it once settle, fals downe into a narrow roome. If the excesse be in the vnderstanding part, all his wit is in print, the Presse hath left his head emptie; yea, not onely what he had, but what he could borrow without leaue. If his glory be in his deuotion, he giues not an Almes but on record; and if he haue once done well, God heares of it often; for vpon euery vnkindnesse hee is ready to vpbraid him with merits. Ouer and aboue his owne discharge, he hath some satisfactions to spare for the common treasure. He can fulfill the Law with ease, and earne God with superfluitie. If he haue bestowed but a little summe in the glazing, pauing, parieting of Gods house, you shall finde it in the Church-window. Or if a more gallant humour possesse him, he weares all his land on his backe; and walking high, lookes ouer his left shoulder, to see if the point of his Rapier follow him with a Grace. He is proud of another mans horse; and well mounted, thinkes euery man wrongs him, that lookes not at him. A bare head in the street, doth him more good than a meales meat. Hee sweares bigge at an Ordinary, and talkes of the Court with a sharpe accent; neither vouchsafes to name any not honourable, nor those without some tearme of familiaritie; and likes well to see the hearer looke vpon him amazedly, as if he said, How happy is this man that is so great with Great-Ones!

Vnder

Vnder pretence of seeking for a scroll of newes, he drawes out an handfull of letters indorsed with his owne stile, to the height: and halfe reading euery title, passes ouer the latter part, with a murmur; not without signifying, what Lord sent this, what great Lady the other; and for what sutes; the last paper (as it happens) is his newes from his honorable friend in the French Court. In the midst of dinner, his Lacquay comes sweating in, with a sealed note from his Creditor, who now threatens a speedy arrest, and whispers the ill newes in his Masters eare, when he aloud names a Counceller of State, and professes to know the emploiment. The same messenger he calls with an imperious nod; and after expostulation, where hee hath left his fellowes, in his eare sends him for some new spur-leathers or stockings by this time footed; and when he is gone halfe the roome, recals him, and saith aloud, *It is no matter, Let the greater bagge alone till I come*; and yet againe calling him closer, whispers (so that all the table may heare) *that if his crimson sute be ready against the day, the rest need no haste.* He picks his teeth when his stomacke is empty, and calls for Phesants at a common Inne. You shall finde him prizing the richest Iewels, and fairest horses, when his purse yeelds not money enough for earnest. He thrusts himselfe into the preasse, before some great Ladies; and loues to be seene neere the head of a great traine. His talke is how many Mourners hee furnisht with gownes at his Fathers funerals, how many messes, how rich his Coat is, and how ancient, how great his alliance: what challenges he hath made and answered; what exploits he did at *Cales* or *Newport*; and when he hath commended others buildings, furnitures, sutes, compares them with his owne. When he hath vndertaken to be the Broker for some rich Diamond, he weares it; and pulling off his Gloue to stroke vp his haire, thinks no eye should haue any other obiect. Entertaining his friend, hee chides his Cooke for no better cheere, and names the dishes he meant, and wants. To conclude, he is euer on the Stage, and acts still a glorious part abroad, when no man caries a baser heart, no man is more sordid and careless at home. He is a Spanish Souldier on an Italian Theater; a Bladder full of wind, a skin full of words, a fooles wonder, and a wise mans foole.

Of the Presumptuous.

PResumption is nothing but hope out of his wits, an high house vpon weak pillars. The presumptuous man loues to attempt great things, onely because they are hard and rare: his actions are bold and venturous, and more full of hazard than vse. He hoiseth saile in a tempest, and saith, neuer any of his Ancestors were drowned: he goes into an infected house, and saies, the plague dares not seize on noble bloud: he runnes on high battlements, gallops downe steepe hills, rides ouer narrow bridges, walkes on weake Ice, and neuer thinks, What if I fall? but, What if I runne ouer and fall not? He is a confident Alchymist, and braggeth, that the wombe of his Furnace hath conceiued a burden that will doe all the world good: which yet he desires secretly borne, for feare of his owne bondage: in the meane time, his Glasse breakes; yet hee vpon better luting laies wagers of the successe, and promiseth wedges before-hand to his friend. He saith, I will sinne, and be sorry, and escape; either God will not see, or not be angry, or not punish it; or remit the measure. If I doe well, he is iust to reward; if ill, he is mercifull to forgiue. Thus his praises wrong God no lesse than his offence; and hurt himselfe no lesse than they wrong God. Any patterne is enough to encourage him: shew him the way where any foot hath trod, he dare follow, although he see no steps returning; what if a thousand haue attempted, and miscarried; if but one haue preuailed, it sufficeth. He suggests to himselfe false hopes of neuer too late; as if hee could command either Time or repentance: and dare defer the expectation of mercy, till betwixt the bridge and the water. Giue him but where to set his foot, and he will re-

moue the earth. He fore-knowes the mutations of States, the euents of warre, the temper of the seasons; either his old prophecy tels it him, or his starres. Yea, he is no stranger to the Records of Gods secret counsell, but he turnes them ouer, and copies them out at pleasure. I know not whether in all his enterprises he shew lesse feare, or wisdome: no man promises himselfe more, no man more beleeues himselfe. *I will goe and sell, and returne and purchase, and spend and leaue my sonnes such estates*; all which if it succeed, he thanks himselfe; if not, he blames not himselfe. His purposes are measured, not by his ability, but his will, and his actions by his purposes. Lastly, he is euer credulous in assent, rash in vndertaking, peremptory in resoluing, witlesse in proceeding, and in his ending miserable; which is neuer other, than either the laughter of the wise, or the pittie of fooles.

Of the Distrustfull.

THE distrustfull man hath his heart in his eies, or in his hand; nothing is sure to him but what he sees, what he handles. Hee is either very simple, or very false; and therefore beleeues not others, because hee knowes how little himselfe is worthy of beleefe. In spirituall things, either God must leaue a pawne with him, or seeke some other Creditor. All absent things and vnusuall, haue no other, but a conditionall entertainment: they are strange, if true. If he see two neighbours whisper in his presence, he bids them speake out, and charges them to say no more than they can iustifie. When he hath committed a message to his seruant, he sends a second after him, to listen how it is deliuered. He is his owne Secretarie, and of his owne counsell, for what he hath, for what he purposeth: and when he tels ouer his bags, looks thorow the key-hole, to see if he haue any hidden witnesse, and askes aloud, *Who is there?* when no man heares him. He borrowes money when he needs not, for feare lest others should borrow of him. He is euer timorous, and cowardly; and askes euery mans errand at the doore, ere he opens. After his first sleepe, he starts vp, and askes if the furthest gate were barred, and out of a fearefull sweat calls vp his seruant, and bolts the doore after him; and then studies whether it were better to lie still and beleeue, or rise and see. Neither is his heart fuller of feares, than his head full of strange proiects, and farre-fetcht constructions: What meanes the State, thinke you, in such an action, and whither tends this course? Learne of me (if you know not:) the waies of deepe policies are secret, and full of vnknowne windings; that is their act, this will be their issue: so casting beyond the Moone, he makes wise and iust proceedings suspected. In all his predictions, and imaginations, he euer lights vpon the worst; not what is most likely will fall out, but what is most ill. There is nothing that he takes not with the left hand: no text which his glosse corrupts not. Words, oathes, parchments, seales, are but broken Reeds; these shall neuer deceiue him; he loues no paiments but reall. If but one in an age haue miscarried by a rare casualtie, he misdoubts the same euent. If but a Tile falne from an high roofe, haue brained a passenger, or the breaking of a Coach-wheele haue indangered the burden, he sweares he will keepe home, or take him to his horse. He dares not come to Church, for feare of the crowd; not spare the Sabbaths labour, for feare of the want; nor come neere the Parliament house, because it should haue beene blowne vp. What might haue beene, affects him as much as what will be. Argue, vow, protest, sweare; he heares thee, and beleeues himselfe. He is a Scepticke, and dare hardly giue credit to his senses, which he hath often arraigned of false intelligence. Hee so liues, as if hee thought all the world were theeues, and were not sure whether himselfe were one. He is vncharitable in his censures, vnquiet in his feares; bad enough alwaies, but in his owne opinion much worse than he is.

die to quarrell with God, because the next field is fairer growne; and angerly calculates his cost, and time, and tillage. Whom he dares not openly backbite, nor wound with a direct censure, he strikes smoothly with an ouer-cold praise; and when he sees that he must either maliciously oppugne the iust praise of another, (which were vnsafe) or approue it by assent, he yeeldeth; but shewes withall that his meanes were such, both by nature and education, that he could not, without much neglect, be lesse commendable: so his happinesse shall be made the colour of detraction. When an wholsome law is propounded, he crosseth it, either by open, or close opposition; not for any incommoditie or inexpedience, but because it proceeded from any mouth besides his owne. And it must bee a cause rarely plausible, that will not admit some probable contradiction. When his equall should rise to honour, hee striues against it vnseene; and rather with much cost suborneth great aduersaries; and when hee sees his resistance vaine, he can giue an hollow gratulation in presence; but in secret, disparages that aduancement; either the man is vnfit for the place, or the place for the man: or if fit, yet lesse gainfull, or more common than opinion: whereto he addes, that himselfe might haue had the same dignitie vpon better tearmes, and refused it. He is wittie in deuising suggestions, to bring his Riuall out of loue, into suspition. If he be courteous, he is seditiously popular; if bountifull, he bindes ouer his clients to a faction; if successefull in warre, he is dangerous in peace; if wealthy, he laies vp for a day; if powerfull, nothing wants but opportunitie of rebellion. His submission is ambitious hypocrisie; his religion, politike insinuation; no action is safe from a iealous construction. When hee receiues a good report of him whom he emulates, he saith, *Fame is partiall, and is wont to blanch mischiefes*; and pleaseth himselfe with hope to finde it worse; and if Ill-will haue dispersed any more spightfull narration, he lies hold on that, against all witnesses, and brocheth that rumour for truest, because worst: and when he sees him perfectly miserable, he can at once pitie him, and reioyce. What himselfe cannot doe, others shall not: hee hath gained well, if he haue hindred the successe of what hee would haue done, and could not. Hee conceales his best skill, not so as it may not be knowne that he knowes it, but so as it may not be learned; because he would haue the world misse him. He attained to a soueraigne medicine, by the secret Legacy of a dying Empericke, whereof he will leaue no heire, lest the praise should be diuided. Finally, he is an enemy to Gods fauours, if they fall beside himselfe, the best nurse of ill Fame; a man of the worst diet; for he consumes himselfe; and delights in pining; a thorne-hedge couered with nettles; a peeuish Interpreter of good things, and no other than a leane and pale carkase quickned with a Fiend.

FINIS.

Of the Ambitious.

AMbition is a proud couetousnesse, a dry thirst of honour, the longing disease of reason, an aspiring, and gallant madnesse. The ambitious climbes vp high and perillous staires, and neuer cares how to come downe; the desire of rising hath swallowed vp his feare of a fall. Hauing once cleaued (like a Burre) to some great mans coat, he resolues not to be shaken off with any small indignities, and finding his hold thorowly fast, casts how to insinuate yet neerer; and therefore he is busie and frutle in his endeuours to please, and all his officious respects turne home to himselfe. He can be at once a slaue to command, an Intelligencer to informe, a Parasite to soothe and flatter, a Champion to defend, an Executioner to reuenge any thing for an aduantage of fauour. He hath projected a plot to rise, and woe be to the friend that stands in his way. He still haunteth the Court, and his vnquiet spirit haunteth him; which hauing fetcht him from the secure peace of his Country-rest, sets him new and impossible taskes; and after many disappointments, incourages him to try the same sea in spight of his shipwracks, and promises better successe. A small hope giues him heart against great difficulties, and drawes on new expense, new seruilitie; perswading him (like foolish boies) to shoot away a second shaft, that he may finde the first. He yeeldeth, and now secure of the issue, applauds himselfe in that honour, which he still affecteth, still misseth; and for the last of all trials, will rather bribe for a troublesome preferment, than returne void of a title. But now when he findes himselfe desperately crossed, and at once spoiled both of aduancement and hope, both of fruition and possibilitie, all his desire is turned into rage, his thirst is now onely of reuenge; his tongue sounds of nothing but detraction and slander: Now the place he sought for, is base, his riuall vnworthy, his aduersary iniurious, officers corrupt, Court infectious; and how well is he that may bee his owne man, his owne master; that may liue safely in a meane distance, at pleasure, free from starning, free from burning? But if his designes speed well, ere he be warme in that seat, his minde is possessed of an higher. What hee hath, is but a degree to what he would haue: now he scorneth what he formerly aspired to; his successe doth not giue him so much contentment, as prouocation; neither can he be at rest, so long as he hath one, either to ouer-looke, or to match, or to emulate him. When his Country-friend comes to visit him, he carries him vp to the awfull Presence, and now in his sight crowding neerer to the Chaire of State, desires to be lookt on, desires to be spoken to by the greatest, and studies how to offer an occasion, lest he should seeme vnknowne, vnregarded; and if any gesture of the least grace fall happily vpon him, he lookes backe vpon his friend, lest he should carelesly let it passe, without a note: and what hee wanteth in sense, hee supplies in History. His disposition is neuer but shamefully vnthankfull: for vnlesse he haue all, he hath nothing. It must be a large draught, whereof he will not say, that those few drops doe not slake, but inflame him: so still he thinkes himselfe the worse for small fauours. His wit so contriues the likely plots of his promotion, as if he would steale it away without Gods knowledge, besides his will: neither doth he euer looke vp, and consult in his fore-casts, with the supreme Moderator of all things; as one that thinkes honour is ruled by Fortune, and that heauen medleth not with the disposing of these earthly lots: and therefore it is iust with that wise GOD to defeat his fairest hopes, and to bring him to a losse in the hottest of his chace; and to cause honour to flie away so much the faster, by how much it is more eagerly pursued. Finally, he is an importunate suter, a corrupt client, a violent vndertaker, a smooth Factor, but vntrusty, a restlesse master of his owne; a Bladder puft vp with the wind of hope, and selfe-loue. He is in the common body, as a Mole in the earth, euer vnquietly casting; and in one word, is nothing but a confused heape of enuy, pride, couetousnesse.

Of the Vnthrift.

HE ranges beyond his pale, and liues without compaſſe. His expence is meaſured, not by abilitie, but will. His pleaſures are immoderate, and not honeſt. A wanton eye, a lickoriſh tongue, a gameſome hand haue impouerifht him. The vulgar ſort call him bountifull, and applaud him while he ſpends, and recompence him with wiſhes when he giues, with pitie when hee wants. Neither can it be denied that he raught true liberalitie, but ouer-went it. No man could haue liued more laudably, if when he was at the beſt, he had ſtaied there. While he is preſent, none of the wealthier gheſts may pay ought to the ſhot, without much vehemency, without danger of vnkindneſſe. Vſe hath made it vnpleaſant to him, not to ſpend. He is in all things more ambitious of the title of good fellowſhip, than of wiſdome. When he lookes into the wealthy cheſt of his Father, his conceit ſuggeſts that it cannot be emptied; and while he takes out ſome deale euery day, hee perceiues not any diminution; and when the heape is ſenſibly abated, yet ſtill flatters himſelfe with enough. One hand couzens the other, and the belly deceiues both: hee doth not ſo much beſtow benefits, as ſcatter them. True merit doth not carie them, but ſmoothneſſe of adulation. His ſenſes are too much his guides, and his purueyors; and appetite is his ſteward. He is an impotent ſeruant to his luſts; and knowes not to gouerne either his minde or his purſe. Improuidence is euer the companion of vnthriftineſſe: This man cannot looke beyond the preſent, and neither thinkes, nor cares what ſhall be; much leſſe ſuſpects what may be: and while he lauiſhes out his ſubſtance in ſuperfluities, thinkes he onely knowes what the world is worth, and that others ouerprize it. He feeles pouertie before he ſees it, neuer complaines till he be pinched with wants; neuer ſpares till the bottome, when it is too late either to ſpend or recouer. He is euery mans friend ſaue his owne, and then wrongs himſelfe moſt, when he courteth himſelfe with moſt kindneſſe. He vies Time with the ſlothfull, and it is an hard match, whether chaſes away good houres to worſe purpoſe; the one by doing nothing, or the other by idle paſtime. Hee hath ſo dilated himſelfe with the beames of proſperitie, that he lies open to all dangers, and cannot gather vp himſelfe, on iuſt warning, to auoid a miſchiefe. Hee were good for an Almner, ill for a Steward. Finally, he is the liuing tombe of his fore-fathers, of his poſteritie; and when he hath ſwallowed both, is more emptie than before he deuoured them.

Of the Enuious.

HE feeds on others euils, and hath no diſeaſe but his neighbours welfare: whatſoeuer God doe for him, he cannot be happy with company; and if he were put to chuſe, whether he would rather haue equals in a common felicitie, or ſuperiours in miſerie, he would demurre vpon the election. His eie caſts out too much, and neuer returnes home, but to make compariſons with anothers good. He is an ill prizer of forraine commoditie; worſe of his owne; for, that hee rates too high, this vnder value. You ſhall haue him euer inquiring into the eſtates of his equals and betters; wherein he is not more deſirous to heare all, than loth to heare any thing ouer-good: and if iuſt report relate ought better than he would, he redoubles the queſtion, as being hard to beleeue what he likes not; and hopes yet, if that be auerred againe to his griefe, that there is ſomewhat concealed in the relation, which if it were knowne, would argue the commended partie miſerable, and blemiſh him with ſecret ſhame. He is rea-

die

SALOMONS DIVINE ARTS,

OF

1. *ETHICKS.*
2. *POLITICKS.*
3. *OECONOMICKS.*

THAT IS, THE GOVERNMENT

OF

1. *BEHAVIOVR.*
2. *COMMON-WEALTH.*
3. *FAMILIE.*

DRAWNE INTO METHOD, OVT

of his PROVERBS and ECCLESIASTES.

With an open and plaine Paraphraſe vpon the

SONG OF SONGS.

By Ios. HALL.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER,
and *John Haviland.* 1624.

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TO THE RIGHT HONOVRABLE, AND HOPEFVLL LORD, ROBERT, Earle of *Essex*, my singular good Lord, *all increase of Grace and true* HONOVR.

RIGHT HONOVRABLE,

WHilest I desired to congratulate your happy returne with some worthy present; I fell vpon this: which I dare not onely offer, but commend; the royallest Philosopher and wisest King, giuing you those precepts, which the Spirit of God gaue him. The matter is all his: nothing is mine, but the method, which I doe willingly submit to censure. In that, hee could not erre: in this, I cannot but haue erred, either in Art, or application, or sense, or disorder, or defect: yet not wilfully. I haue meant it well, and faithfully to the Church of God, and to your Honour, as one of her great hopes. If any man shall cauill, that I haue gone about to correct Salomons order, or to controule Ezekias seruants: I complaine both of his charity, and wisdome; and appeale to more lawfull iudgement. Let him as well say, that euery Concordance peruerts the Text. I haue onely endeuoured to be the common place-booke of that great King, and to referre his Diuine rules to their heads, for more ease of finding, for

for better memory, for readier vse. See how that God, whose wisdome thought good to bereaue mankinde of Salomons *profound Commentaries of Nature, hath reserued these his Diuine Morals, to out-liue the world; as knowing, that those would but feed mans curiositie, these would both direct his life, and iudge it. He hath not done this without expectation of our good, and glory to himselfe: which if we answer, the gaine is ours. I know how little need there is, either to intreat your Lordships acceptation, or to aduise your vse. It is enough to haue humbly presented them to your hands, and through them to the Church: the desire of whose good is my good; yea, my recompence and glory. The same God, whose hand hath led and returned you in safetie, from all forraine euils, guide your waies at home, and graciously increase you in the ground of all true honour, Goodnesse. My praiers shall euer follow you:*

Who vow my selfe your Honours

in all humble and true dutie,

Ios. Hall.

SALOMONS ETHICKS,

OR

MORALS,

IN FOVRE BOOKES.

The
1. Of FELICITIE,
2. Of PRVDENCE,
3. Of IVSTICE,
4. Of TEMPERANCE, FORTITVDE.

By Ios. HALL.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER,
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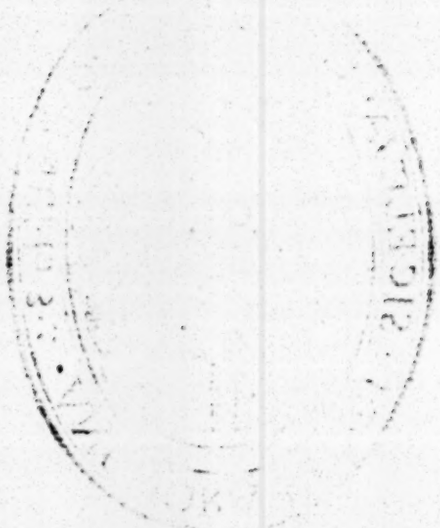


SALOMONS ETHICKS,
OR GOVERNMENT OF
Behauiour and Manners.

THE FIRST BOOKE.

FELICITY.

§ 1. *Of* Ethicks *in common.*
- *The description.*
- *The chiefe end, which is* Felicitie.

ETHICKS *is a Doctrine of* wisdome and knowledge *to liue well*, and of the madnesse and foolishnesse *of vice : or* instruction to doe wisely by iustice, and iudgement, and equity, and to doe good in our life. *The end whereof is*, to see *and attaine* that *chiefe* goodnesse of the children of men, which they enioy vnder the Sunne, the whole number of the daies of their life. Ec. 1. 17. Ec. 7. 27. Pr. 1. 3. Ec. 3. 12. Ec. 3. 2.

§ 2. *Wherein Felicity is not.*
- *Not in pleasure,*
- *Not in wealth : for herein is*
  1. *No satisfaction.*
  2. *Increased expence.*
  3. *Restlesnesse.*
  4. *Want of fruition.*
  5. *Vncertaintie.*
  6. *Necessitie of leauing it.*

WHich consists not in pleasure ; *for* I said in mine heart, Goe to now, I will proue thee with ioy, therefore take thou pleasure in pleasant things ; yea, I with-drew not my heart from any ioy : for my heart reioyced in all my labour : and who could eat, and who could haste to outward things more than I ? and behold, this also is vanitie. Ec. 2. 1. Ec. 2. 10. Ec. 2. 25. Ec. 2. 1.

Not in riches. 1. For he that loueth siluer, shall not be satisfied with siluer, and he that loueth riches, shall be without the fruit of them : this also is vanitie. Ec. 5. 9.

2. When riches increase, they are increased that eat them : and what good commeth to the owners thereof, but the beholding thereof with their eies ? *yea much euill* ; for *whereas* the sleepe of him that trauelleth is sweet, whether hee eat little or much ; *contrarily*, The satietie of the rich will not suffer him to sleepe ; so there is an euill sicknes, which I haue seene vnder the sunne, riches reserued to the owners thereof, for their euill, *and after, not for their good :* for there is another euill, which I haue seene vnder the Sunne, and it is frequent among men ; A man to whom God hath giuen riches, and Ec. 5. 10. Ec. 5. 11. Ec. 5. 12. Ec. 6. 1. Ec. 6. 2.

treasures, and honour, and he wanteth nothing for his soule, of all it desireth; but God
Pr. 23. 24. Pr. 23. 5. Ec. 5. 14. giueth him no power thereof; *and if hee haue that, yet how long?* Riches *remaine* not alwaies, but taketh her to her wings as an Eagle, and flyeth to the heauens. *And for their owner*, As he came forth of his mothers belly, hee shall returne naked, to goe as he
Ec. 5. 15. came, and shall beare away nothing of his labour, which he caused to passe by his hand: And this is also an euill sickenesse, that in all points as he came, so shall he goe: and what profit hath he, that he hath trauelled for the wind?

- §. 3. *Not in magnificence*
  - *of estate,*
    - *Royalty,*
    - *great attendance,*
  - *of works,*
    - *planting,*
    - *gathering Treasures,*
    - *building, &c.*

Ec. 1. 12. Ec. 1. 16. Ec. 2. 9. Ec. 2. 4. Ec. 2. 5. Ec. 2. 6. Ec. 2. 7. Ec. 2. 8. Can. 3. 9. Can. 3. 10. Ec. 2. 11. Ec. 2. 12. Ec. 2. 11.

Not in honour and magnificence. I the Preacher haue beene King ouer Israel in Ierusalem, and I was great, and increased aboue all that were before me in Ierusalem, *which also I shewed in effect*; *for* I made me great works, I built mee houses, I planted me Vineyards, I made mee Gardens and Orchards, and planted in them Trees of all fruits; I made me Ponds of water, to water therewith the woods that grow with trees: I got men seruants, and maids, and had children borne in the house; also I had great possessions of beeues, and sheepe, aboue all that were before me in Ierusalem, I gathered to me also siluer and gold, and the chiefe treasures of Kings and Prouinces; I prouided Men-singers, and Women-singers, and the delights of the sonnes of men, musicall consorts of all kindes. Yea, I King *Salomon* made my selfe a Palace of the trees of Lebanon; I made the pillars thereof of siluer, and the pauement thereof of gold; the hangings thereof of purple, whose mids was paued with the loue of the daughters of Israel: Then I looked on all my workes that my hands had wrought, (as who is the man that will compare with the King in things which men now haue done?) and on the trauell that I laboured to doe; and behold, all is vanity, and vexation of spirit; and there is no profit vnder the Sunne.

- §. 4. *Long life and issue reiected for*
  - *certaine end,*
  - *vnperfect satisfaction,*
  - *remembrance and continuance of darkenesse.*

Ec. 6. 3. Ec. 6. 4. Ec. 6. 5. Ec. 6. 6. Ec. 11. 7. Ec. 11. 8.

Not in long life, and plenteous issue: for If a man beget an hundred children, and liue many yeeres, and the dayes of his yeeres be multiplied, and his soule bee not satisfied with good things, and hee be not buried, I say, that an vntimely fruit is better than he. For he commeth into vanity, and goeth into darkenesse, and his name shall be couered with darkenesse: Also, he hath not seene the Sunne, nor knowne it; therefore this hath more rest than the other: And if he had liued a thousand yeeres twise told, and had seene no good; shall not all goe to one place? *and howsoeuer*, the light surely is a pleasant thing, and it is good for the eies to see the Sunne; yet though a man liue many yeeres, and in them all he reioyce; if he shall remember the dayes of darkenesse, because they are many, all that commeth, is Vanity.

§. 5. *Know-*

- §. 5. Knowledge.
  - Though better than folly;
  - yet reiected vpon
    - experience,
    - indifferency of euents,
    - imperfection.

Not in learning, and humane knowledge. I haue giuen my heart to ſearch and finde out wiſdome, in all things that are done vnder the heauen, (this ſore trauell hath God giuen the ſonnes of men to humble them thereby) *yea*, I thought in mine heart and ſaid, Behold, I haue amplified and increaſed wiſdome, aboue all them that haue beene before mee, in the *Court and Vniuerſity of* Ieruſalem, and mine heart hath ſeene much wiſdome and knowledge: for *(when I was at the wildeſt)* my wiſdome remained with me: Then I ſaw indeed, that there is profit in wiſdome more than in folly, as the light is more excellent than darkneſſe: For the wiſe mans eyes are in his head, but the foole walketh in darkneſſe: but yet, I know that the ſame condition falleth to them all. Then I thought in mine heart, It befalleth to mee as it befalleth to the foole; why therefore doe I labour to be more wiſe? For what hath the Wiſe-man more than the foole? There ſhall be no remembrance of the wiſe, nor of the foole for euer: for that that now is, in the daies to come ſhall be forgotten, and how dieth the Wiſe-man? as doth the foole: *Beſides the imperfection of the beſt knowledge*; for the eye is not ſatisfied with ſeeing, nor the eare filled with hearing: I thought I would be wiſe, but it went far from me; it is farre off, what may it be? and it is a profound deepneſſe, who can finde it? *yea, ſo farre is it from giuing contentment, that* in the multitude of wiſdome is much griefe, and he that increaſeth knowledge, increaſeth ſorrow.

Eccl. 1. 13.
Eccl. 1. 16.
Ec. 2. 9.
Ec. 2. 13.
Ec. 2. 14.
Ec. 2. 15.
Ec 6. 8.
Ec. 2. 16.
Ec. 1. 8.
Ec. 7. 25.
Ec. 1. 18.

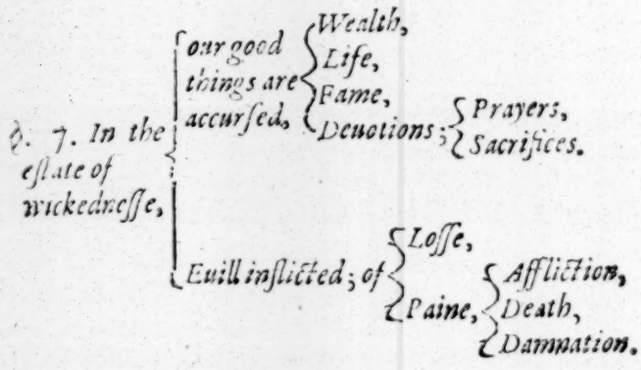
Laſtly, not in any humane thing: for I haue conſidered all the workes that are done vnder the Sunne; and behold, all is vanity and vexation of ſpirit.

Ec. 1. 14.

- §. 6. Wherein Felicitie is, i. In approuing our ſelues to God. From hence
  - Life,
  - Bleſſing,
    - Fauour,
    - Ioy,
    - Preſeruation,
    - Proſperitie,
    - Long life, &c.

Wherein then doth it conſiſt? Let vs heare the end of all, Feare God, and keep his Commandements; for this is the whole of Man, *the* whole *duty*, *the* whole *ſcope*, *the* whole *happineſſe*; *for* Life is in the way of righteouſnes, and in that path there is no death; *and attending thereon, all* Bleſſings are vpon the head of the righteous. *Wouldſt thou haue fauour?* A good man getteth fauour of the Lord. *Ioy?* The righteous ſhall ſing and reioyce; *and* ſurely to a man that is good in his ſight, God giueth wiſdome and knowledge and ioy; *ſo that* the light of the righteous reioyceth, but the candle of the wicked ſhall bee put out. *Preſeruation and deliuerance?* Lo, the righteous is an euerlaſting foundation; *for* the way of the Lord is ſtrength to the vpright man, *ſo as* the righteous ſhall neuer be remoued; *and if he be in trouble*; Riches auaile not in the day of wrath, but righteouſneſſe deliuereth from death; ſo the righteous ſhall come out of aduerſitie, and eſcape out of trouble, and the wicked ſhall come in his ſtead; *thus euery way* Righteouſneſſe preſerueth the vpright in heart. *Proſperity and wealth?* The houſe of the righteous ſhall haue much treaſure, and his tabernacle ſhall flouriſh. *Long life?* The feare of the Lord increaſeth the daies; *and not onely himſelfe*, but his houſe ſhall ſtand. And though a ſinner doe euill an hundred times, and God prolong his daies, yet know I that it ſhall be well to them that feare the Lord, and doe reuerence before him. *And laſtly, whatſoeuer good?* God will grant the deſire of the righteous, and he that keepeth the Law, is bleſſed.

Ec. 12. 13.
Pr. 12. 24.
Pr. 11. 19.
Pr. 10. 6.
Pr. 12. 2.
Pr. 29. 6.
Ec. 2. 26.
Pr. 13. 9.
Pr. 10. 25.
Pr. 10. 29.
Pr. 10. 30.
Pr. 11. 4.
Pr. 12. 13.
Pr. 11. 8.
Pr. 13. 6.
Pr. 15. 6.
Pr. 14. 11.
Pr. 10. 27.
Pr. 12. 7.
Ec. 8. 12.
Pr. 10. 24.
Pr. 29. 18.



Pr. 10. 2. Pr. 10. 3. COntrarily, *there is perfect misery in wickednesse. Looke on all that might seeme good in this estate, Wealth.* The treasures of the wicked profit nothing; the Lord will not famish the soule of the righteous, but he *either* casteth away the substance of the wicked, *so that* the belly of the wicked shall want, *or else employeth it to the good of his:* for the wicked shall be a ransome for the iust; and to the sinner God giueth paine to gather and to heape, to giue to him that is good before God. *The wicked man may bee rich: but how?* The reuenues of the wicked is trouble. *Life*; The yeeres of the wicked shall be diminished: As the whirl-wind passeth, so is the wicked no more; *for* God ouerthroweth the wicked, and they are not. *Whatsoeuer therefore their hope be,* the wicked shall be cut off from the earth, and the transgressors shall be rotted out; It shall not be well to the wicked, neither shall he prolong his daies; hee shall be like to a shadow, because he feared not God; *yea the very* house of the wicked shall be destroyed. *Fame: Whereas* the memoriall of the iust shall be blessed, the name of the wicked shall rot: *yea, looke vpon his best endeuours; his Prayers.* The Lord is farre off from the wicked, but heareth the prayer of the righteous: *farre off from accepting. For* Hee that turneth away his eare from hearing the Law, euen his prayer shall be abominable; His sacrifice *(though well intended)* as all the rest of his waies, is *no better than* abomination to the Lord; how much more when he brings it with a wicked minde? *And as no good, so much euill, whether of losse:* The way of the wicked will deceiue them; their hope shall perish, *especially* when they die; their candle shall be put out, their workes shall proue deceitfull: *Or of paine; for* the Excellent that formed all things, rewardeth the foole, and the transgressor; *and he hath appointed, that* Affliction should follow sinners: *Follow, yea ouertake them:* His owne iniquity shall take the wicked himselfe, and couer his mouth; and hee shall be holden with the cords of his owne sinne: *euen* in the transgression of the euill man is his snare; so the wicked shall fall in his owne wickednesse, *for of it owne selfe,* iniquity ouerthroweth the sinner: *But besides that,* the curse of the Lord is in the house of the wicked: though hand ioyne in hand, he shall not be vnpunished: behold the righteous shall be paid vpon earth, how much more the wicked and the sinner? That *then* which the wicked man feareth, shall come vpon him; *both, Death;* Hee shall die for default of instruction, *and that by his owne hands: for,* by following euill he seekes his owne death; *and after that damnation;* The wicked shall bee cast away for his malice: Hell and destruction are before the Lord; and a man of wicked imaginations will hee condemne; *so both in life, in death, after it, nothing but* Terrour shall be for the workers of iniquity: *where contrarily,* The feare of the Lord leadeth to life; and hee that is filled therewith, shall continue, and shall not be visited with euill.

Pr. 15. 25. Pr. 21. 18. Ec. 2. 26. Pr. 15. 6. Pr. 10. 27. Pr. 10. 25. Pr. 12. 7. Pr. 2. 22. Ec. 8. 13. Pr. 14. 11. Pr. 10. 7. Pr. 15. 29. Pr. 28. 9. Pr. 15. 8. Pr. 15. 9. Pr. 21. 27. Pr. 22. 26. Pr. 10. 18. Ps. 13. 9. Pr. 11. 18. Pr. 26. 10. Pr. 13. 21. Pr. 5. 22. Pr. 10. 6. Pr. 29. 6. Pr. 11. 5. Pr. 13. 6. Pr. 35. 3. Pr. 11. 31. Pr. 16. 24. Pr. 5. 23. Pr. 11. 19. Pr. 14. 32. Pr. 15. 11. Pr. 12. 2. Pr. 10. 29. Pr. 19. 29.

SALOMONS ETHICKS.

THE SECOND BOOKE.

PRUDENCE.

§. 1. *Of Vertue:* { *Where in it consisteth.* / *Whereby it is ruled and directed.*

VErtue consists in the meane; vice in the extremes. Let thy waies be ordered aright; Turne not to the right hand, nor to the left, but remoue thy foot from euill; *The rule whereof is Gods Law:* for the commandement is a Lanterne, and instruction a light; and euery word of God is pure. My sonne hearken to my words, incline thine eare to my sayings; let them not depart from thine eyes, but keepe them in the midst of thine heart. For, they are life vnto those that finde them, and health vnto all their flesh. Keepe my Commandements, and thou shalt liue, and mine instruction as the apple of thine eye: Binde them vpon thy fingers, and write them vpon the Table of thine heart.

Pr. 4. 26. Pr. 4. 27. Pr. 6. 23. Pr. 30. 5. Pr. 4. 20. Pr. 4. 21. Pr. 4. 22. Pr. 7. 2. Pr. 7. 3.

All vertue is either { *Prudence,* / *Iustice,* / *Temperance,* / *Fortitude.*

1. *Of Prudence: which comprehends* { *Wisdome,* / *Prouidence,* / *Discretion.*

§. 2. *Of wisdome; the* { *Description;* / *Effects, It procures* { *Knowledge,* / *Safety* { *from sinne,* / *from iudgement.* / *Good direction* { *for actions,* / *for words.* / *Wealth, Honour, Life.*

THe prudent man is he, whose eyes are in his head *to see all things, and to fore-see: and* whose heart is at his right hand *to doe all dexterously, and with iudgement.* Wisdome dwells with Prudence, and findeth forth knowledge, and counsels. *And to describe it:* The wisdome of the Prudent is to vnderstand his way; *his owne:* If thou be wise, thou shalt be wise for thy selfe: *An excellent vertue, for* Blessed is the man that

Ec. 2. 14. Ec. 10. 2. Pr. 8. 12. Pr. 14. 8. Pr. 9. 12. Pr. 3. 13.

Pr. 3. 14. Pr. 16. 16. Pr. 3. 15. Pr. 3. 16. Pr. 3. 17. Pr. 3. 18. Pr. 15. 14. Pr. 18. 15. Pr. 19. 2. Pr. 10. 14. Pr. 13. 16. Pr. 14. 18. Pr. 2. 10. Pr. 2. 11. Pr. 2. 12. Pr. 2. 13. Pr. 15. 24. Pr. 8. 20. Pr. 16. 23. Pr. 10. 12. Pr. 19. 25. Pr. 8. 21. Ec. 8. 11. Pr. 3. 35. Pr. 16. 22. Pr. 8. 34. Pr. 4. 5. Pr. 4. 6. Pr. 4. 7. Pr. 4. 8. Pr. 4. 9.

that findeth wisdome, and getteth vnderstanding: The merchandise thereof is better than siluer, and the gaine thereof is better than gold: It is more precious than pearles, and all the things that thou canst desire, are not to be compared to her. Length of daies is in her right hand; and in her left hand riches and glory: Her waies are waies of pleasure, and all her paths prosperity: She is a tree of life to them that lay hold on her, and blessed is he that receiueth her. *The fruits of it are singular: for first,* A wise heart doth *not onely seeke, but* get knowledge, without which the minde is not good: and the care of the wise, learning: *And not get it only,* but lay it vp, *and not so onely, but* workes by it: *and yet more,* is crowned with it. *Besides knowledge, here is safety.* When wisdome entreth into thy heart, and knowledge delighteth thy soule, then shall counsell preserue thee, and vnderstanding shall keepe thee: and deliuer thee from the euill way, and from the man that speaketh froward things, and from them that leaue the waies of righteousnesse, to walke in the waies of darknesse: *and as from sinne, so from iudgement.* The way of life is on high, the prudent to auoid from hell beneath. *Thirdly, good direction.* 1. *For actions:* Wisdome causeth to walke in the way of righteousnesse, and in the mids of the paths of iudgement. 2. *For words,* The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips: *So that* the words of the mouth of a wise man haue grace: *yea, he receiues grace from others. Either* instruct *or* reproue the Prudent, and he will vnderstand knowledge. *Not to speake of wealth:* she causeth them that loue her, to inherit substance, and filleth their treasures: *she giueth not onely honour: for* the wisdome of a man doth make his face to shine, *and* the wise man shall inherit glory; *but life:* Vnderstanding is a well-spring of life, to him that hath it: *and* he that findeth mee *(saith Wisdome)* findeth life, and shall obtaine fauour of the Lord. *Wherefore* get wisdome: get vnderstanding: forget not, neither decline from the words of my mouth. Forsake her not, and she shall keepe thee: loue her, and she shall preserue thee. Wisdome is the beginning: get wisdome *therefore,* and aboue all possessions get vnderstanding: Exalt her, and she shall exalt thee: She shall bring thee vnto honour, if thou embrace her: shee shall giue a goodly ornament to thine head: yea, shee shall giue thee a crowne of glory.

§. 3. *Of Prouidence:* { *What she is,* / *What her obiects,* / *What her effects.*

Ec. 8. 5. Ec. 8. 6. Ec. 8. 7. Ec. 9. 12. Pr. 20. 24. Pr. 22. 3. Pr. 30. 2, 5. Ec. 11. 4.

PRouidence *is that* whereby the heart of the wise fore-knoweth the time, and iudgement; *the time when it will be*; the iudgement *how it will be done:* both which are appointed to euery purpose vnder Heauen: *Not that man can foresee all future things:* No, he knoweth not that, that shall be; For who can tell him when it shall bee? *not so much as concerning himselfe.* Neither doth man know his time, but as the fishes are taken with an euill net, and as the birds which are caught in the snare; so are the children of men snared in the euill time, when it falleth on them suddenly; yea, the steps of a man are ruled by the Lord; how should a man then vnderstand his owne way? *But sometimes he may:* The prudent man seeth the plague a farre off, and fleeth: *and as for good things,* With the Pismire he prouideth his meat in Summer; *working still according to fore-knowledge; yet not too strictly and fearefully:* for he that obserueth the wind, shall not sow; and he that regardeth the clouds, shall not reape.

§. 4. *Of Discretion:* { *what it is.* / *what it worketh* { *for our acts,* / *for our speeches.*

Pr. 16. 20. Pr. 16. 23. Pr. 14. 15. Ec. 3. 1.

DIscretion *is that whereby* a man is wise in his businesses, *and whereby* the heart of the wise guideth his mouth wisely, and addeth doctrine to his lips; *For actions:* The Prudent will consider his steps, *and make choice of his times: for* To all things

things there is an appointed time; and a time for euery purpose vnder heauen; a time to plant, and a time to plucke vp that which is planted; a time to slay, and a time to heale, &c. a time of warre, and a time of peace: *from hence it is that* the wise man is strong, *and rich*; for by knowledge shall the Chambers bee fild with precious things, *which he knowes how to employ well.* The crowne of the wise is their riches; *from hence, that* his good vnderstanding maketh him acceptable *to others. For speeches* The tongue of the wise vseth knowledge aright, *and* in the lips of him that hath vnderstanding, wisdome is found; and his words haue grace, *both* 1. *for the seasonablenesse*, A word spoken in his place is like apples of gold with pictures of siluer: and how good is a word in due season! 2. *for the worth of them*, The lips of knowledge are a precious iewell: *lastly, for their vse*: The lips of the wise shall preserue them, and their tongue is health, *and with health*, pleasure: Faire words are as an hony-combe, sweetnesse to the soule, and health to the bones.

Ec. 3. 2.
Ec. 3. 3, 4.
Ec. 3. 8.
Pr. 24. 5.
Pr. 14. 24.
Pr. 13. 15.
Pr. 15. 2.
Pr. 10. 13.
Pr. 10. 12.
Pr. 25. 11.
Pr. 15. 23.
Pr. 10. 15.
Pr. 14. 3.
Pr. 12. 18.
Pr. 16. 24.

Q. 5. *The extremes,*
- *Ouer-wise,*
- *Foolish,*
  - *Who he is.*
  - *What kindes of Fooles; there bee* — *the meere foole,* *the rash foole,* *the wicked foole.*
  - *What successe.*

HEre *are two extremes: On the right hand*; Make not thy selfe ouer-wise, wherefore shouldest thou be desolate? *On the left*: Neither be foolish; why shouldest thou perish not in thy time? The foole *is that man* that wandreth out of the way of wisdome, which hath none heart, *that is*, is destitute of vnderstanding, *either to conceiue, or to doe as he ought*: *Of which sort is*, 1. *The meere foole*; That foole, who when he goeth by the way, his heart faileth, whose folly is foolishnesse, in whose hand there is a price in vaine to get wisdome, *which* is too high for him *to attaine*: *lastly*, in whom are not the lips of knowledge. 2. *The rash foole*, that is hasty in his matters, that powreth out all his minde *at once*: which the wise man keepes in, till afterward; *that* hasteth with his feet, *and therefore sinneth.* There is more hope of *the other* foole than of him. 3. *The wicked foole*; That despiseth wisdome and instruction, that maketh a mocke of sinne; to whom it is abomination to depart from euill; to whom foolishnesse is ioy; yea, it is his pastime to doe wickedly, *and his practice* to spread abroad folly. *And this man is obstinate in his courses; for* though thou bray a foole in a morter among wheat, brayd with a pestell, yet will not his foolishnesse depart from him: *and though it seeme to depart, yet* as a dogge turneth againe to his vomit, so returnes hee to his foolishnesse. *Spare thy labour therefore*, speake not in the eares of a foole; for hee will despise the wisdome of thy words. *To these saith wisdome*, O ye foolish, how long will ye loue foolishnesse, and the scornfull take pleasure in scorning, and fooles hate knowledge? Turne you at my correction. Loe, I will poure out my minde vnto you, and make you vnderstand my words. Because I haue called, and ye refused; I haue stretched out my hand, & none would regard; but ye haue despised all my counsell, and would none of my correction; I will also laugh at your destruction, and mocke when your feare commeth, like sudden desolation; and your destruction shall come like a whirle-wind; when affliction and anguish shall come vpon you. Then shall they call vpon mee, but I will not answer: they shall seeke me early, but they shall not finde me; because they hated knowledge, and did not chuse the feare of the Lord; they would none of my counsell, but despised all my correction; therefore shall they eat of the fruit of their owne way, and be filled with their owne deuices: *and what is that fruit but sorrow?* Euen in laughing their heart is sorrowfull; and the end of that mirth is heauinesse: *and* like the noise of thornes vnder a pot, so *(short and vaine)* is the laughter of fooles: *what but stripes?* A rod shall be for the backe of him that is destitute of vnderstanding, *yea, it is proper to him.* To the Horse belongeth a whip, to the Asse a bridle, and a rod to the fooles backe: *wherewith not*

Ec. 7.
Ec. 7. 19.
Pr. 21. 16.
Pr. 17. 16.
Pr. 15. 21.
Pr. 14. 24.
Pr. 17. 16.
Pr. 24. 7.
Pr. 29. 20.
Pr. 29. 11.
Pr. 19. 2.
Pr. 29. 20.
Pr. 1. 7.
Pr. 14. 9.
Pr. 13. 19.
Pr. 15. 21.
Pr. 10. 3.
Pr. 13. 16.
Pr. 27. 22.
Pr. 26. 11.
Pr. 23. 9.
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Pr. 1. 26.
Pr. 1. 27.
Pr. 1. 28.
Pr. 1. 29.
Pr. 1. 30.
Pr. 1. 31.
Pr. 14. 13.
Ec. 6. 8.
Pr. 10. 13.
Pr. 26. 3.
Pr. 10. 8, 10.

Pr. 13. 20.
Pr. 10. 21.
Pr. 21. 16.
Pr. 10. 14.
Pr.
Pr. 1. 32.

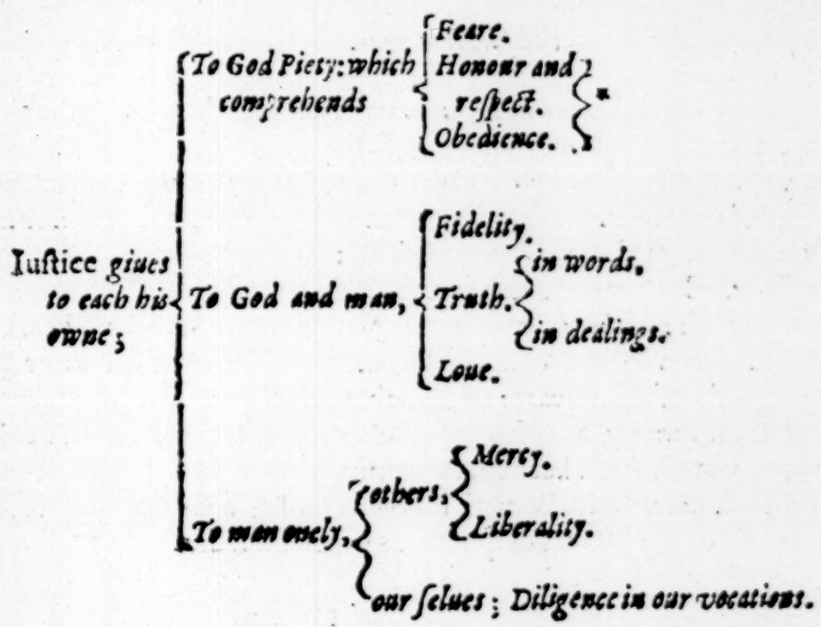
not only himselfe shall be beaten, but the companion of fooles shall bee afflicted. *Lastly, what but death?* Fooles shall die for want of wit, and remaine in the congregation of the dead: *yea* the mouth of the foole is present destruction; *and*, The lips of a foole shall deuoure himselfe, *and that which should seeme to preserue him, very* ease slaieth the foolish, and the prosperitie of fooles destroyeth them.

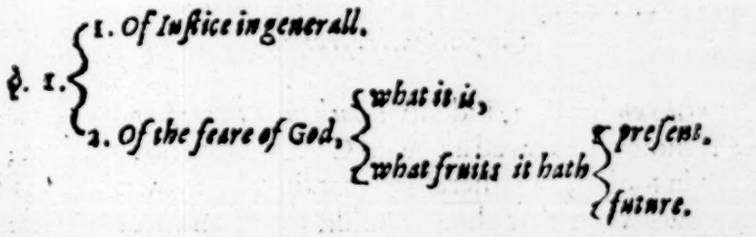
SALOMONS

SALOMONS ETHICKS.

THE THIRD BOOKE.

IVSTICE.





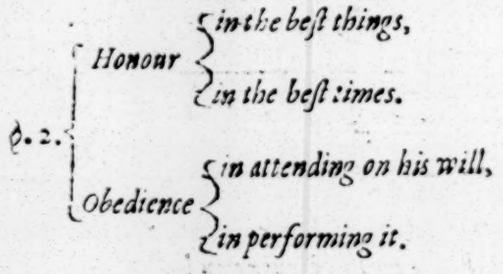
* Honour and Obedience are indeed mixed duties of Iustice both to God and man: but because as they belong to man, they are politike vertues and there handled; here we consider them onely as due to God.

NExt to Prudence, *is Iustice.* A man of vnderstanding walketh vprightly: The iust man, *therefore*, is he that walketh in his integrity; *and* whose path is to decline from euell; *and briefly*, hee that deales truly, *in giuing each his owne.* Pr. 15. 21. Pr. 20. 7. Pr. 16. 17. Pr. 12. 22.

Whether to God; vnto whom Iustice challengeth Piety: which comprehends, first, the feare of the Lord; and this feare of the Lord is to hate euill, as pride, arrogancie, and the euill way; *and* in all our waies to acknowledge God; that he may direct our waies; *so that*, he that walketh in his righteousnesse, feareth the Lord; but he that is lewd in his waies, despiseth him: *which grace as* it is the beginning of knowledge, *and* the Ec. 8. 13. Pr. 3. 6. Pr. 14. 2. Pr. 1. 7. Pr. 15. 33.

Pr. 1. 7. Pr. 15. 33. Pr. 2. 3. Pr. 2. 4. Pr. 2. 5. Pr. 15. 16. Pr. 23. 18. Pr. 14. 26. Pr. 3. 7. Pr. 3. 8. Pr. 19. 23. Pr. 14. 27. Pr. 28. 14. Pr. 30. 9. Pr. 28. 14.

the very inſtruction of wiſdome, *ſo in ſome reſpect knowledge is the beginning of it*; *for* If thou call'eſt after knowledge, and cryeſt for vnderſtanding; if thou ſeekeſt her as ſiluer, and ſearcheſt for her as treaſures; then ſhalt thou vnderſtand the feare of the Lord, and finde the knowledge of God; *and this feare giues both contentment*; Better is a little with the feare of the Lord, than great treaſure, and trouble therewith; *and* 2. *future hope*. Feare the Lord continually: for ſurely there is an end, & thy hope ſhall not be cut off. *In which regard*, This feare of the Lord is an aſſured ſtrength *to depend vpon*; *becauſe* his children ſhall haue hope, *yea and preſent health and ioy*. Feare the Lord, and depart from euill; ſo health ſhall be to thy nauell, and marrow to thy bones: *and with health, life eternall*. The feare of the Lord leadeth to life, *yea* is a well-ſpring thereof, and he that is filled therewith, ſhall continue, and ſhall not be viſited with euill; *ſo that* Bleſſed is the man that feareth alway: *whereas on the contrary*, He that hardneth his heart, and denies God, and ſaith, Who is the Lord? ſhall fall into euill.



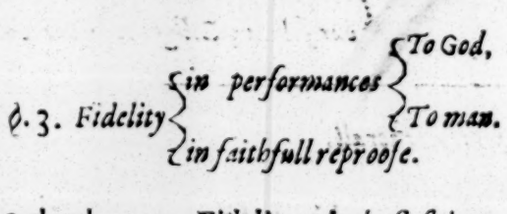
Pr. 3. 9. Pr. 3. 10. Ec. 12. 1.

HOnour *and reſpect; both from the beſt things*: Honor the Lord with thy riches, and the firſt fruits of all thy encreaſe; ſo ſhall thy barnes be filled with abundance, and thy preſſes ſhall burſt with new wine: *and in our beſt times*; Remember now thy Creator in the daies of thy youth; while the euill daies come not, nor the yeeres approach, wherein thou ſhalt ſay, I haue no pleaſure in them.

Pr. 1. 33. Pr. 4. 20. Pr. 4. 21. Pr. 10. 17. Pr. 28. 9.

Thirdly, Obedience. Hee that obeyeth mee ſhall dwell ſafely *(ſaith Wiſdome)* and bee quiet from feare of euill: *whether in attendance to the will of God*; My ſonne, hearken to my words, incline thine eare vnto my ſayings; Let them not depart from thine eyes, but keepe them in the midſt of thine heart: *for*, He that regardeth inſtruction, is in the way of life; *whereas* he that turneth away his eare from it, his very prayer ſhall be abominable; *or in executing of it*: He that keepeth the commandement, is a childe of vnderſtanding; *yea* he is bleſſed, *and* thereby keepeth his owne ſoule; *where* they that forſake the Law, praiſe the wicked: *and* he that deſpiſeth his waies, ſhall die.

Pr. 28. 7. Pr. Pr. 28. 4. Pr. 19. 16.



OR *whether to God and man*. 1. Fidelity: *both, firſt in performing that wee haue vndertaken*: If thou haue vowed a vow to God, deferre not to pay it; for hee delighteth not in fooles; pay therefore that thou haſt vowed; It is better that thou ſhouldſt not vow; than that thou ſhouldſt vow, and not pay it: Suffer not thy mouth to make thy fleſh to ſin; Neither ſay before the Angell, that this is ignorance: Wherefore ſhall God bee angry by thy voice, and deſtroy the worke of thine hands? *For*, It is deſtruction to a man, to deuoure that which is ſanctified, and after the vowes to enquire. *Neither this to God onely, but to man*; They that deale truly, are his delight; and the vpright ſhall inherit good things: *yea*, The faithfull man ſhall abound in bleſſings; *whereas the perfidious man, as he wrongs others (for* Confidence in an vnfaithfull man in time of trouble, is like a broken tooth, and a ſliding foot) *ſo he gaineth not in the end, himſelfe*; He that rewardeth euill for good, euill ſhall not depart from his houſe.

Ec. 5. 3. Ec. 5. 4. Ec. 5. 5. Pr. 20. 25. Pr. 12. 22. Pr. 28. 10. Pr. 28. 20. Pr. 25. 19. Pr. 17. 13. Pr. 27. 5. Pr. 27. 6.

2. *In a faithfull reproofe*: Open rebuke is better than ſecret loue: The wounds of a louer

uer are faithfull, and the kiſſes of an enemie are pleaſant, *but falſe*: ſo *that* he that reproueth, ſhall finde more thanke at the laſt: *and how euer the* ſcorner *take it, yet* he that reproueth the wiſe and obedient eare, is as a gold eare ring, and an ornament of fine gold. Pr. Pr. 15. 12. Pr. 25. 22.

- §. 4. *Truth in words:*
  - *The qualitie.*
  - *The fruit*
    - *to himſelfe,*
    - *to others.*
  - *The oppoſites*
    1. *Lies,* *Slander.*
    2. *Diſſimulation,* *Flatterie.*

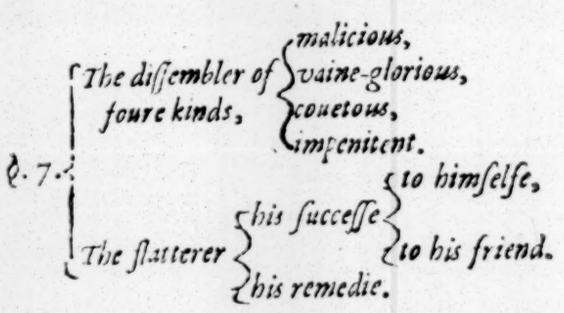
HE that ſpeaketh truth, will ſhew righteouſneſſe. *Wherein?* A faithfull Witneſſe deliuereth ſoules: but a deceiuer ſpeaketh lies; *A vertue of no ſmall importance: for* Death and Life are in the hand of the tongue; and as a man loues, hee ſhall eat the fruit thereof, *to good, or euill*; *to himſelfe, others*: *Himſelfe*, A wholſome tongue is as a Tree of life, and the lip of truth ſhall be ſtable for euer: *Others*, The tongue of the iuſt man is as fined ſiluer, and the lips of the Righteous doe feed many: *therefore* Buy the truth, and ſell it not; *as thoſe doe which either* 1. *lye*, 2. *ſlander*, 3. *diſſemble, or* 4. *flatter*. Pr. 12. 17. Pr. 14. 25. Pr. 18. 21. Pr. 15. 4. Pr. 12. 9. Pr. 10. 20. Pr. 10. 21. Pr. 23. 23.

- §. 5. *The lyer*
  - *His faſhions,*
  - *His manifeſtation,*
  - *His puniſhment.*

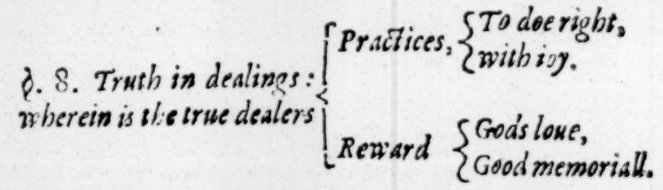
A Faithfull witneſſe will not lie, but a falſe record will ſpeake lies. Of thoſe ſix, yea, ſeuen things that God hateth, *two are*, A lying tongue, *and* a falſe witneſſe that ſpeaketh lies; *For ſuch a one* mocketh at iudgement, *and* his mouth ſwallowes vp iniquitie, *yea* a falſe tongue hateth the afflicted. *He is ſoone perceiued*; *for* a lying tongue varieth incontinently: *and when he is found*, A falſe witneſſe ſhall not be vnpuniſhed, and he that ſpeaketh lies, ſhall not eſcape; *for* the lying lips are abomination to the Lord, *therefore* a falſe witneſſe ſhall periſh: *and who pitties him?* Such a one is an hammer, a ſword, a ſharpe arrow to his neighbour; he deceiueth with his lips, and ſaith, I will doe to him as he hath done to me. Two things *then* haue I required of thee, denie me them not vntill I die, &c. Remoue farre from me vanitie, and lyes. Let me be a poore man *rather* than a lyer. Pr. 14. 5. Pr. 6. 16. Pr. 6. 17. Pr. 6. 19. Pr. 19. 28. Pr. 26. 28. Pr. 22. 19. Pr. 19. 5. Pr. 12. 22. Pr. 21. 28. Pr. 25. 18. Pr. 24. 28, 29. Pr. 30. 7. Pr. 30. 8. Pr. 19. 22.

- §. 6. *The ſlanderer:*
  - *what his exerciſe,*
    - *in miſreports,*
    - *in vnſeaſonable medling.*
  - *what his entertainment.*

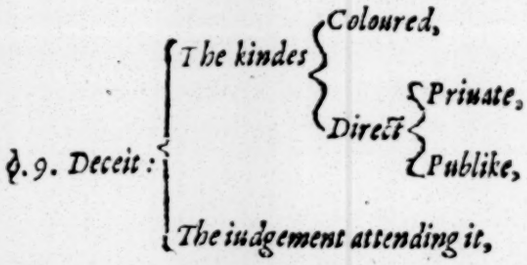
THis wicked man diggeth vp euill, and in his lips is like burning fire; Hee ſhutteth his eies to deuiſe wickedneſſe: hee moueth his lips, and bringeth euill to paſſe: *and either hee inuenteth ill rumors*; A righteous man hateth lying words: but the wicked cauſeth ſlander and ſhame; *or elſe in true reports* he will be fooliſhly medling, *and* goeth about diſcouering ſecrets; *(where* he that is of a faithfull heart, conceaeth matters) *and by this meanes raiſeth diſcord*. Without wood the fire is quenched: and without a tale-bearer, ſtrife ceaſeth; *for* the words of a tale-bearer are as flatterings, and goe downe into the bowels of the belly: *therefore as on the one ſide*, thou mayeſt not giue thine heart to all that men ſpeake of thee, leſt thou heare thy ſeruant curſing thee; *ſo on the other, no countenance muſt be giuen to ſuch: for* As the North-wind driues away raine; ſo doth an angry countenance the ſlandering tongue. Pr. 16. 27. Pr. 16. 30. Pr. 13. 5. Pr. 20. 3. Pr. 11. 13. Pr. 26. 20. Pr. 18. 8. Ec. 7. 23. Pr. 25. 23.



Pr. 10. 18. THE *slanderer and dissembler goe together:* Hee that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole; *There is then a malicious dis-*
Pr. 26. 24. *sembler:* He that hateth, will counterfeit with his lips, and in his heart he layeth
Pr. 26. 25. vp deceit; *such one*, though he speake fauourably, beleeue him not; for there are seuen
Pr. 26. 26. abominations in his heart. Hatred may be couered with deceit; but the malice thereof shall *(at last)* bee discouered in the congregation. *There is a vaine-glorious dissembler*
Pr. 13. 7. that maketh himselfe rich, and is poore: *and* 2. *a couetous:* There is that makes himselfe
Pr. 13. 7. poore, hauing great riches: *and this both* 1. *in bargains:* It is naught, it is naught, saith
Pr. 20. 14. the buyer: but when he is gone apart, he boasteth; *and* 2. *In his entertainment*; The man
Pr. 23. 6. that hath an euill eie: as though he thought in his heart, so will he say to thee, Eat and
Pr. 23. 7. drinke, but his heart is not with thee. *Lastly, an impenitent*; Hee that hideth his sinnes
Pr. 28. 13. shall not prosper: but he that confesseth and forsaketh them, shall haue mercie. *The flat-*
Pr. 27. 14. *terer* praiseth his friend with a loud voice, rising early in the morning: *but with what successe? To himselfe:* It shall be counted to him for a curse! *To his friend:* A man that flat-
Pr. 29. 5. tereth his neighbour, spreadeth a net for his steps; *he spreade h and catcheth: For* a flatte-
Pr. 26. 28. ring mouth causeth ruine. *The onely remedie then is:* Meddle not with him that flattereth
Pr. 20. 19. with his lips: *for* It is better to heare the rebuke of wise men, than the song of fooles.
Ec. 7. 7.



Pr. 11. 3. THe vprightnesse of the iust shall guide them, and direct their way; *which is*
Pr. 11. 5. euer plaine and straight: *whereas* the way of others is peruerted, and strange.
Pr. 15. 19. *Yea, as* to doe iustice and iudgement is more acceptable (to the Lord) than sa-
Pr. 21. 8. crifice; so it is a ioy to the iust *himselfe*, to doe iudgement: all his labour therefore ten-
Pr. 21. 3. deth to life, he knoweth the cause of the poore, and will haue care of his soule: His worke
Pr. 21. 15. is right, neither intendeth he any euill against his neighbour; seeing he dwelleth by him
Pr. 10. 16. without feare: *and what loseth he by this? As* the true balance, and the weight are of the
Pr. 29. 7. Lord, and all the weights of the bagge are his worke: *So* God loueth him that follow-
Pr. 29. 10. eth righteousnesse: *and with men.* The righteous is more excellent than his neighbour:
Pr. 21. 8. *and* Better is the poore that walketh in his vprightnesse, than hee that peruerteth his
Pr. 3. 29. waies, though he be rich. *Yea finally*, The memoriall of the iust shall be blessed.
Pr. 16. 11.
Pr. 15. 9.
Pr. 12. 26.
Pr. 28. 6.
Pr. 10. 7.



Pr. 26. 18. COntrary *to this, is Deceit: whether in a colour:* As he that faineth himselfe mad,
Pr. 26. 19. casteth fire-brands, arrowes and mortall things; *so* dealeth the deceitfull man,
and saith, Am I not in sport? *As this* deceit is in the heart of them that imagine
euill:

euill: *ſo in their hands are* Diuers weights, and diuers balances: *or directly*, Hee that is partner with a theefe, hateth his owne ſoule, *and dangerous* are the waies of him that is greedy of gaine; *much more publiquely*, I haue ſeene the place of iudgement, where was wickedneſſe; and the place of iuſtice, where was iniquitie; I thought in mine heart, God will iudge the iuſt and the wicked, *yea, oft-times ſpeedily*; *ſo as* The deceitfull man roſteth not what he tooke in hunting: *or if he eat it*; The bread of deceit is ſweet to a man, but afterward his mouth ſhall be filled with grauell.

Pr. 12. 10.
Pr. 20. 10.
Pr. 19. 24.
Pr. 1. 19.
Ec. 3. 16.
Ec. 3. 17.
Pr. 12. 27.
Pr. 20. 17.

- Q. 9. Loue
  - To God; rewarded
    - with his loue,
    - with his bleſſings.
  - To men
    - In paſſing by offences,
    - In doing good to our enemies.

LOue to God: I loue them that loue me: and they that ſeeke mee early, ſhall finde me; *and with me, bleſſings*: I cauſe them that loue mee, to inherit ſubſtance, and I will fill their treaſures. 2. *To men*, 1. *In paſſing by offences*; Hatred ſtirreth vp contentions, but loue couereth all treſpaſſes, and the ſhame *that riſes from them: ſo that* hee *onely* that couereth a tranſgreſſion, ſeeketh loue. 2. *In doing good to our enemies*: If hee that hateth thee be hungry, giue him bread to eat; and if he bee thirſtie, giue him water to drinke. *Here therefore doe offend*: 1. *the contentious*, 2. *the enuious*.

Pr. 8. 17.
Pr. 8. 21.
Pr. 10. 12.
Pr. 12. 16.
Pr. 17. 9.
Pr. 15. 21.

- Q. 10. The contentious,
  - whether in raiſing ill rumors,
  - or whether by preſſing matters too farre.

THe firſt is hee that raiſeth contentions among brethren: *which once raiſed, are not ſo ſoone appeaſed*. A brother offended is harder to winne than a ſtrong Citie: *and* their contentions are like the barre of a Palace. *This is* that violent man that deceiueth his neighbour, and leadeth him into the way which is not good, *the way of diſcord, whether by ill rumors*; The fooles lips come with ſtrife; *and* as the coale maketh burning coales, and wood a fire, ſo the contentious man is apt to kindle ſtrife; *and that euen among great ones*: A froward perſon ſoweth ſtrife, *and* a tale-bearer maketh diuiſion among Princes; *or by preſſing matters too farre*: When one churneth milke, he bringeth forth butter; and he that wringeth his noſe, cauſeth bloud to come out: ſo he that forceth wrath, bringeth forth ſtrife, *the end whereof is neuer good*: for if a wiſe man contend with a fooliſh man, whether he be angry or laugh, there is no reſt.

Pr. 6. 19.
Pr. 18. 19.
Pr. 16. 29.
Pr. 18. 6.
Pr. 26. 21.
Pr. 16. 28.
Pr. 30. 33.
Pr. 29. 9.

- Q. 11. Enuy
  - The kindes
    - At our neighbour,
    - At the wicked.
  - The effects
    - to others,
    - It ſelfe.

THe ſecond is that iuſtice, *whereby* the ſoule of the wicked wiſheth euill, and his neighbour hath no fauour in his eies; *that moueth him* to bee glad when his enemie falleth, and his heart to reioice when he ſtumbleth; *and this is a violent euill*. 1. *To it ſelfe*; A ſound heart is the life of the fleſh; but enuie is the rotting of the bones. 2. *To others*; Anger is cruell, and wrath is raging: but who can ſtand before enuie? *But of all other, it is moſt vniuſt when it is ſet vpon an euill ſubiect*. Fret not thy ſelfe becauſe of the malicious, neither be enuious at the wicked, nor chuſe any of his waies; neither let thine heart

Pr. 21. 10.
Pr. 24. 17.
Pr. 14. 30.
Pr. 27. 4.
Pr. 24. 20.
Pr. 3. 31.

heart be enuious against sinners, nor desire to be with them; *for as* their heart imagineth destruction, and their lips speake mischiefe, *so* the froward is an abomination to the Lord; and there shall be none end of the plagues of the euill man; and his light shall be put out.

Pr. 23. 17. Pr. 24. 1. Pr. 24. 2. Pr. 3. 32. Pr. 24. 20.

Q. 12. *Iustice to man* { *others* / *onely: First, to* { 1. *in* } } *Mercy:* { *The quality.* / *The gaine of it.* }

LEt not mercy and truth forsake thee: binde them on thy necke, and write them vpon the table of thine heart; *this suffereth not* to stop thine eare at the cry of the poore: *yea*, the righteous man regardeth the life of his beast; *no vertue is more gainfull: for* By mercy and truth iniquity shall bee forgiuen; *and* By this thou shalt finde fauour and good vnderstanding in the sight of God and man: *Good reason*; For he honoreth God, that hath mercy on the poore: *yea, he makes God his debter*; He that hath mercy on the poore, lendeth to the Lord, and the Lord will recompence him: *So that* The mercifull man rewardeth his owne soule; *for* He that followeth righteousnesse and mercy, shall finde righteousnesse, and life, and glory; *and therefore* is blessed *for euer.*

Pr. 3. 3. Pr. 21. 13. Pr. 12. 10. Pr. 16. 6. Pr. 3. 4. Pr. 14. 31. Pr. 19. 17. Pr. 11. 17. Pr. 21. 21. Pr. 14. 21.

Q. 13. *Against mercy offend* { 1. *Vnmercifulnesse.* / 2. *Oppression.* / 3. *Bloud-thirstinesse.* }

1. THat *(not only)* the rich ruleth the poore, but that the poore is hated of his owne neighbour; whereas the friends of the rich are many: *Of his neighbour? Yea* all the brethren of the poore hate him: how much more will his friends depart from him? though he be instant with words, yet they will not.

Pr. 22. 7. Pr. 14. 20. Pr. 19. 7.

2. There is a generation, whose teeth are as swords, and their iawes as kniues, to eat vp the afflicted out of the earth. These are they that oppresse the poore, to increase themselues, and giue to the rich; *that* rob the poore because he is poore, and oppresse the afflicted in iudgement; that take away the garment in the cold season, *and therefore* are like vineger powred vpon nitre, or like him that singeth songs to an heauy heart; That trouble their owne flesh, *and* therefore are cruell; *An ordinary sinne.* I turned and considered all the oppressions that are wrought vnder the Sunne; and behold, the teares of the oppressed, and none comforteth them; and the strength is of the hand of those that oppresse them, and none comforteth them. None? *Yes surely, aboue.* If in a country thou seest the oppression of the poore, and the defrauding of iudgement, and iustice, be not astonied at the matter; for he that is higher than the highest, regardeth, and there bee higher than they, which will defend the cause of the poore, to *cause* the oppressor to come to pouerty: *in which estate* he shall cry and not be heard.

Pr. 30. 14. Pr. 22. 16. Pr. 22. 22. Pr. 25. 20. Pr. 11. 17. Ec. 4. 1. Ec. 5. 7.

3. *The bloudy man is he which not only* doth hate him that is vpright, *but* layeth wait against the house of the righteous, and spoileth his resting place; *yea*, that doth violence against the bloud of a person: *Such as will say*, Come with vs, we will lay wait for bloud, and lie priuily for the innocent without a cause. We will swallow them vp aliue like a graue, euen whole; as those that goe downe into the pit. But, my sonne, walke not thou in the way with them: refraine thy foot from their path: for their feet runne to euill, and make haste to bloud-shed. Certainly as without cause the net is spred before the eies of all that hath wings, so they lay wait for bloud, and lie priuily for their liues; Thus the mercies of the wicked are cruell: *But shall they preuaile in this?* The causeless curse shall not come: The iust man may fall seuen times in a day, but he riseth vp againe, whiles the wicked shall fall into mischiefe; *yea into the same they had deuised:* He that diggeth a pit, shall fall therein; and he that rouleth a stone, it shall fall vpon him, *and crush him to death: for* Hee that doth violence against the bloud of a person, shall flee vnto the graue, and they shall not stay him.

Pr. 22. 23. Pr. 22. 16. Pr. 21. 13. Pr. 29. 10. Pr. 24. 15. Pr. 28. 17. Pr. 1. 11. Pr. 1. 12. Pr. 1. 15. Pr. 1. 16. Pr. 1. 17. Pr. 1. 18. Pr. 12. 10. Pr. 26. 2. Pr. 24. 16. Pr. 26. 27. Pr. 28. 17.

Q. 14. *The*

§. 14. *The ſecond kinde of Iuſtice to others, is Liberality*
- *Deſcribed,*
- *Limited,*
- *Rewarded,*
  - *with his owne,*
  - *with more.*

Liberality or beneficence, is to caſt thy bread vpon the waters; *to* giue a portion to ſeuen, and alſo to eight; *in a word,* to giue of his bread to the poore, *and* not to with-hold his goods from the owners thereof (*i. the needy*) though there be power in his hand to doe it, *and* not to ſay to his neighbour, Goe and come againe, to morrow I will giue thee, if he now haue it: *Not that God would not haue vs enioy the comforts hee giues vs, our ſelues; for,* to euery man to whom God hath giuen riches and treaſures, and giueth him power to eat thereof, and to take his part, and to enioy his labours, this is the gift of God; *but* if the clouds be full, they will powre out raine vpon the earth, *and yet they ſhall be neuer the emptier.* The liberall perſon ſhall haue plenty, and he that watereth, ſhall alſo haue raine: *yea not only* he that giueth to the poore, ſhall not lacke, *but* ſhall finde it after many daies; *whereas* hee that hideth his eies, ſhall haue many curſes: *but,* There is that ſcattereth, and is more increaſed: *thus* He that hath a good eye, is bleſſed of God.

Ec. 11. 1. Ec. 11. 2. Pr. 22. 9. Pr. 3. 27. Pr. 3. 28. Ec. 5. 18. Ec. 11. 3. Pr. 11. 25. Pr. 28. 17. Ec. 11. 1. Pr. 11. 24. Pr. 22. 9.

§. 15. *The extremes whereof are*
- *Couetouſneſſe,*
  - *The deſcription of it.*
  - *The curſe.*
- *Prodigalitie.*

THe *couetous* is he, that is greedy of gaine, that hauing an euill eie, *and* coueting ſtill greedily, trauelleth too much to be rich, *and therefore both* ſpareth more than is right, *and* increaſeth his goods by vſury and intereſt: There is one alone, and there is not a ſecond, which hath neither ſonne, nor brother; yet is there none end of his trauell, neither can his eyes be ſatisfied with riches, neither doth hee thinke, For whom doe I trauell, and defraud my ſoule of pleaſures? *This man is vnſatiable, like to* The horſeleeches two daughters, which cry ſtill, Giue, Giue: *eſpecially in his deſires;* The Graue and deſtruction can neuer be full; ſo the eies of a man can neuer bee ſatisfied: All the labour of man is for his mouth, and yet the ſoule is not filled: *yea, this is the curſe that God hath ſet vpon him;* Hee that loueth ſiluer ſhall not be ſatisfied with ſiluer: and he that loueth riches, ſhall be without the fruit thereof; *and whereas* the rich mans riches are his ſtrong City, he that truſteth in riches, ſhall fall, *and by his* ſparing commeth ſurely to pouertie. *All this while* hee ſets his eies on that which is nothing, *and* doth but gather for him that will be mercifull to the poore: *wherefore,* Better is a little with right, than great reuennes without equity. Giue mee not pouerty, nor riches: feed mee with food conuenient for me, leſt I be full, and deny thee, and ſay, Who is the Lord? or leſt I be poore, and ſteale, and take the Name of God in vaine.

Pr. 1. 19. Pr. 23. 6. Pr. 21. 26. Pr. 23. 4. Pr. 11. 24. Pr. 28. 8. Ec. 4. 8. Pr. 30. 15. Pr. 27. 20. Ec. 6. 7. Ec. 5. 9. Pr. 18. 11. Pr. 11. 28. Pr. 11. 24. Pr. 23. 5. Pr. 28. 8. Pr. 16. 8. Pr. 30. 8. Pr. 30. 9.

§. 16. *Prodigality in*
- *Too much expence: whereof*
  - *The qualitie,*
  - *The end.*
- *Careleſneſſe of his eſtate.*

THe *prodigall is the man* that boaſteth of falſe liberality, that loueth paſtime, and wine, and oile, that feedeth gluttons, and followeth the idle; The vnthriftie man and the wicked man walketh with a froward mouth; Lewd things are in his heart, he imagineth euill at all times; Therefore alſo ſhall his deſtruction come ſpeedily, and hee ſhall be

Pr. 12. 9. Pr. 21. 17. Pr. 28. 7. Pr. 28. 19. Pr. 6. 12. Pr. 6. 14.

Pr. 6. 15. Pr. 13. 11. Pr. 21. 17. Pr. 28. 19. Pr. 28. 7. Pr. 22. 26. Pr. 22. 27. See more of this rule in the last page of *Politicke*, following.

be destroyed suddenly without recouery; *and in the meane time*, The riches of vanity shall diminish; *so that* he shall be a man of want; *yea* filled with pouerty, *and* a shame to his father. *Of this kind also is he that is otherwise careleſſe of his eſtate:* Be not thou of them that touch the hand, nor among them that are surety for debts: If thou hast nothing to pay, why causeſt thou that he should take thy bed from vnder thee?

§. 17. *Diligence* { *what it is.* / *how profitable in* { *Health,* / *Wealth and abundance,* / *Honour.*

Pr. 16. 26. Ec. 9. 10. Ec. 3. 20. Ec. 1. 8. Ec. 3. 9. Ec. 5. 11. Pr. 20. 13. Pr. 10. 4. Pr. 13. 4. Pr. 14. 23. Pr. 12. 27. Pr. 22. 29. Pr. 12. 24.

IVſtice to a mans ſelfe, *is diligence*; *for* he that trauelleth, trauelleth for himſelfe; *The diligent is he, who* all that his hand shall finde to doe, doth it with all his power. I haue seene *(indeed)* the trauell, that God hath giuen the sonnes of men, to humble them thereby, *that* all things are full of labour, man cannot vtter it; *But* what profit hath he that worketh, of the thing wherein he trauelleth? *Much euery way: firſt, Health:* The sleepe of him that trauelleth, is sweet, whether hee eat little or much: *Secondly, Wealth:* Open thine eies, and thou shalt be satisfied with bread: *yea*, The hand of the diligent, maketh rich, and his soule shall be fat: *and not ſufficiency onely*; *but* in all labour there is abundance, but the talke of the lips bringeth want: *yet more*, the riches that the diligent man hath, are precious. 3. *Honour:* A diligent man shall stand before Kings, and not before the base sort: *and* The hand of the diligent shall beare rule, but the idle shall be vnder tribute.

§. 18. *Slothfulneſſe,* { *The properties.* / *The danger of it.*

Ec. 4. 5. Pr. 19. 24. Pr. 26. 24. Pr. 6. 10. Pr. 15. 19. Pr. 22. 13. Pr. 26. 13. Pr. 26. 16. Pr. 12. 11. Pr. 13. 4. Pr. 21. 25. Pr. 18. 9. Pr. 10. 5. Pr. 19. 15. Pr. 20. 4. Pr. 20. 13. Ec. 10. 18. Pr. 24. 30. Pr. 24. 31. Pr. 24. 32. Pr. 10. 4. Pr. 6. 6. Pr. 6. 7. Pr. 6. 8. Pr. 6. 9. Pr. 24. 33. Pr. 6. 11.

THe ſlothfull, *is he that* foldeth his hands, and eateth vp his owne flesh; That hideth his hand in his bosome, and will not pull it out againe to his mouth; That turneth on his bed, as a doore turneth on the hinges, *and ſaith*, Yet a little sleepe, a little slumber, a little folding of the hands to sleepe. *Euery thing that he ought to doe, is troubleſome:* The way of the slothfull man is an hedge of thornes, *(which hee is loth to ſet foot in)* There is a Lion without *(saith he)* I shall bee slaine in the street: *who although herein* he be wiser in his owne conceit, than seuen men that can render a reason: Yet *(the truth is)* hee that *(ſo much as)* followes the idle, is destitute of vnderstanding. He lusteth *(indeed) and affecteth great things*, but his soule hath nought: *ſo*, The very desire of the slothfull slayeth him, for his hands refuse to worke. And *not only* hee that is slothfull in his worke, is brother to him that is a great waster; but he that sleepeth, *(and* Slothfulneſſe causeth to fall asleepe) in harueſt, is the sonne of confusion: *and*, He that will not plough because of Winter, shall beg in Summer, and haue nothing: Loue not sleepe *therefore*, least thou come to pouerty; *for what is it, that hence commeth not to ruine?* For *the house:* By slothfulneſſe the roofe of the house goeth to decay; and by idleneſſe of the hands, the house droppeth thorow. *For the Land:* I past by the field of the slothfull, and by the Vineyard of the man destitute of vnderstanding: and loe, it was all growne ouer with thornes, and nettles had couered the face of it, and the stone wall thereof was broken downe. Then I beheld and considered it well; I looked vpon it, and receiued instruction: *ſo in euery reſpect* the slothfull hand maketh poore. Goe to the Pismire *therefore*, thou sluggard, and behold her wayes, and be wise: For she hauing no Guide, Gouernour, nor Ruler, prepareth her meat in Summer, and gathereth her food in harueſt. How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe? Yet a little sleepe, yet a little slumber, yet a little folding of the hands to sleepe: Therefore thy pouerty commeth as a speedy Traueller, and thy neceſſity as an armed man.

SALOMONS ETHICKS.

THE FOVRTH BOOKE.

TEMPERANCE and *FORTITVDE.*

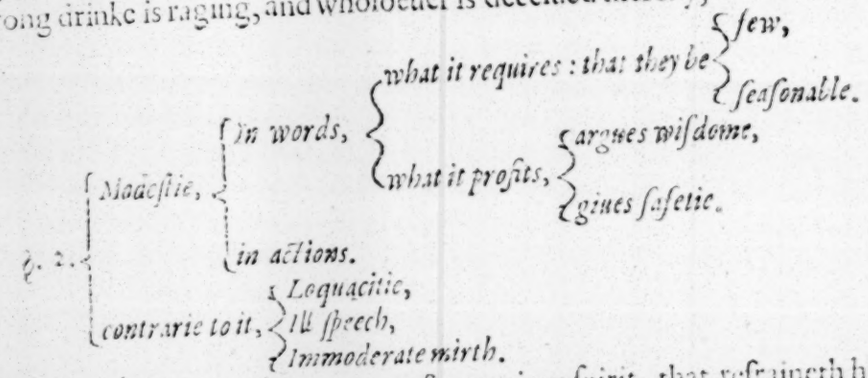
Temperance is the moderation of our desires: whether
- *in Diet; Sobrietie.*
- *in words and actions,* { *Modestie,* and *Humilitie.*
- *in affections,* { *continencie,* *refraining of anger.*

§. 1. *Temperance in diet,*
- *Excesse: how dangerous to* { *Body,* *Soule,* *Estate.*

He temperate in diet, is hee that refraineth his appetite, *that* lookes not on the wine when it is red, *that* puts his knife to his throat, when hee sits with a Ruler; *that* when hee findes hony, eats but that which is sufficient for him, lest hee should bee ouer-full. *It is true*, that a man eateth and drinketh, and seeth the commoditie of all his labour; this is the gift of God: *yea*, this I haue seene good, that it is comely to eat and to drinke, and to take pleasure in all his labour wherein hee trauelleth vnder the Sunne, the whole number of the daies of his life which God giueth him, for this is his portion: *God allowes vs* to eat our bread with ioy, and drinke our wine with a cheerefull heart, and there is nothing better than this; *yea*, there is no profit but this: *But not* that a man should bee giuen to his appetite, that hee *should* seeke in his heart to draw his flesh to wine: *or that* whatsoeuer his eies desire, hee should not with-hold it from them: *Such a man* when hee is full, despiseth an hony-combe: whereas to the hungry, euery bitter thing is sweet: *and in his excesse is outragious*: *One of the* three things, yea foure, for which the earth is moued, and cannot sustaine it selfe, is a foole when hee is filled with meat. *Neither doth this prosper with himselfe. For his body*: The satietie of the rich will not suffer him to sleepe. To whom is woe? to whom is sorrow? to whom is murmuring? to whom are wounds without cause? and to whom is the redneſſe of the eies? Euen to them that tarry long at the wine: to them that goe and seeke mixt wine. *For his soule*: Looke not on

Pr.25.28. Pr.23.31. Pr.23.2. Pr.23.1. Pr.25.16. Ec.3.13. Ec.5.17. Ec.9.7. Ec.3.22. Ec.2.24. Pr.21.2. Ec.2.3. Ec.2.10. Pr.27.7. Pr.30.21. Pr.30.22. Ec.5.11. Pr.23.29. Pr.23.30. Pr.23.31. Pr.23.32.

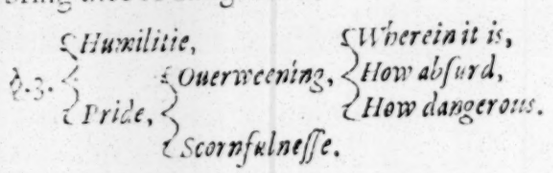
Pr.23.33. on the wine when it is red, and sheweth his colour in the cup, or goeth downe pleasantly. In the end thereof, it will bite like a Serpent, and hurt like a Cockatrice: Thine
Pr.23.34. eies shall looke vpon the strange woman, and thy lips shall speake lewd things, and
Pr.23.35. thou shalt be as one that sleepeth in the middest of the Sea, and as hee that sleepeth in the top of the mast: they haue stricken mee (shalt thou say) but I was not sicke: they haue beaten me, but I knew not when I awoke, therefore will I seeke it yet still. *For his*
Pr.25.28. *estate*: He is like a citie which is broken downe, and without walls: Keepe not company
Pr.23.20. *therefore* with drunkards, nor with gluttons: for the glutton and drunkard shall bee
Pr.20.1. poore, and the sleeper shall be clothed with rags; *and in all these*, Wine is a mocker, and strong drinke is raging, and whosoeuer is deceiued thereby, is not wise.



Pr.27.27. Pr.20.19. Pr.17.27. Pr.18.4. Pr.10.31. Pr.10.21. Pr.12.14. Pr.13.2. Pr.18.20. Pr.12.23. Pr.11.12. Pr.10.19. Pr.17.28. Pr.21.23. Pr.13.3. Ec.5.2. Pr.15.2. Pr.15.14. Pr.18.2. Pr.12.23. Ec.10.14. Pr.10.19. Pr.11.28. Pr.15.32. Pr.12.6. Pr.14.3. Pr.13.3. Pr.17.20. Pr.10.31. Pr.15.4. Pr.18.7. Pr.11.16. Ec.2.2. Ec.7.5. Ec.7.6. Ec.11.9.

THe modest (*for words*) is a man of a precious spirit, that refraineth his lips, *and* spareth his words. The words of a *modest man are* like deepe waters, and the well-spring of wisdome like a flowing Riuer: *but when hee doth speake, it is to purpose: for*, The mouth of the iust shall be fruitfull in wisdome: and the lips of the righteous doe feed many, *yea himselfe*: A man shall be satiate with good things by the fruit of his mouth: *and* with the fruit of a mans mouth his belly shall be satisfied: *but still he speaketh sparingly*: A wise man concealeth knowledge, and a man of vnderstanding will keepe silence, *which as it argues him wise*, (*for* euen a foole, when hee holdeth his peace is counted wise; and he that stoppeth his lips, as prudent) *so it giues him much safetie*: Hee that keepeth his mouth, and his tongue, keepeth his soule from affliction; *yea* he keepeth his life: *where contrarily*, The mouth of the foole is in the multitude of words, it babbleth out foolishnesse; *as* it is fed with it: *neither* hath hee any delight in vnderstanding, *but* that which his heart discouereth; *and while he bewraieth it*, The heart of fooles publisheth *his* foolishnesse: *And as* he multiplieth words, *so* in many words there cannot want iniquitie: his mouth (*still*) babbleth euill things, *for either* hee speaketh froward things, *or* how to lie in wait for bloud, *or* in the mouth of the foolish is the rod of pride; *and what is the issue of it?* Hee that openeth his mouth, destruction shall be to him. And he that hath a naughtie tongue, shall fall into euill; *for, both* it shall be cut out, *and* the frowardnesse of it, is the breaking of the heart. *Lastly*, a fooles mouth is his owne destruction, and his lips are a snare for his soule.

For actions: The modest shall haue honour: *And though we need not say*, Of laughter, thou art madde, and of ioy, what is this thou doest? *yet* Anger is better than laughter: for by a sad looke the heart is made better. The heart of the wise *therefore* is in the house of mourning, but the heart of fooles is in the house of mirth. Reioice then, O young man, in thy youth, and let thine heart cheere thee in the daies of thy youth, and walke in the waies of thine heart, and in the sight of thine eies; but know, that for all these things God will bring thee to Iudgement.



Pr.29.23. Pr.30.2. NExt to the modest, *is* the humble in spirit: *He saith*, Surely, I am more foolish than a man, and haue not the vnderstanding of a man in me; for I haue not learned wisdome,

dome, and haue not attained to the knowledge of holy things : *But doth hee want it ere the more ? No :* With the lowly is wiſdome, *and* The care that harkneth to the corrections of life, ſhall lodge among the wiſe : Better it is *therefore*, to be of an humble minde with the lowly, than to diuide the ſpoiles with the proud : *for* before honour goeth humilitie ; *and* hee that confeſſeth and forſaketh his ſinnes, ſhall haue mercie, *yea*, the humble of ſpirit ſhall enioy glory : *and* the reward of humilitie, and the feare of God, is riches, and glory, and life. Pr. 30. 3. Pr. 11. 2. Pr 13. 31. Pr. 16. 19. Pr. 15. 33. Pr. 18. 12. Pr. 28. 13. Pr. 29. 23. Pr. 22. 4.

Contrary whereto ; There is a generation, whoſe eies are haughtie, and their eye-lids are lift vp : There is a generation, that are pure in their owne conceit, and yet are not waſhed from their filthineſſe. *Yea*, All the waies of a man are cleane in his owne eies : but the Lord pondereth the ſpirits ; *and not ſo onely, but* Many men will boaſt of their goodneſſe : *but* It is not good to eat much honey, ſo to ſearch their owne glory is not glory : Let another man praiſe thee, and not thine owne mouth ; a ſtranger, and not thine owne lips. *This ouer-weening is commonly incident to great men.* The rich man is wiſe in his owne conceit, but the poore that hath vnderſtanding, can trie him : *Hence it is that hee affects ſingularitie* ; According to his deſire, hee that ſeparates himſelfe, will ſeeke, and occupie himſelfe in all wiſdome : *but* ſeeſt thou a man *thus* wiſe in his owne conceit ? there is more hope of a foole than of him : yea, *he is a foole in this* : In the mouth of the fooliſh is the rod of pride : I thought, I will be wiſe, but it went farre from mee ; it is farre off, what may it be ? *and that a wicked foole* ; A haughtie looke, and a proud heart, which is the light of the wicked, is ſinne : If *therefore* thou haſt beene fooliſh in lifting vp thy ſelfe, and if thou haſt thought wickedly, lay thy hand vpon thy mouth, *for* God hateth an haughtie eye ; *yea, he ſo hateth it, that* all that are proud in heart, are an abomination to the Lord ; and though hand ioine in hand, they ſhall not bee vnpuniſhed ; *and what puniſhment ſhall he haue ?* The Lord will deſtroy the houſe of the proud man ; *and his very pride is an argument of his ruine :* Before deſtruction the heart of a man is haughtie : Pride goeth before deſtruction, and an high minde before the fall : *Before it ? yea, with it :* when pride commeth, then commeth ſhame. *Now the height of pride is ſcornefulneſſe* : Hee that is proud and haughtie, ſcornefull is his name, who worketh in the pride of his wrath : and *this man* deſpiſeth his neighbour, and *therefore* is deſtitute of vnderſtanding : when the wicked commeth, then commeth contempt ; and with the vile man is reproch : *but of all, him that reproues him :* Hee that reproueth a ſcorner, purchaſeth to himſelfe ſhame ; and hee that rebuketh the wicked, getteth himſelfe a blot : *therefore* Iudgements are prepared for the ſcorners, and ſtripes for the backe of fooles ; *ſo as others are hurt by his ſinne* ; *for* a ſcornefull man bringeth a whole Citie into a ſnare : *ſo they ſhall be likewiſe bettered by his iudgement :* when the ſcorner is puniſhed, the fooliſh is wiſe. Pr. 30. 13. Pr. 30. 12. Pr. 16. 2. Pr. 21. 2. Pr. 20. 6. Pr. 25. 27. Pr. 27. 2. Pr. 28. 11. Ec. 18. 1. Pr. 16. 12. Pr. 14. 3. Ec. 7. 25. Ec. 7. 26. Pr. 21. 4. Pr. 30 32. Pr. 6. 17. Pr. 16. 5. Pr. 15. 25. Pr. 18. 22. Pr. 16. 18. Pr. 11. 2. Pr. 21. 24. Pr. 11. 12. Pr. 18. 3. Pr. 9. 7. Pr. 19. 29. Pr. 29. 8. Pr. 21. 11.

§. 4. *Continencie* { *of Luſt,* / *of Anger,* } *with their Contraries.*

OF *the firſt kinde, is* he that drinkes the waters of his owne Ciſterne ; that deſires not the beautie of *a ſtranger* in his heart ; neither lets her take him with her eye-lids : *contrarily, the incontinent* is hee that delights in a ſtrange woman, and embraces the boſome of a ſtranger ; or ſhe that forſakes the guide of her youth, and forgetteth the couenant of God ; ſhe lieth in wait for a prey, and ſhe increaſeth the tranſgreſſors amongſt men. For a whore is as a deepe ditch, and a ſtrange woman as a narrow pit : *Yea*, I finde more bitter than death the woman whoſe heart is as nets and ſnares, and whoſe hands as bands : he that is good before God, ſhall be deliuered from her, but the ſinner ſhall be taken by her. Pr. 5. 15. Pr. 6. 25. Pr. 5. 20. Pr. 2. 17. Pr. 23. 28. Pr. 23. 27. Ec. 7. 28. See more of this vice, *Ouerw.* ſect. 2. and 3.

Of the ſecond, is he that is ſlow to anger, ſlow to wrath ; whoſe diſcretion deferreth his anger, and whoſe glory is to paſſe by an offence : *which moderation, as it argues him to be* of great wiſdome *(for* wiſe men turne away wrath) *ſo it makes* him better than the mightie Pr. 16. 32. Pr. 14. 29. Pr. 19. 11. Pr. 14. 29. Pr. 29. 8.

Pr.16.23. Pr.2.3. Ec.7.11. Ec.7.11. Pr.14.17. Pr.14.29. Pr.27.4. Pr.29.22. Pr.22.24. Pr.22.25.

mightie man, *and procures him iuſt honour*; *for* It is the honour of a man to ceaſe from ſtrife; *contrary to which, is* he that is of an haſtie ſpirit to be angry; *which as it proues him fooliſh*, (for anger reſteth in the boſome of fooles, *and* he that is haſtie to anger, *not onely* committeth folly, *but* exalteth it) *ſo it makes him dangerous*: Anger is cruell, and wrath is raging; *and* a furious man aboundeth in tranſgreſſions: *wherefore* make no friendſhip with an angry man, leſt thou learne his waies, and receiue deſtruction to thy ſoule.

- §. 5. *Fortitude.*
  - *In generall,*
  - *The ſpecials of it,*
    - *Confidence,*
    - *Patience*
      - *in Gods afflictions,*
      - *in mens iniuries.*

Pr.18.14. Pr.28.1. Pr.24.10. Pr.24.25. Pr.18.14. Pr.28.1. Pr.3.5. Pr.3.6. Pr.16.3. Pr.14.32. Pr.13.12. Pr.28.25. Pr.16.3. Pr.3.6. Pr.30.5. Pr.21.31. Pr.18.12. Pr.16.20. Pr.28.26. Pr.27.1.

Fortitude is that, whereby The ſpirit of a man ſuſtaines his infirmities; *which makes* the righteous bold as a Lion: *contrarily, the weake of ſtrength* is hee that is faint in the day of aduerſitie; whoſe feare bringeth a ſnare vpon him; *and that deſperate*: A wounded ſpirit who can beare? *which is often cauſed through guiltineſſe*: The wicked fleeth, when none purſueth him. *Confidence is, to* truſt in the Lord with all thine heart, and not to leane to thine owne wiſdome; *but* in all thy waies to acknowledge him, *and* to commit thy workes to the Lord, *and to* haue hope in thy death: *and though in other things*, The hope that is deferred, is the fainting of the heart; *yet in this*, he that truſteth in the Lord, ſhall be fat; *for, from hence, not onely* his thoughts and waies are directed, *but he receiueth ſafetie and protection*: He is a ſhield to thoſe that truſt in him. The horſe is prepared for the day of battell, but ſaluation is of the Lord. *Yea*, The name of the Lord is a ſtrong tower: the righteous runneth to it, and is exalted. *So that*, He that truſteth in the Lord, he is bleſſed; *whereas* He that truſteth in his owne heart, is a foole: *and it is a vaine thing* to boaſt thy ſelfe of to morow; for thou knoweſt not what a day will bring forth.

Pr.3.11. Ec.7.16.

Patience is, not to refuſe the chaſtening of the Lord, neither to bee grieued with his correction: *The patient man*, in the day of wealth, is of good comfort, and in the day of affliction conſidereth, God alſo hath made this contrarie to that, that man ſhould finde nothing after him *whereof to complaine: knowing that* the Lord correcteth whom hee loueth; *and that* the patient abiding of the righteous ſhall bee gladneſſe: *Contrarily*, The heart of the foole fretteth againſt the Lord; he is careleſſe and rageth: *but to what purpoſe?* Man cannot ſtriue with him that is ſtronger than he: *yea rather*, the man that hardeneth his necke when he is rebuked, ſhall ſuddenly bee deſtroied, and cannot be cured: *in reſpect of mens iniuries*, Hee ſaith not, I will recompence euill; but waits vpon the Lord, and hee ſhall ſaue him. *In which regard*, the patient in ſpirit *that ſuffers*, is better than the proud of ſpirit *that requites*.

Pr.3.12. Pr.10.28. Pr.19.3. Ec.6.10. Pr.29.1.

Pr.20.22.

Ec.7.10.

SALOMONS

SALOMONS POLITICKS, OR COMMON-WEALTH.

THE FIRST BOOKE.

His { KING, COVNCELLOVR, COVRTIER, SVBIECT.

By IOS. HALL.

LONDON,
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SALOMONS POLITICKS,

OR

Common-Wealth.

And first,

HIS KING.

§. 1. *Degrees* — *must be, and are* — *subordinate, highest,* — *and those from God.* — *not many, but one.*

IN *all well ordered gouernments there are degrees*, And higher than the highest, and yet an higher than they: *and these, of Gods appointment*; *not onely in the inferiour ranks*, The rich and poore meet, and the Lord is the Maker of them all: *but in the supreme*, By me Kings raigne *(saith Wisdome)* and Princes decree Iustice: *and not they onely, but the* Nobles and all the Iudges of the earth; *so it is a iust wonder, that* the Grashoppers haue no King, yet they goe forth by bands. *And as no King is a iudgement*; *so many: for* Because of the transgression of the Land, there are many Princes; *many, not onely in frequent succession, but in society of regiment.*

Ec. 5. 7.
Pr. 2. 22.
Pr. 8. 15.
Pr. 8. 16.
Pr. 30. 27.
Pr. 28. 2.

§. 2. *In a King are described* — *Quality of his person* — *Naturall, Morall.* — *Actions.*

A *King must be high*; *as in place, so in blood:* Blessed art thou, O Land, when thy King is the sonne of Nobles; *not of any seruile condition*; *for nothing can be more* vncomly, than for a seruant to haue rule ouer Princes: *and it is a monster in State*, to see seruants ride on horses, and Princes *(of bloud)* to walke as seruants on the ground; *neither more monstrous than intollerable.* There are three things for which the earth is moued, yea foure which it cannot sustaine: *whereof one is*, A seruant when he raigneth.

Ec. 10. 17.
Pr. 19. 10.
Ec. 10. 17.
Pr. 30. 21.
Pr. 30. 22.

§. 3. *Morall qualities* — *Negatiue; what one he may not be:* — *Not lasciuious, Not riotous, Not hollow and dissembling, Not childish, Not imprudent, Not oppressing.* — *Affirmatiue.*

AND *as his bloud is heroicall, so his disposition*; *not lasciuious*, What, O my sonne of my desires, giue not thy strength to women, nor thy waies: *But why*, should he withhold

Pr. 31. 13.
Ec. 2. 10.

hold from his eyes whatsoeuer they can desire, and withdraw his heart from any ioy? *why may he not haue* all the delights of the sonnes of men: as women taken captiue; as Queenes and Concubines, and Damosels without number? This is to destroy Kings; He shall finde more bitter than death the woman whose heart is as nets and snares. *Not riotously excessiue; whether in wine: for* It is not for Kings to drinke wine, nor for Princes strong drinke: *What not at all? To him alone is it not said*, Goe eat thy bread with ioy, and drinke thy wine with a cheerefull heart? who should eat or drinke, or haste to outward things more than he? *Not immoderatly:* so as he should drinke and forget the decree, and change the iudgement of all the children of affliction: *Or in meat; for*, Woe be to thee, O Land, when thy Princes eat in the morning: and if he be not the master of his appetite, his dainty meats will proue deceiueable. *Not hollow, not double in speeches, in profession:* The lip of excellency becomes not a foole; much lesse, lying talke a Prince. *Not childish*; Woe to thee, O Land, whose King is a childe: *not so much in age, which hath sometimes proued successefull; but in condtion: Not imprudent, not oppressing; two vices conioyned*; A Prince destitute of vnderstanding, is also a great oppressor; *And to conclude, in all or any of these, not wilfully inflexible:* A poore and wise childe is better than an old and foolish King, that will no more be admonished.

Ec. 2. 8. Can. 6. 7. Pr. 31. 3. Ec. 7. 28.
Pr. 31. 4. Ec. 9. 7.
Ec. 2. 25. Pr. 31. 5. Ec. 10. 16. Pr. 23. 2. Pr. 23. 3.
Pr. 17. 7. Ec. 10. 16.
Pr. 28. 16.
Ec. 4. 13.

- §. 4. *Affirmatiue; what one he must be:*
  - *To others*
    - *Iust,*
    - *Mercifull,*
    - *Slow to Anger,*
    - *Bountifull.*
  - *In himselfe*
    - *Temperate,*
    - *Wise,*
    - *Valiant,*
    - *Secret.*

Ec. 10. 17. Pr. 11. 1.
Pr. 16. 12. Pr. 14. 34. Pr. 29. 2.
Pr. 20. 18.
Pr. 8. 16. Pr. 20. 26. Pr. 28. 16. Pr. 29. 4.
Pr. 16. 32.
Pr. 19. 12.
Pr. 30. 29. Pr. 30. 31.
Pr. 25. 3.
Pr. 21. 1.

Contrarily he must be Temperate, Blessed art thou, O Land, when thy Princes eat in time, for strength, and not for drunkennesse: *Iust and righteous, for* false ballances *(especially in the hand of gouernment)* are an abomination to the Lord: but a perfect weight pleaseth him: *A vertue beneficiall, both* 1. *to himselfe (for* the Throne is established by Iustice) *and* 2. *to the State.* Iustice exalteth a Nation; *than which nothing doth more binde and cheare the hearts of the people: for* When the righteous are in authority, the people reioyce, but when the wicked beares rule, the people sigh: *and with truth and iustice, must mercy be ioyned inseparably: for* Mercy and truth preserue the King: and his Throne shall be established, *also*, by mercy. *And all these must haue wisdome to menage them:* By it, Princes rule, *and are terrible to the ill-deserning.* A wise King scatereth the wicked, and causeth the wheele to turne ouer them. *To all these must bee added bounty:* A Prince that hateth couetousnesse, shall prolong his daies; *where contrarily*, A man of gifts destroyeth his country: *and yet further, a conquest of his owne passions; a princely victory: for* He that is slow to anger, is better than the mighty man; and hee that ruleth his owne minde, better than he that winneth a City; *because of all other*, The Kings wrath is like the roaring of a Lion: *and what is that* but the messenger of death? *and if it may be, a conquest of all others, through valour.* There are three things, that order well their going, yea foure are comely in going: *whereof the last and principall is*, A King against whom no man dares rise vp. *Lastly, secrecie in determinations:* The Heauen in height, and earth in deepnesse, and the Kings heart can no man *(no man should)* search out: *neither should* it be in any hands *but* the Lords; *who* as he knowes it, so he turnes it whithersoeuer it pleaseth him.

- §. 5. *His actions*
  - *common,*
  - *speciall to his place: To*
    - *iudge righteously*
      1. *according to the truth of the cause.*
      2. *according to the distresse of the party, vnpartially.*
    - *remit mercifully.*

Pr. 16. 12. Pr. 16. 7.

His actions must suit his disposition, which must bee vniuersally holy: for, It is an abomination to Kings *(of all other)* to commit wickednesse. *Which holinesse alone*

is the way to all peace: When the waies of a man please the Lord, he will make his enemies at peace with him: *Peculiarly to his place; hee must first iudge his people:* a King that sitteth in the Throne of iudgement, chaseth away all euill with his eies; *and* by this hee maintaines his country: *and while he doth sit there,* A diuine sentence must be in the lips of the King, *and* his mouth may not transgresse in iudgement. *For,* a King that iudgeth the poore in truth, his Throne shall be established for euer: *Neither may his eare be partially open: which disposition shall be sure to be fed with reports; for,* Of a Prince that harkneth to lies, all his seruants are wicked: *nor his mouth shut, especially in cases of distresse:* Open thy mouth for the dumbe in the cause of all the children of destruction: open thy mouth, iudge righteously, and iudge the afflicted and the poore: *yet not with so much regard to the estate of persons, as the truth of the cause; for* Surely it is not good to condemne the iust *in what euer condition*; nor that Princes should smite such for equity: *wherein he shall wisely search into all difficulties.* The glory of God is to passe by infirmities, but the Kings honour is to search out a thing; *yet so, as he is not seldome mercifull in execution,* Deliuering them that are drawne to death, and preseruing them that are drawne to be slaine. *These obserued, it cannot be, that* man should rule euer man to his hurt.

Pr. 20. 8.
Pr. 29. 4.
Pr. 16. 10.
Pr. 29. 14.
Pr. 29. 12.
Pr. 31. 8.
Pr. 31. 9.
Pr. 17. 26.
Pr. 25. 1.
Pr. 24. 11.
Ec. 8. 9.

SALOMONS
COUNSAILOR.

- §. 6. Counsaile
  - For the soule,
    - How giuen:
      - The necessity of it,
      - The qualitie
        - wise,
        - righteous,
        - pleasant.
    - How receiued.
  - For the State.

AS where no soueraignty, *so* where no counsell is, the people fall; *and contrarily,* where many Counsellors are, there is health; *and more than health,* Stedfastnes: *Counsell for the soule,* Where no vision is, the people perish: *which requires both holinesse and wisdome:* The fruit of the righteous is as a tree of life, and he that winneth soules, is wise: & the more wise the Preacher *(is)* the more he teacheth the people knowledge, and causeth them to heare, and searcheth forth, and prepareth many parables: *and not only* an vpright writing *(and speaking)* euen the word of truth; *but* pleasant words *also, so that* the sweetnesse of the lips increaseth doctrine; *and not more delightfull, than effectuall: for,* The words of the wise are like goads and nailes fastned by the masters of the assemblies, that are giuen by one Pastor: *which againe of euery hearer challenge due reuerence and regard; who* must take heed to his foot, when he entreth into the House of God, and be more neere to heare, than to giue the sacrifice of fooles: *for,* He that despiseth the Word shall be destroyed: but he that feareth the Commandement, shall be rewarded.

Pr. 11. 14.
Pr. 24. 6.
Pr. 15. 22.
Pr. 29. 18.
Pr. 11. 30.
Ec. 22. 9.
Ec. 12. 10.
Pr. 16. 21.
Ec. 12. 11.
Ec. 4. 17.
Pr. 13. 13.

- §. 7. *In a Counsellor of State, or Magistrate, is required*
  - *Wisdome,*
    - *Discussing of causes,*
    - *Prouidence, and working according to knowledge.*
  - *Pietie.*
  - *Iustice, and freed from*
    - *Partialitie,*
    - *Bribes,*
    - *Oppression,*

WIthout Counsell, all our thoughts *(euen of policie and state)* come to naught: but in the multitude of Counsellors is stedfastnesse: *and no lesse in their goodnesse;*

Pr. 15. 22.

Pr. 24. 5. Ec. 7. 2. Pr. 14. 33. Pr. 17. 24. Pr.

in their wisdome, which *alone* giues strength *to the owner*, aboue ten mighty Princes that are in the City; *a vertue, which though* it resteth in the heart of him that hath vnderstanding, *yet* is knowne in the mids of fooles. *For* wisdome is in the face of him that hath

Pr. 15. 2. Pr. 24. 7. Pr. 26. 1.

vnderstanding, *and in his lips: for howsoeuer* he that hath knowledge, spareth his words, *yet the* tongue of the wise vseth knowledge aright; *and* the foole cannot open his mouth

Pr. 26. 8.

in the gate; *and therefore is vnfit for authority.* As snow in summer, and raine in harueſt; so is honour vnseemly for a foole. *And though it be giuen him; how ill it agrees?* As the

Pr.

closing of a precious stone in an heape of stones, so is hee that giues glory to a foole. *From hence; the good Iusticer both carefully heareth a cause, knowing that* Hee which answereth a matter before he heare it, it is folly and shame to him; *and that related on both*

Pr. 18. 17. Pr. 20. 5.

parts; for He that is first in his owne cause, is iust: then commeth his neighbour and maketh inquirie of him; *and deeply sifteth it: else he loseth the truth; for* The counsell of the heart of a man is like deepe waters: but a man that hath vnderstanding, will draw it

Pr. 22. 3. Ec. 9. 15. Pr. 13. 16. Ec. 9. 17. Pr. 21. 22.

out. *From hence, is his prouidence for the common good; not only* in seeing the plague, and hiding himselfe, *but* in deliuering the city: *& as he foreseeth, so* he worketh by knowledge: *and not in peace only: as,* The words of the wise are more heard in quietnesse, than the cry of him that ruleth among fooles; *but in warre:* A wise man goeth vp into the City of the mighty, and casteth downe the strength of the confidence thereof. *For* wisdome is better than strength, *yea* than weapons of warre: I haue seene this wisdome vnder the

Ec. 9. 16. Ec. 9. 18. Ec. 9. 13. Ec. 9. 14. Ec. 9. 15.

Sunne, and it is great vnto me; A little City and men in it, and a great King came against it, and compassed it about, and builded forts against it; and there was found in it a poore and wise man, and hee deliuered the City by his wisdome. *Neither can there be true wisdome in any Counsellor, without piety:* The wise man feareth, and departs from

Pr. 14. 16. Pr. 21. 30. Pr. 13. 3. Pr.

euill; *being well assured, that* there is no wisdome, nor vnderstanding, nor counsell against the Lord; *and that,* Man cannot bee established by wickednesse: *and indeed how oft doth God so dispose of estates, that* the euill shall bow before the good, and the wicked at the gates of the righteous? *neither is this more iust with God, than acceptable with men: for* when the righteous reioyce, there is great glory, *and* when they are in authority, the

Pr. 18. 12. Pr. 29. 2. Pr. 28. 12. Pr. 28. 28. Pr. 29. 2. Pr. 25. 16. Pr.

people reioyce; *contrarily,* when the wicked comes on, *and* rises vp, *and* beares rule, the man is tryed; the good hide themselues, and all the people sigh: *and* the righteous man falling downe before the wicked, is like a troubled Well, and a corrupt Spring.

Pr. 28. 11. Pr. 24. 23.

Pr. 18. 5.

Neither is Iustice lesse essentiall, than either; for to doe iustice and iudgement, is more acceptable to the Lord than sacrifice: To know faces, *therefore (in a Iudge)* is not good; for that man will transgresse for a peece of bread; *much lesse to* accept the person of the wicked, to cause the righteous to fall in iudgement: He that saith to the wicked, Thou art righteous, him shall the people curse, and the multitude shall abhorre him: *Yea yet*

Pr. 24. 24. Pr. 17. 15. Pr. 17. 23. Pr. 18, 16.

higher; Hee that iustifieth the wicked, and condemneth the iust, both are an abomination to the Lord. *Wherefore, howsoeuer* The wicked man taketh a gift out of the bosome, to wrest the waies of iudgement; *and commonly,* A mans gift inlargeth him, *and leadeth him (with approbation)* before great men: *yet he knoweth, that* the reward destroyeth the

Ec. 7. 9. Pr. 12. 7. Pr. 15. 27. Pr. 21. 15. Pr. 19. 15. Pr. 21. 11. Pr. 21. 2. Ec. 14. 5. Pr. 12. 17. Pr. 18. 17. Pr. 19. 5. Pr. 19. 9. Pr. Pr. 14. 31. Pr. 22. 22. Pr. 24. 26.

heart; *that the acceptance of it is but* the robbery of the wicked; which shall destroy them, because they haue refused to execute iudgement: he hateth gifts, *then,* that he may liue, *and* it is a ioy to him to doe iudgement. *He doth vnpartially* smite the scorner, *yea seuerely* punish him, *that the wickedly* foolish may beware and become wise. *And whereas* Euery way of a man is right in his owne eies, and a false record will speake lies and vse deceit: *he so* maketh inquirie, *that* a false witnesse shall not bee vnpunished: and he that speaketh lies, shall perish: *Lastly, his hand is free from oppression of his inferiours: which as* it makes a wise man madde; *so the actor of it, miserable: for* He that oppresseth the poore, reproueth him that made him: *and* if the afflicted be oppreſt in iudgement, the Lord will defend their cause, and spoile the soule that spoileth them; *and vpon all occasions, he so determineth, that* they shall kisse the lips of him that answereth vpright words.

SALOMONS
COURTIER

Q. 8. *Must bee* { *Discreet,* *Religious,* *Humble,* } { *Charitable,* *Diligent,* *Faithfull.* }

IN the light of the Kings countenance is life, and his fauour is as the cloud of the latter raine, *or* as the dew vpon the grasse: *which that the Courtier may purchase, hee must be* 1. *Discreet:* The pleasure of a King is in a wise seruant, but his wrath shall be towards him that is lewd: 2. *Religious both in heart,* Hee that loueth pureneſſe of heart, for the grace of the lips the King shall be his friend: *and in his actions,* He that seeketh good things, getteth fauour; *in both which,* the righteous is more excellent than his neighbour: *and besides these,* humble; The reward whereof is glory: *for,* before glory goeth humility. *He dare not therefore* boast himselfe before the King, *and* thrust himselfe ouer-forward in the presence of the Prince, whom his eies doe see: *whom he see moued,* he pacifieth by staying of anger, *and* by a soft answer breaketh a man of bone, *not aggrauating the faults of others:* He that couereth a transgression, seeketh loue; but he that repeateth a matter, separateth the Prince. *To these,* hee is diligent, taking heed to the mouth of the King: *and therefore worthily* standeth before Kings, and not before the base sort: *and withall true and faithfull; when hee vndertakes anothers suit, hee lingers not, knowing that* The hope that is deferred, is the fainting of the heart; *and though* A bribe *or* reward is as a stone pleasant in the eies of them that haue it, and prospereth whithersoeuer it turneth, *(for* euery man is a friend to him that giueth gifts) *yet hee accounteth* the gathering of treasures by a deceitfull tongue, to be vanity, tossed to and fro, of them that seeke death.

Pr. 16. 15. Pr. 19. 12. Pr. 14 35. Pr. 22. 11. Pr. 11. 27. Pr. 12. 26. Pr. 22. 4. Pr. 15. 33. Pr. 15. 6. Pr. 25. 7. Pr. 25. 15. Pr. 17. 9. Ec. 8. 2. Pr. 22. 29. Pr. 13. 12. Pr. 17. 8. Pr. 19. 6. Pr. 21. 6.

SALOMONS
SUBIECT.

Q. 9. *His duty to* { *His Prince,* { *Reuerence,* *Obedience.* } *Fellow-Subiects.* }

EVery gouernment presupposeth Subiects. In the multitude of the people is the honour of the King; and for the want of people, commeth the destruction of the Prince: *Of whom God requires, in respect of the Prince, Reuerence, Obedience:* That they should reuerence, and seeke the face of the Prince; not cursing the King, *so much* as in their thought, nor the rich in their bed-chamber; *but* fearing the Lord, and the King, and not meddling with the seditious, which only seeke euill. For, *as* the Fowle of the heauen shall carry the voice, and the master of the wing declare the matter: so *(for reuenge)* a cruell messenger shall be sent against thē, their destruction shall arise suddenly, and who knoweth their ruine? *For their due homage therefore and obedience to lawes,* they take heed to the mouth of the King, and the word of the oath of God; *and if a law*

Pr. 14. 18. Pr. 19. 6. Pr. 29. 26. Ec. 10. 20. Pr. 24. 21. Pr. 17. 11. Ec. 10. 20. Pr. 17. 11. Pr. 24. 22. Ec. 8. 2.

Ec. 10. 8. Ec. 10. 9. Ec. 8. 3. Ec. 10. 4.

law be enacted, they violate it not, nor striue for innouation. Hee that breakes the hedge, a serpent shall bite him. He that remoueth stones, shall hurt himselfe thereby: and hee that cutteth wood, shall be in danger thereby. *And if they haue offended,* they haste not to goe forth of the Princes sight, nor stand in an euill thing: for he will doe what-euer pleaseth him; *but rather* if the spirit of him that ruleth, rise vp against them, by gentlenesse pacifie great sinnes.

- §. 10. *To his fellow-Subiects, in respect of*
  - *more publike societie, is required*
    - 1. *Regard to*
      - *Superiors in*
        - *Estate.*
        - *Desert.*
      - *Inferiors,*
      - *Equals.*
    - 2. *Commerce.*
  - *more priuate societie,*
    - *Iust maintenance of each mans proprietie.*
    - *Truth of friendship.*

Pr. 22. 7. Pr. 27. 21. Ec. 8. 10. Pr. Pr. 11. 12. Pr. 14. 21. Pr. 2. 30. Pr. 17. 14. Pr. 25. 9. Pr. 25. 8. Pr. 26. 17. Pr. 6. 16, 19.

IN *respect of themselues, he requires due regard of degrees: whether of superiors,* The rich ruleth the poore; *and* as the fining pot is for siluer, and the furnace for gold, so is euery man tryed according to his dignity; *so as* they that come from the holy place, be not forgotten in the City, where they haue done right: *or whether of inferiors; for,* A poore man, if he oppresse the poore, is like a raging raine that leaueth no food: *yea (lesse than oppression)* He that despiseth his neighbour, is *both* a sinner and destitute of vnderstanding: *or lastly of equals; and therein quiet and peaceable demeanour,* not striuing with others causelesse; *not to beginne contentions; for,* the beginning of strife is as one that openeth the waters; therefore ere it be medled with, he leaueth off: *and being prouoked,* debateth the matter with his neighbour. *And as* he goes not forth hastily to strife; *so much lesse doth he take part in impertinent quarrels:* Hee that passeth by and medleth with the strife that belongs not to him, is as one that takes a dogge by the eare; and one of the six things that God hates, is he that raiseth vp contentions among neighbours.

Ec. 5. 8. Pr. 28. 19. Pr. 14. 4. Pr. 11. 26. Pr. 24. 30, 31. Pr. 31. 14. Ec. 10. 19. P. 22. 28. Pr. 23. 10. Pr. 23. 11. Pr. Pr. 23. 4. Pr. 28. 22. Pr. 28. 20. Pr. 20. 21. Pr. 15. 27. Pr. 18. 24. Pr. 27. 10. Pr. 27. 6. Pr. 27. 9. Pr. 27. 17. Pr. 19. 4. Pr. 17. 17. Pr. 27. 19. Pr. 25. 17.

Secondly, mutuall commerce, and interchange of commodities; without which, is no liuing: The abundance of the earth is ouer all: and the King consists by the field that is tilled. *The husbandman therefore must* till his land, that hee may bee satisfied with bread; *for,* much increase commeth by the strength of the Oxe: *and moreouer, he* must sell corne, that blessings may be vpon him; which if he withdraw, the people shall curse him; *so that,* the slothfull man, whose field is ouergrowne with thornes and nettles, *is but an ill member: And againe,* The Merchant must bring his wares from farre; *and each so trade with other, that both may liue.* They prepare bread for laughter, and wine comforts the liuing, but siluer answereth to all. *For lesse publike society, is required due reseruation of propriety;* not to remoue the ancient bounds which his fathers haue made; not to enter into the field of the fatherlesse; *for* he that redeemeth them, is mighty; *not* to increase his riches by vsury and interest, not to hasten ouer-much to be rich; *for* such one knoweth not that pouerty shall come vpon him; *and that* an heritage hastily gotten in the beginning, in the end thereof shall not bee blessed: *and that in the meane time,* The man that is greedy of gaine, troubleth his owne house. 2. *Truth of friendship.* A man that hath friends, ought to shew himselfe friendly: for a friend is neerer than a brother; Thy owne friend *therefore,* and thy fathers friend forget thou not: *for whether he reproue thee,* The wounds of a louer are faithfull: *or whether he aduise,* As ointment and perfume reioyce the heart, so doth the sweetnesse of a mans friend by hearty counsell: *or whether he exhort;* iron sharpens iron, so doth a man sharpen the face of his friend; *and all this, not in the time of prosperitie only, as commonly,* Riches gather many friends, and the poore is separated from his neighbour: *but contrarily,* A *true* friend loueth at all times, and a brother is borne for aduersity; *in all estates therefore,* as the face in the water

water answers to face, so the heart of man to man; *who yet may not be too much prised:* Withdraw thy foot from thy neighbours house, lest he be weary of thee, and hate thee; neither enter into thy brothers house in the day of thy calamity: *nor againe, too forward in proffering kindnesse to his owne losse*; A man destitute of vnderstanding, toucheth the hand, and becommeth surety for his neighbour: If *therefore* thou art become surety for thy neighbour *(much more* if thou hast stricken hands with the stranger) thou art snared with the words of thine owne mouth, thou art euen taken with the words of thine owne mouth. Doe this now, my sonne, seeing thou art come into the hand of thy neighbour *(not* hauing taken a pledge for thy suretiship) goe and humble thy selfe, and sollicit thy friends: Giue no sleepe to thine eies, nor slumber to thine eielids. Deliuer thy selfe as a Doe from the hand of the Hunter, and as a bird from the hand of the Fowler, *and take it for a sure rule,* He that hateth suretiship, is sure.

Pr. 27. 13.
Pr. 6. 4.
Pr. 6. 5.
Pr. 11. 15.

SALOMONS OECONOMICKS,

OR GOVERNMENT OF THE FAMILIE.

1. {HVSBAND, WIFE.
2. {PARENT, CHILDE.
3. {MASTER, SERVANT.

By Ios. HALL.

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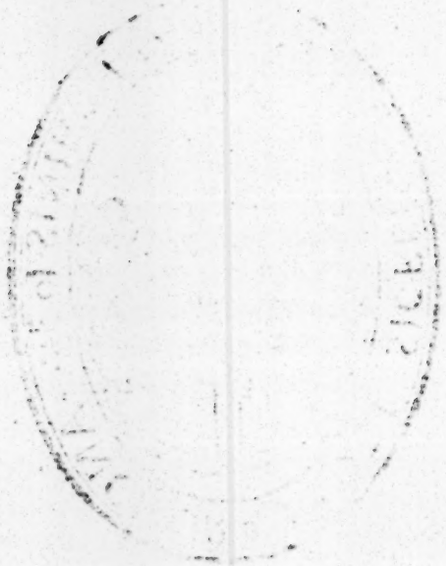


SALOMONS OECONOMICKS, OR *FAMILY.*

Q. 1. The head of the Family: in whom is required { *Wisdome, Stayednesse, Thrift.*

THE *man is the* head, *and guide of the family*; *In whom* wisdome is good with an inheritance: *for* Through wisedome an house is builded and established: *which directs him to doe all things in due order*; *first*, to prepare his worke without, and then after, to build his house; *and therewith, stayednesse. For*, as a bird that wandreth from her nest, so is a man that wandreth from his owne place; *and (which is the chiefe stay of his estate) thriftinesse*; *for* Hee that troubleth his owne house *(by excesse)* shall inherit the wind: and the foole shall bee seruant to the wise in heart: *for which purpose he shall finde, that* The house of the righteous shall haue much treasure, while the reuenues of the wicked is but trouble: *or if not much*; *yet* Better is a little with the feare of the Lord, than great treasure, and trouble therewith: *Howsoeuer, therefore, let him be content with his estate:* Let the Lambes bee sufficient for his cloathing, and let the Goats be the price of his field. Let the milke of his Goats be sufficient for his food, for the food of his family, and the sustenance of his maides: *and if he haue much reuenue, let him looke for much expence. For*, When goods increase, they are increased that eat them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

Ec. 7. 13.
Pr. 24. 3.
Pr. 24. 27.
Pr.
Pr. 11. 29.
Pr. 15. 6.
Pr. 15. 26.
Pr. 27. 26.
Pr. 27. 27.
Ec. 5. 10.

THE HVSBAND.

Q. 2. Who must beare himselfe { *Wisely, Chastly, Quietly, and cheerefully.*

HE that findeth a wife, findeth a good thing, and receiueth fauour of the Lord: *Who must therefore behaue himselfe*, 1. *wisely, as* the guide of her youth: as the Head to which she is a Crowne. 2. *Chastly*, Drinke the water of thine owne Cisterne, and the riuers out of the middest of thine owne Well. *The matrimoniall loue must be pure and cleere, not muddy and troubled*; Let thy fountaines flow forth, and the riuers of waters in the streets; *the sweet and comfortable fruits of blessed mariage, in plentifull issue:* But let them be thine alone, and not the strangers with thee. *This loue abides no partners: for* this were to giue thine honour vnto others, and thy strength to the cruell; so should the stranger be filled with thy strength, and *(as the substance will be with the affections)* thy labours should bee in the house of a stranger; and thou shalt mourne *(which is the best successe hereof)* at thine end, when thou hast consumed *(besides thy goods)*

Pr. 18. 22.
Pr. 2. 17.
Pr. 12. 4.
Pr. 5. 15.
Pr. 5. 16.
Pr. 5. 17.
Pr. 5. 9.
Pr. 5. 10.
Pr. 5. 11.

goods) thy flesh and thy body, *and say*, How haue I hated instruction, and mine heart
Pr. 5. 12. Pr. 5. 14. despised correction? I was almost *plunged* into all euill, *of sinne and torments*; and that
which is most shamefull, in the middest of the assembly, *in the face of the world*. Let there-
Pr. 5. 18. *fore* that thine owne Fountaine be blessed, and reioyce with the wife of thy youth: Let
Pr. 5. 19. her be as the louing Hinde, and pleasant Roe: let her brests satisfie thee at all times,
and erre thou in her loue continually; For why shouldest thou delight, my sonne, in a
Pr. 5. 20. strange woman; or *(whether in affection, or act)* embrace the bosome of a stranger? For
Pr. 5. 21. the waies of man are before the eies of the Lord, and he pondereth all his paths: *and*
Pr. 6. 25. *if thy godlesnesse regard not that, yet for thine owne sake*, Desire not her beauty in thy heart,
Pr. 6. 26. neither let her take thee with her eye-lids; for because of the whorish woman, a man is
Pr. 6. 26. brought to a morsell of bread, *yea to the very huskes: and more then that*, a Woman will
Pr. 6. 27. hunt for the precious life of a man. *Thou sayest thou canst escape this actuall defilement:*
Pr. 6. 28. Can a man take fire in his bosome, and his clothes not be burnt? Or can a man goe vp-
Pr. 6. 29. on coles, and his feet not be burnt? So hee that goeth in to his neighbours wife, shall
not be innocent, whosoeuer toucheth her: *This sinne is farre more odious than theft: For*,
Pr. 6. 30. men doe not despise a Theefe when he stealeth to satisfie his soule, because hee is hun-
Pr. 6. 31. gry: But if he be found, he shall restore seuen-fold, or he shall giue all the substance of
Pr. 6. 32. his house; *and it is accepted*. But he that commits adultery with a woman, is mad: hee
Pr. 6. 33. that would destroy his owne soule, let him doe it: *For*, he shall finde a wound and dis-
honour, and his reproach shall neuer be put away: *Neither is the danger lesse than the*
Pr. 6. 34. *shame. For*, iealousie is the rage of a man: therefore *the wronged husband* will not spare,
Pr. 6. 35. in the day of vengeance. Hee cannot beare the sight of any ransome; neither will hee
Pr. 9. 17. consent to *remit it*, though thou multiply thy gifts. And *though* stolne waters be sweet,
and hid bread be pleasant *to our corrupt taste*; yet *the adulterer* knowes not that the dead
Pr. 9. 18. are there: and that her ghests are in the deepes of hell, that her house tendeth to death;
Pr. 2. 18, 19. *And howsoeuer* her lips drop as an hony-combe, and her mouth is more soft than oile;
Pr. 5. 3. yet the end of her is bitter as wormewood, and sharpe as a two-edged sword: her feet
Pr. 5. 4. goe downe to death, and her steps take hold of hell: *yea*, the mouth of the strange wo-
Pr. 5. 5. man is a deepe pit, *and* he with whom the Lord is angry, shall fall into it.
Pr. 23. 27.
Pr. 22. 14.

3. *Quietly and louingly: for*, Better is a dinner of greene herbes where loue is, than
Pr. 15. 17. a stalled Oxe, and hatred therewith: *Yea*, Better is a dry morsell, if peace be with it, than
Pr. 17. 1. an house full of sacrifices with strife. *And if hee finde sometime cause of blame*, The discre-
Pr. 19. 11. tion of a man deferreth his anger, and his glory is to passe by an offence: *and onely* Hee
Pr. 17. 9. that couereth a transgression, seeketh loue: Reioyce with thy wife, whom thou hast loued
Ec. 9. 9. all the daies of the life of thy vanity, which God hath giuen thee vnder the Sun. For this
is thy portion in this life, And in the trauels wherein thou laboures vnder the Sunne.

THE WIFE.

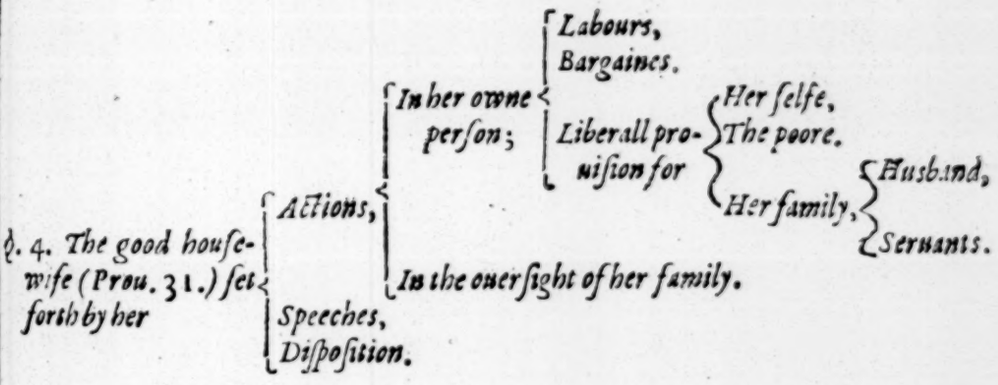
§. 3. *Shee must be*
1. *Faithfull to her husband, not wanton.*
2. *Obedient.*
3. *Discreet.*
4. *Prouident and house-wife-like.*

Pr. 12. 4. A Vertuous wife is the Crowne of her husband: Who shall finde such a one? for
Pr. 31. 10. her price is farre aboue the pearles. *She is true to her husbands bed*; such as the
Pr. 31. 11. heart of her husband may trust to, *as knowing that shee is tyed to him* by the Co-
Pr. 2. 27. uenant of God; *not wanton and vnchaste: such one* as I *once* saw from the window of my
Pr. 7. 6. house: I looked thorow my window, and saw among the fooles, and considered among
Pr. 7. 7. the children a young man wanting wit, who passed thorow the street by her corner,
Pr. 7. 8. and went toward her house, in the twi-light, in the euening, when the night began to
Pr. 7. 9. be blacke and darke, *so as he thought himselfe vnseene*; and behold, there met him *(the*
Pr. 7. 10. *same he sought for)* a woman with an harlots fashion, and close in heart, *as open in her*
Pr. 7. 11. *habit*. She is babbling and peruerse; whose feet *(contrary to the manner of all modest wiues,*

which

which onely attaine honour) cannot abide in her houſe, *but are euer gadding.* Now ſhe is without *the gates*, now in the ſtreets, and lieth in wait in euery corner; *or at the leaſt* ſitteth at the doore of her houſe, on a ſeat in the high places of the City: ſo ſhee *(not ſtaying to be ſollicited)* caught him *by the necke*, and kiſſed him, *and* with an impudent face ſaid vnto him, I haue the fleſh of peace-offerings, *(both good cheere and Religion pretended)* this day haue I paid my vowes: therefore I came forth, *on purpoſe* to meet thee, that I might earneſtly ſeeke thy face, *of all others*; and now, *how happy am I, that I* haue found thee! I haue decked my bed with ornaments, with curtaines, and ſtrings of Egypt: I haue perfumed my bed with Myrrh, Aloes, and Cinnamon, *that wee may lie ſweet*; Come goe, let vs take our fill of loues, vntill the morning, let vs take our pleaſure in dalliance; *feare nothing*, For my husband is not at home, hee is gone a iourney farre off, *neither needeſt thou to doubt his returne*; *for* hee hath taken with him a bag of ſiluer, and will come home at his ſet day: *ſooner he cannot*; *this ſhe ſaid: what followed?* By the abundance of the ſweetneſſe of her ſpeech, ſhe cauſed him to yeeld: and with the flattery of her lips, ſhe entiſed him; and ſtraight waies he followes her, as an Oxe goeth to the ſlaughter, and a foole to the ſtockes for correction, till a Dart ſtrike thorow his Liuer, *the ſeat of his luſt*: or as a bird haſteneth to the ſnare, and knoweth not that it is againſt his owne life: thus *ſhe doth, and when her husband returnes*, ſhe wipeth her mouth, and ſaith, I haue not committed iniquity. (2.) *She is dutifull and obedient*; by a ſoft anſwer appeaſing wrath: *not* hatefull; *for whom*, a whole world is moued; *not ſtubborne, not quarrellous: for* the contentions *(and brawlings)* of a wife, are like a continuall dropping in the day of raine: *a diſcomfort to the husband, a rotting to the houſe. So*, It is better to dwell in a corner of the houſe top, than with a contentious woman in a wide houſe. *And though, for ſociety*, Two bee better than one; *yet* It is better to dwell alone in the Wilderneſſe, than with a contentious and angry woman. For *herein as his griefe cannot be auoided, ſo his ſhame cannot be conceiued. For*, Hee that hideth her, hideth the wind; and ſhe is as oile in his right hand, that vttereth it ſelfe.

Pr. 11. 16. Pr. 7. 11. Pr. 7. 12. Pr. 23. 28. P. 9. 14. Pr. 7. 13. Pr. 7. 14. Pr. 7. 15. Pr. 7. 16. Pr. 7. 17. Pr. 7. 18. Pr. 7. 19. Pr. 7. 20. Pr. 7. 21. Pr. 7. 22. Pr. 7. 23. Pr. 30. 20. Ec. 15. 1. Pr. 30. 21, 23. Pr. 19. 13. Pr. 27. 15. Pr. 25. 24. Ec. 4. 9. Pr. 27. 19. Pr. 27. 16.



3. SHe *is moreouer prudent*, and diſcreet. A wiſe woman buildeth her houſe, but the fooliſh deſtroyeth it with her owne hands: *and* As a ring of gold in a ſwines ſnout, ſo is a faire woman which lacketh diſcretion. 4. *Laſtly, ſhee is carefull and houſe-wife like; ſo as* She will doe her husband good, and not euill, all the dayes of her life: *For as for her actions in her owne perſon, whether you looke to her labours:* Shee ſeeketh wooll and flax, and laboureth cheerfully with her hands. She riſeth while it is yet night, She girdeth her loines with ſtrength, and ſtrengthneth her armes. She putteth her hands to the wheele, and her hands handle the ſpindle: *or whether, to her bargaines*; She conſidereth a field, and getteth it, and with the fruit of her hand ſhee planteth a Vineyard. She is like the ſhip of Merchants, ſhe bringeth her food from far: ſhe feeleth that her merchandiſe is good, her candle is not put out by night: ſhee maketh ſheets and ſelleth them, and giueth girdles vnto the Merchants; *or whether to her liberall prouiſion*: *For her husband*, who is knowne in the gates *(by her neat furniſhing)* when hee ſits with the Elders of the Land: 2. *For her ſelfe*, She maketh her ſelfe carpets, fine linnen and purple is her garment: 3. *For her ſeruants*, She feareth not the ſnow for her family. for

Pr. 14. 1. Pr. 11. 22. Pr. 31. 12. Pr. 31. 13. Pr. 31. 15. Pr. 31. 17. Pr. 31. 19. Pr. 31. 16. Pr. 31. 14. Pr. 31. 18. Pr. 31. 24. Pr. 31. 23. Pr. 31. 21. Pr. 31. 22.

Pr.31.20. for all her family is clothed with Scarlet: *For the poore,* She ſtretcheth out her hands to the poore, and putteth forth her hands to the needy: *For her ouer-ſight of her family,* She
Pr.31.15. giueth the portion to her houſhold, and the ordinary *(or ſtint of worke)* to her maids:
Pr.31.27. ſhe ouer-ſeeth the waies of her houſhold, and eateth not the bread of idleneſſe. *For her*
Pr.31.26. *ſpeeches;* ſhe openeth her mouth with wiſdome, and the law of grace is in her tongue.
Pr.31.25. *Laſtly,* Strength and honour is her clothing, and in the latter Day ſhe ſhall reioyce. *So*
Pr.31.28. *worthy ſhe is in all theſe, that* her owne children *cannot containe, but* riſe vp and call her
Pr.31.29. bleſſed; *and* her husband ſhall praiſe her, *and ſay,* Many daughters haue done vertuouſly,
Pr.31.30. but thou ſurmounteſt them all: Fauour is deceitfull, and beauty is vanity; but a woman
Pr.31.31. that feareth the Lord, ſhe ſhall be praiſed: *Since therefore ſhe is ſo well deſerning,* Giue her of the fruit of her owne hands, and let her owne workes praiſe her.

PARENTS.

§. 5. *Who owe to their children,* { *Prouiſion.* / *Inſtruction.* / *Correction.*

Pr.17.6. *PArents and Children are the next paire; which doe giue much ioy to each other:* Children children are the crowne of the Elders, and the glory of the children are their fathers: *To which purpoſe, the Parent oweth to the Childe,* 1. *Prouiſion.* A
Pr.13.22. good man ſhall giue inheritance to his childrens children. All the labour wherein hee
Ec.2.18. hath trauelled, he ſhall leaue to the man that ſhall bee after him. And who knoweth
Ec.2.19. whether he ſhall be wiſe or fooliſh? yet ſhall he rule ouer all his labour wherein *he hath* laboured, and ſhewed himſelfe wiſe vnder the Sunne. *Here are therefore two groſſe* vani-
Ec.4.8. ties, which I haue ſeene: *the one,* There is one alone, and there is not a ſecond, which hath neither ſonne *nor* brother: yet there is none end of his trauell, neither can his eie be ſatisfied with riches; neither *doth he thinke,* For whom doe I trauell, and defraud my ſoule of pleaſure? *The other contrary;* riches reſerued to the owner thereof for their euill.
Ec.5.12. And theſe riches periſh in his euill buſineſſe; and he begetteth a ſonne, and in his hand
Ec.5.13. is nothing. 2. Inſtruction *and good education: for,* Hee that begetteth a foole *(whether*
Pr.1.8. *naturally, or by ill breeding)* begetteth himſelfe ſorrow, and the father of a foole can haue
Pr.17.21. no ioy. *And therefore,* Teach a childe in the trade of his way, and when he is old, he ſhall
Pr.22.6. not depart from it. 3. Correction: He that ſpareth his rod, hateth his ſonne: but hee
Pr.13.24. that loueth him chaſteneth betime; for fooliſhneſſe is bound in the heart of a childe:
Pr.22.15. the rod of correction ſhall driue it from him: *yea, there is yet great benefit of due chaſtiſe-*
Pr.29.15. *ment; for,* The rod and correction giue life: but a childe ſet at liberty, makes his mo-
Pr.23.13. ther *(who is commonly faulty this way)* aſhamed; *yea, more than ſhame, death and hell fol-*
Pr.25.14. *low to the childe* vpon indulgence: *(only)* If thou ſmite him with the rod, he ſhall not die:
Pr.4.3. If thou ſmite him with the rod, thou ſhalt deliuer his ſoule from hell. *Though thy* ſonne
Pr.29.17. *therefore* be tender and deare in thy ſight; Correct him, and he will giue thee reſt, and
Pr.19.18. will giue pleaſures to thy ſoule: *wherefore,* Chaſten him while there is hope; and let not
Pr.19.19. thy ſoule ſpare, to his deſtruction. The ſonne that is of a great ſtomacke, ſhall endure puniſhment: and though thou deliuer him, yet thou ſhalt take him in hand againe.

CHILDREN.

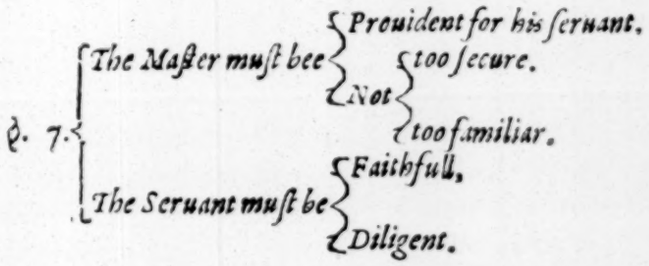
§. 6. *Their duties:* { *Obedience to* { *Inſtructions,* / *Commandements.* } / *Submiſſion to correction.* / *Care* { *of their Parents eſtate,* / *of their owne carriage.* }

Pr.15.20 } Pr.10.1. } A Wiſe Sonne reioyceth the father, *and* the father of the righteous ſhall greatly
Pr.23.24. reioyce; *whereas* The fooliſh is the calamity of his Parents: *Contrarily,* if thou
Pr.19.13. be

be a wiſe ſonne, *or* louelt wiſdome, thy father and thy mother ſhall be glad, and ſhee that bare thee ſhall reioyce. *Such an one is, firſt, obedient*; *for*, A wiſe ſonne will heare *and* obey the inſtruction of his father, and not forſake his mothers teaching; *yea in euery command*, he will obey him that begot him, and not deſpiſe his mother when ſhee is old; *not vpon any occaſion curſing his Parents* (*as* there is a generation that doth:) *for*, He that curſeth his father, or mother, his light ſhall bee put out in obſcure darkneſſe; *not mocking and ſcorning them*; *for*, The eie that mocketh his father, and deſpiſeth the inſtruction of his mother, the Rauens of the Valley ſhall picke it out, and the young Eagles eat it: *and not obedient to counſell onely, but to ſtripes*, Hee that hateth correction, is a foole: and he that regardeth it, is prudent. *For*, thoſe corrections that are for inſtruction, are the way of life: *therefore*, he that hateth them ſhall die. *Secondly, carefull both* 1. *of their eſtate*: He that robbeth his father and mother, and ſaith it is no tranſgreſſion, is a companion of a man that deſtroyeth; *and* 2. *of his owne cariage*: *for* a lewd and ſhameſull childe deſtroyeth his father, and chaſeth away his mother. Let therefore euen the childe ſhew himſelfe to be knowne by his doings, whether his worke bee pure and right: *ſo* his fathers reines ſhall reioyce, when he ſpeaketh, *and doth* righteous things.

Pr. 19. 3. Pr. 23. 25. Pr. 31. 1. Pr. 1. 8. Pr. 23. 22. Pr. 6. 20. Pr. 30. 11. Pr. 20. 20. Pr. 15. 20. Pr. 30. 17. Pr. 2. 1. Pr. 15. 5. Pr. 6. 23. Pr. 15. 10. Pr. 28. 24. Pr. 19. 26. Pr. 20. 11. Pr. 23. 16.

THE MASTER, AND SERVANT.



THe *ſeruant is no ſmall commodity to his Maſter*. He that is deſpiſed, and hath a ſeruant of his owne, is better than he that boaſts (*whether of Gentry, or wealth*) and wanteth bread. *The Maſter, therefore, muſt prouide* ſufficiency of food for his family, and ſuſtenance for his maids: *who alſo as he may not bee ouer-rigorous in puniſhing, or noting offences*; *ſometimes* not hearing his ſeruant, that curſeth him: *ſo not too familiar*; *for* he that delicately bringeth vp his ſeruant from his youth, at length he will bee as his ſonne. *He muſt therefore be ſomtimes ſeuere, more than in rebukes*; (*For*, A ſeruant will not be chaſtiſed with words: and though hee vnderſtand, yet hee will not regard) *yet ſo, as he haue reſpect euer to his good deſeruings*: A diſcreet ſeruant ſhall rule ouer a lewd ſon: and he ſhall diuide the heritage among his brethren. *In anſwer whereto, the good ſeruant muſt be* faithfull *vnto his Maſter*; As the cold of ſnow in the time of harueſt, ſo is a faithfull Meſſenger to them that ſend him, for he refreſheth the ſoule of his Maſter. A wicked Meſſenger falleth into euill: but a faithfull Ambaſſadour is preſeruation; *and* 2. *diligent, Whether in charge*; Be diligent to know the eſtate of thy flocke (*or rather*, the face of thy cattell) and take heed to the heards: *or in his attendance*, Hee that keepeth his Fig-tree, ſhall eat of the fruit of it; ſo he that *carefully* waiteth on his Maſter, ſhall come to honour: *where contrarily, in both theſe*, As vineger to the teeth, and ſmoke to the eies: ſo is a ſlothfull Meſſenger to them that ſend him.

Pr. 12. 9. Pr. 27. 27. Ec. 7. 23. Pr. 29. 21. Pr. 29. 19. Pr. 17. 2. Pr. 25. 13. Pr. 13. 17. Pr. 17. 23. Pr. 27. 18. Pr. 10. 26.

FINIS.

AN OPEN AND PLAINE PARAPHRASE,

VPON

THE SONG OF SONGS,

Which is

SALOMONS.

By Ios. HALL.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER,
and *Iohn Haviland.* 1624.

TO THE RIGHT HONOVRABLE, MY SINGVLAR GOOD LORD, and Patron, EDVVARD Lord DENNY, Baron of *Waltham*, All Grace and Happineſſe.

RIGHT HONOVRABLE,

When I would haue withdrawne my hand from diuine Salomon, *the heauenly elegance of this his beſt Song drew mee vnto it, and would not ſuffer mee to take off mine eies, or pen. Who can reade it with vnderſtanding, and not be tranſported from the world, from himſelfe? and bee any otherwhere ſaue in Heauen, before his time? I had rather ſpend my time in admiration, than Apologie. Surely, here is nothing that ſauours not of extaſie, and ſpirituall rauiſhment; neither was there euer ſo high and paſſionate a ſpeculation deliuered by the Spirit of God, to mankinde: which by how much more diuine it is, by ſo much more difficult. It is well, if theſe myſteries can be found out by ſearching. Two things make the Scripture hard: Prophecies, Allegories; both are met in this: but the latter ſo ſenſibly to the weakeſt eies, that this whole Paſtorall-mariage-ſong (for ſuch it is) is no other than one Allegorie ſweetly continued: where the deepeſt things of God are ſpoken in Riddles, how can there be but obſcuritie and diuers conſtruction? All iudgements will not (I know) ſubſcribe to my ſenſes; yet I haue beene*

beene fearefull and spiritually nice, not often dissenting from all Interpreters; alwaies, from the vnlikeliest. It would bee too tedious to giue my account for euery line: let the learned scan and iudge. What-euer others censures be, your Honours was fauourable; and (as to all mine) full of loue and incouragement. That, therefore, which it pleased you to allow from my pen, vouchsafe to receiue from the Presse; more common, not lesse deuoted to you. What is there of mine that doth not ioy in your name, and boast it selfe in seruing you? To whose soule and people, I haue long agone addicted my selfe, and my labours, and shall euer continue

Your Lordships, in all humble
and vnfained dutie,

IOS. HALL.

SALOMONS SONG OF SONGS PARAPHRASED.

CHAP. I.

Dialogue. *The Church*, to CHRIST.

1. *Let him kisse me with the kisses of his mouth; for thy loue is beter than wine.*

OH that he would bestow vpon me the comfortable testimonies of his loue, and that he would vouchsafe me yet a neerer coniunction with himselfe; as in glorie hereafter, so for the meane time in his sensible graces! For thy loue, O my Sauiour, and these fruits of it, are more sweet vnto mee, than all earthly delicates can be to the bodily taste.

2. *Because of the sauour of thy good ointments, thy name is as an ointment powred out: therefore the Virgins loue thee.*

Yea, so wonderfully pleasant are the sauours of those graces that are in thee, wherewith I desire to be endued, that all whom thou hast blessed with the sense thereof, make as high and deare account of thy Gospell, whereby they are wrought, as of some precious ointment, or perfume: the delight whereof is such, that (hereupon) the pure and holy soules of the faithfull place their whole affection vpon thee.

3. *Draw mee, we will runne after thee: the King hath brought mee into his chambers, wee will reioice, and bee glad in thee: we will remember thy loue, more than wine, the righteous doe loue thee.*

Pull me therefore out from the bondage of my sinnes: deliuer mee from the world, and doe thou powerfully incline my will and affections toward thee: and in spight of all tentations, giue mee strength to cleaue vnto thee; and then both I, and all those faithfull children thou hast giuen mee, shall all at once with speed and earnestnesse walke to thee, and with thee: yea, when once my Royall and glorious Husband hath brought me both into these lower roomes of his spirituall treasures on earth, and into his heauenly chambers of glory, then will we reioice and be glad in none, but thee, which shalt be all in all to vs: then will wee celebrate and magnifie thy loue aboue all the pleasures we found vpon earth; for all of vs thy righteous ones, both Angels and Saints, are inflamed with the loue of thee.

4. *I am blacke, O daughters of Ierusalem, but comely: If I be as the tents of* Kedar, *yet I am as the curtaines of* Salomon.

Neuer vpbraid me (O yee forraine congregations) that I seeme in outward appearance discoloured by my infirmities, and duskish with tribulations: for whatsoeuer I seeme to you, I am yet inwardly well-fauoured in the eies of Him whom I seeke to please; and though I be to you blacke, like the tents of the Arabian shepheards; yet to him, and in him, I am glorious and beautifull, like the Curtaines of *Salomon*.

5. *Regard*

5. *Regard yee me not, becauſe I am blacke: for the Sunne hath looked vpon mee; the ſonnes of my mother were angry againſt me: they made me keeper of the vines; but I kept not mine owne vine.*

Looke not therefore diſdainfully vpon me, becauſe I am blackiſh, and darke of hiew: for this colour is not ſo much naturall to mee, as cauſed by that continuall heat of afflictions wherewith I haue beene vſually ſcorched: neither this, ſo much vpon my owne iuſt deſert, as vpon the rage and enuie of my falſe brethren, the world: who would needs force vpon me the obſeruation of their idolatrous religions, and ſuperſtitious impieties; through whoſe wicked importunitie, and my owne weakneſſe, I haue not ſo intirely kept the ſincere truth of God committed to me, as I ought.

6. *Shew me, O thou whom my ſoule loueth, where thou feedeſt, where thou lieſt at noone: for why ſhould I be as ſhe that turneth aſide to the flocks of thy companions.*

Now therefore that I am ſome little ſtarted aſide from thee, O thou whom my ſoule notwithſtanding dearely loueth, ſhew me, I beſeech thee, where, and in what wholſome and diuine paſtures thou (like a good ſhepherd) feedeſt and reſteſt thy flocks with comfortable refreſhings, in the extremitie of theſe hot perſecutions: for how can it ſtand with thy glorie, that I ſhould through thy neglect, thus ſuſpiciouſly wander vp and downe, amongſt the congregations of them that both command and practiſe the worſhip of falſe gods?

CHRIST, to *the Church.*

7. *If thou know not, O thou the faireſt among women, get thee forth by the ſteps of the flocke, and feed thy Kids aboue the tents of the ſhepherds.*

IF thou know not, O thou my Church, whom I both eſteeme and haue made moſt beautifull by my merits, and thy ſanctification, ſtay not amongſt theſe falſe worſhippers, but follow the holy ſteps of thoſe bleſſed Patriarkes, Prophets, Apoſtles, which haue beene my true and ancient flocke, who haue both knowne my voice, and followed mee; and feed thou my weake and tender ones with this their ſpirituall food of life, farre aboue the carnall reach of thoſe other falſe teachers.

8. *I haue compared thee, O my loue, to the troupes of horſes in the Chariots of Pharaoh.*

Such is mine eſtimation of thee, O my Loue, that ſo farre as the choiſeſt Egyptian horſes of *Pharaoh*, for comely ſhape, for honourable ſeruice, for ſtrength and ſpeed, exceed all other, ſo farre thou excelleſt all that may be compared with thee.

9. *Thy cheekes are comely with rowes of ſtones, and thy necke with chaines.*

Thoſe parts of thee, which both are the ſeats of beautie, and moſt conſpicuous to the eye, are glorioufly adorned with the graces of my ſanctification; which are for their worth as ſo many precious borders of the goodlieſt ſtones, or chaines of pearle.

10. *We will make thee borders of gold, with ſtuds of ſiluer.*

And though thou be already thus ſet forth; yet I and my Father haue purpoſed a further ornament vnto thee, in the more plentifull effuſion of our Spirit vpon thee: which ſhall bee to thy former deckings, in ſtead of pure gold curiouſly wrought with ſpecks of ſiluer.

The Church.

11. *While the King was at his repaſt, my ſpikenard gaue the ſmell thereof.*

BEhold (O ye daughters) euen now, whiles my Lord and King ſeemes farre diſtant from mee, and ſits in the Throne of heauen amongſt the companies of Angels (who attend around vpon him) yet now doe I finde him preſent with mee in ſpirit: euen now the ſweet influence of his graces, like to ſome precious ointment,

ſpreads

ſpreads it ſelfe ouer my ſoule, and returnes a pleaſant ſauour into his owne noſthrils.

12. *My welbeloued is as a bundle of myrrh vnto me, lying betweene my breſts.*

And though I be thus delightfull to my Sauiour, yet nothing ſo much as hee is vnto mee: for loe, as ſome fragrant pomander of myrrh, laid betweene the breſts, ſends vp a moſt comfortable ſent; ſo his loue, laid cloſe vnto my heart, doth ſtill giue mee continuall and vnſpeakable refreſhings.

13. *My welbeloued is as a cluſter of Cypers vnto me among the vines of Engeddy.*

Or if any thing can be of more excellent vertue, ſuch ſmell as the cluſters of Cypers berries, within the fruitfulſt, pleaſantſt, and richeſt vineyards and gardens of Iudæa, yeeld vnto the paſſengers; ſuch and more delectable doe I finde the ſauour of his grace to mee.

CHRIST.

14. *My Loue, behold, thou art faire, thine eies are like the Doues.*

NEither doeſt thou on my part loſe any of thy loue, O my deare Church: for behold, in mine eies, thus clothed as thou art with my righteouſneſſe, oh how faire and glorious thou art! how aboue all compariſon glorious and faire! Thine eies, which are thy ſeers, (Prophets, Apoſtles, Miniſters) and thoſe inward eies, whereby thou ſeeſt him that is inuiſible, are full of grace, chaſtitie, ſimplicitie.

The Church.

15. *My welbeloued, behold, thou art faire and pleaſant: alſo our bed is greene.*

NAy then (O my ſweet Sauiour and Spouſe) thou alone art that faire & pleaſant one indeed, from whoſe fulneſſe I confeſſe to haue receiued all this little meaſure of my ſpirituall beautie: and behold, from this our mutuall delight, and heauenly coniunction, there ariſeth a plentifull and flouriſhing increaſe of thy faithfull ones in all places, and through all times.

16. *The beames of our houſe are Cedars, our galleries are of Firre.*

And behold, the congregations of Saints, the places where we doe ſweetly conuerſe and walke together, are both firme and during (like Cedars amongſt the trees) not ſubiect, through thy protecting grace, to vtter corruption; and through thy fauourable acceptation and word (like to galleries of ſweet wood) full of pleaſure and contentment.

CHAP. II.

CHRIST.

1. *I am the Roſe of the field, and the Lillie of the valleyes.*

THou haſt not without iuſt cauſe magnified me, O my Church: for, as the faireſt and ſweeteſt of all flowers which the earth yeeldeth, the Roſe and Lillie of the valleyes, excell for beautie, for pleaſure, for vſe, the moſt baſe and odious weeds that grow; ſo doth my grace, to all them that haue felt the ſweetneſſe thereof, ſurpaſſe all worldly contentments.

2. *Like a Lillie among the thornes, ſo is my loue among the daughters.*

Neither is this my dignitie alone: but thou, O my Spouſe (that thou maieſt bee a fit match for me) art thus excellent aboue the world, that no Lillie can be more in goodly ſhew beyond the naked thorne, than thou in thy glorie thou receiueſt from mee, ouerlookeſt all the aſſemblies of aliens and vnregenerates.

5. *Regard yee me not, because I am blacke: for the Sunne hath looked vpon mee; the sonnes of my mother were angry against me: they made me keeper of the vines; but I kept not mine owne vine.*

Looke not therefore disdainfully vpon me, because I am blackish, and darke of hiew: for this colour is not so much naturall to mee, as caused by that continuall heat of afflictions wherewith I haue beene vsually scorched: neither this, so much vpon my owne iust desert, as vpon the rage and enuie of my false brethren, the world: who would needs force vpon me the obseruation of their idolatrous religions, and superstitious impieties; through whose wicked importunitie, and my owne weakneſſe, I haue not so intirely kept the sincere truth of God committed to me, as I ought.

6. *Shew me, O thou whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flocks of thy companions.*

Now therefore that I am some little started aside from thee, O thou whom my soule notwithstanding dearely loueth, shew me, I beseech thee, where, and in what wholsome and diuine pastures thou (like a good shepherd) feedest and restest thy flocks with comfortable refreshings, in the extremitie of these hot persecutions: for how can it stand with thy glorie, that I should through thy neglect, thus suspiciously wander vp and downe, amongst the congregations of them that both command and practise the worship of false gods?

CHRIST, to *the Church.*

7. *If thou know not, O thou the faireſt among women, get thee forth by the steps of the flocke, and feed thy Kids aboue the tents of the shepherds.*

IF thou know not, O thou my Church, whom I both esteeme and haue made most beautifull by my merits, and thy sanctification, stay not amongst these false worshippers, but follow the holy steps of those blessed Patriarkes, Prophets, Apostles, which haue beene my true and ancient flocke, who haue both knowne my voice, and followed mee; and feed thou my weake and tender ones with this their spirituall food of life, farre aboue the carnall reach of those other false teachers.

8. *I haue compared thee, O my loue, to the troupes of horses in the Chariots of Pharaoh.*

Such is mine estimation of thee, O my Loue, that so farre as the choiseſt Egyptian horses of *Pharaoh*, for comely shape, for honourable seruice, for strength and speed, exceed all other, so farre thou excelleſt all that may be compared with thee.

9. *Thy cheekes are comely with rowes of stones, and thy necke with chaines.*

Those parts of thee, which both are the seats of beautie, and most conspicuous to the eye, are gloriously adorned with the graces of my sanctification; which are for their worth as so many precious borders of the goodlieſt stones, or chaines of pearle.

10. *We will make thee borders of gold, with studs of siluer.*

And though thou be already thus set forth; yet I and my Father haue purposed a further ornament vnto thee, in the more plentifull effusion of our Spirit vpon thee: which shall bee to thy former deckings, in stead of pure gold curiously wrought with specks of siluer.

The Church.

11. *While the King was at his repast, my spikenard gaue the smell thereof.*

BEhold (O ye daughters) euen now, whiles my Lord and King seemes farre distant from mee, and sits in the Throne of heauen amongst the companies of Angels (who attend around vpon him) yet now doe I finde him present with mee in spirit: euen now the sweet influence of his graces, like to some precious ointment,

spreads

ſpreads it ſelfe ouer my ſoule, and returnes a pleaſant ſauour into his owne noſthrils.

12. *My welbeloued is as a bundle of myrrh vnto me, lying betweene my breſts.*

And though I be thus delightfull to my Sauiour, yet nothing ſo much as hee is vnto mee: for loe, as ſome fragrant pomander of myrrh, laid betweene the breſts, ſends vp a moſt comfortable ſent; ſo his loue, laid cloſe vnto my heart, doth ſtill giue mee continuall and vnſpeakable refreſhings.

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CHRIST.

14. *My Loue, behold, thou art faire, thine eies are like the Doues.*

NEither doeſt thou on my part loſe any of thy loue, O my deare Church: for behold, in mine eies, thus clothed as thou art with my righteouſneſſe, oh how faire and glorious thou art! how aboue all compariſon glorious and faire! Thine eies, which are thy ſeers, (Prophets, Apoſtles, Miniſters) and thoſe inward eies, whereby thou ſeeſt him that is inuiſible, are full of grace, chaſtitie, ſimplicitie.

The Church.

15. *My welbeloued, behold, thou art faire and pleaſant: alſo our bed is greene.*

NAy then (O my ſweet Sauiour and Spouſe) thou alone art that faire & pleaſant one indeed, from whoſe fulneſſe I confeſſe to haue receiued all this little meaſure of my ſpirituall beautie: and behold, from this our mutuall delight, and heauenly coniunction, there ariſeth a plentifull and flouriſhing increaſe of thy faithfull ones in all places, and throughall times.

16. *The beames of our houſe are Cedars, our galleries are of Firre.*

And behold, the congregations of Saints, the places where we doe ſweetly conuerſe and walke together, are both firme and during (like Cedars amongſt the trees) not ſubiect, through thy protecting grace, to vtter corruption; and through thy fauourable acceptation and word (like to galleries of ſweet wood) full of pleaſure and contentment.

CHAP. II.

CHRIST.

1. *I am the Roſe of the field, and the Lillie of the valleyes.*

THou haſt not without iuſt cauſe magnified me, O my Church: for, as the faireſt and ſweeteſt of all flowers which the earth yeeldeth, the Roſe and Lillie of the valleyes, excell for beautie, for pleaſure, for vſe, the moſt baſe and odious weeds that grow; ſo doth my grace, to all them that haue felt the ſweetneſſe thereof, ſurpaſſe all worldly contentments.

2. *Like a Lillie among the thornes, ſo is my loue among the daughters.*

Neither is this my dignitie alone: but thou, O my Spouſe (that thou maieſt bee a fit match for me) art thus excellent aboue the world, that no Lillie can be more in goodly ſhew beyond the naked thorne, than thou in thy glorie thou receiueſt from mee, ouerlookeſt all the aſſemblies of aliens and vnregenerates.

The

The Church.

3. *Like the Apple-tree among the trees of the forest, so is my welbeloued among the sonnes of men: vnder his shadow had I delight, and sate downe; and his fruit was sweet vnto my mouth.*

AND (to returne thine owne praises) as some fruitfull and well-growne Apple-tree, in comparison of all the barren trees of the wilde forest, so art thou (O my beloued Sauiour) to me, in comparison of all men, and Angels; vnder thy comfortable shadow alone, haue I euer wont to finde safe shelter against all mine afflictions, all my tentations and infirmities, against all the curses of the Law, and dangers of iudgement, and to coole my selfe after all the scorching beames of thy Fathers displeasure, and (besides) to feed and satisfie my soule with the soueraigne fruit of thy holy Word, vnto eternall life.

4. *He brought me into the wine-cellar, and loue was his banner ouer me.*

He hath graciously led me by his Spirit, into the midst of the mysteries of godlinesse; and hath plentifully broached vnto mee the sweet wines of his Scriptures and Sacraments. And looke how souldiers are drawne by their colours from place to place, and cleaue fast to their ensigne: so his loue, which he spred forth in my heart, was my onely banner, whereby I was both drawne to him, directed by him, and fastned vpon him.

5. *Stay me with flagons, and comfort me with apples: for I am sicke of loue.*

And now, O yee faithfull Euangelists, Apostles, Teachers, apply vnto mee with all care and diligence, all the cordiall promises of the Gospell: these are the full Flagons of that spirituall wine, which onely can cheere vp my soule; these are the Apples of that tree of life, in the middest of the Garden, which can feed me to immortalitie. Oh come and apply these vnto my heart: for I am euen ouercome with a longing expectation and desire of my delayed glory.

6. *His left hand be vnder my head: and let his right hand embrace me.*

And whiles I am thus spiritually languishing in this agonie of desire, let my Sauiour imploy both his hands to releeue mine infirmitie: let him comfort my head and my heart, my iudgement and affections, (which both complaine of weakenesse) with the liuely heat of his gracious embracements: and so let vs sweetly rest together.

7. *I charge you, O daughters of Ierusalem, by the Roes and by the Hindes of the field, that yee stirre not vp, nor waken my Loue, vntill he please.*

In the meane time, I charge you (O all yee that professe any friendship or affinitie with mee) I charge you, by whatsoeuer is comely, deare and pleasant vnto you, as you will auoid my vttermost censures, take heed how you vex and disquiet my mercifull Sauiour, and grieue his Spirit, and wrong his name, with your vaine and lewd conuersation; and doe not dare, by the least prouocation of your sinne, to interrupt his peace.

8. *It is the voice of my welbeloued: behold, he commeth leaping by the mountaines, and skipping by the hils.*

Loe, I haue no sooner called, but hee heares and answers mee with his louing voice: neither doth he onely speake to me afarre, but he comes to me with much willingnesse and celeritie; so willingly, that no humane resistance can hinder him, neither the hillocks of my lesser infirmities, nor the mountaines of my grosser sinnes (once repented of) can stay his mercifull pase towards me.

9. *My welbeloued is like a Roe, or a young Hart: loe, hee standeth behinde our wall, looking forth of the windowes, shewing himselfe thorow the grates.*

So

So ſwiftly, that no Roe or Hinde can fully reſemble him in this his ſpeed and nimbleneſſe: and loe, euen now, before I can ſpeake it, is hee come neere vnto me, cloſe to the doore and wall of my heart. And though this wall of my fleſh hinder my full fruition of him, yet loe, I ſee him by the eie of faith, looking vpon me; I ſee him as in a glaſſe; I ſee him ſhining gloriouſly, thorow the grates and windowes of his Word and Sacraments, vpon my ſoule.

10. *My Welbeloued ſpake, and ſaid vnto me, Ariſe, my Loue, my faire one, and come thy way.*

And now, me thinks, I heare him ſpeake to mee in a gracious inuitation, and ſay, Ariſe, (O my Church) riſe vp, whether from thy ſecuritie, or feare: hide not thy head any longer, O my beautifull Spouſe, for danger of thine enemies, neither ſuffer thy ſelfe to be preſſed with the dulneſſe of thy nature, or the careleſſe ſleepe of thy ſinnes; but come forth into the comfortable light of my preſence, and ſhew thy ſelfe cheereſull in mee.

11. *For behold, winter is paſt, the raine is changed and gone away.*

For behold, all the cloudie winter of thy afflictions is paſſed, all the tempeſts of tentations are blowne ouer; the heauen is cleare, and now there is nothing that may not giue thee cauſe of delight.

12. *The flowers appeare in the earth: the time of the ſinging of birds is come, and the voice of the Turtle is heard in our land.*

Euery thing now reſembles the face of a ſpirituall Spring; all the ſweet flowers and bloſſomes of holy profeſſion put forth, and ſhew themſelues in their opportunities: now is the time of that heauenly melodie, which the cheereſull Saints and Angels make in mine eares, while they ſing ſongs of deliuerance, and praiſe mee with their Alleluiahs, and ſay, Glory to God on high, in earth peace, good will towards men.

13. *The Fig-tree hath brought forth her young Figs, and the Vines with their ſmall Grapes haue caſt a ſauour: ariſe, my Loue, my faire one, and come away.*

What ſpeake I of bloſſomes? behold, thoſe fruitfull Vines, and Fig-trees of my faithfull ones, whom my husbandrie hath carefully tended and dreſſed, yeeld forth both pleaſant (though tender) fruits of obedience, and the wholſome and comfortable ſauours of better deſires: wherefore now, O my deare Chriſt, ſhake off all that dull ſecuritie, wherewith thou haſt beene held, and come forth and enioy me.

14. *My Doue, thou art in the holes of the rocke, in the ſecret places of the cliſts: ſhew mee thy ſight, let me heare thy voice: for thy voice is ſweet, and thy ſight comely.*

O my beautifull, pure, and chaſte Spouſe, which like vnto ſome ſolitarie Doue, haſt long hid thine head in the ſecret and inacceſſible clifts of the rocks, out of the reach and knowledge of thy perſecutors; how-euer thou art concealed from others, ſhew thy ſelfe in thy workes and righteouſneſſe, vnto mee: and let mee bee euer plied with thy words of imploration, and thankſgiuing: for thy voice (though it be in mourning) and thy face (though it be ſad and blubbered (are exceedingly pleaſing vnto me.

15. *Take vs the Foxes, the little Foxes which deſtroy the Vines: for our Vines haue ſmall grapes.*

And in the meane time (O all yee that wiſh well to my name and Church) doe your vtmoſt endeuour to deliuer her from her ſecret enemies (not ſparing the leaſt) who either by hereticall doctrine, or prophane conuerſation, hinder the courſe of the Goſpell, and peruert the faith of many, eſpecially of thoſe that haue newly giuen vp their names to mee, and are but newly entred into the profeſſion of godlineſſe.

16. *My Wel-beloued is mine, and I am his: he feedeth among the Lillies.*

My beloued Sauiour is mine, through my faith; and I am his through his loue: and we both are one, by vertue of that blessed vnion on both parts; whereby wee mutually enioy each other with all sufficient contentment. And how worthily is my loue placed vpon him, who leadeth mee forth into pleasant pastures, and at whose right hand there is the fulnesse of ioy for euermore!

17. *Vntill the day breake, and the shadowes flee away, returne, my Wel-beloued, and be like a Roe or a young Hart vpon the mountaines of Bether.*

Come therefore (O my Sauiour) and vntill the day of thy glorious appearance shall shine forth to the world, wherein our spirituall mariage shall bee consummate, and vntill all these shadowes of ignorance, of infidelitie, of troubles of conscience, and of outward tribulations bee vtterly dispersed, and chased away, come and turne thee to mee againe, thou which to the carnall eies of the world seemest absent, come quickly, and delay not; but for the speed of thy returne, be like vnto some swift Roe, or Hinde, vpon those smooth hils of *Gilead*, which *Iordan* seuers from the other part of *Iury*.

CHAP. III.

1. *In my bed by night I sought him whom my soule loued: I sought him, but I found him not.*

MY securitie told mee that my Sauiour was neere vnto my soule, yea within it, and in it: but when by serious and silent meditation I searched my owne heart, I found that (for ought my owne sense could discerne) hee was farre off from mee.

2. *I will rise therefore now, and goe about in the Citie by the streets, and by the open places, and will seeke him that my soule loueth: I sought him, but I found him not.*

Then thought I with my selfe, Shall I lie still contented with this want? No, I will stirre vp my selfe; and the helpe I cannot finde in my selfe, I will seeke in others: Of all that haue beene experienced in all kinde of difficulties, of all deepe Philosophers, of the wisest and honestest worldlings, I will diligently enquire for my Sauiour: amongst them I sought him, yet could receiue no answer to my satisfaction.

3. *The watchmen that went about the Citie, found mee: to whom I said, Haue you seene him whom my soule loueth?*

Missing him there, I ran to those wise and carefull Teachers, whom God hath set as so many watch-men vpon the walls of his *Ierusalem*, who sooner found me than I could aske after them; to whom I said (as thinking no man could be ignorant of my Loue) Can you giue me no direction where I might finde him whom my soule loueth?

4. *When I had past a little from them, then I found him whom my soule loueth: I tooke hold on him, and left him not, till I had brought him vnto my mothers house, into the chamber of her that conceiued mee.*

Of whom when I had almost left hoping for comfort, that gracious Sauiour who would not suffer mee tempted aboue my measure, presented himselfe to my soule: Loe then, by a new act of faith, I laid fast hold vpon him, and will not let him any more part from my ioifull embracements, vntill both I haue brought him home fully into the seat of my conscience, and haue wonne him to a perpetuall cohabitation with mee, and a full accomplishment of my loue, in that *Ierusalem* which is aboue, which is the mother of vs all.

CHRIST.

CHRIST.

5. *I charge yee, O daughters of Ieruſalem, by the Roes, and by the Hindes of the field, that ye ſtirre not vp nor waken my Loue vntill ſhe pleaſe.*

NOw that my diſtreſſed Church hath beene all the night long of my ſeeming abſence, toiled in ſeeking mee, I charge you, (O all that profeſſe any friendſhip with me) I charge you by whatſoeuer is comely, deare, and pleaſant vnto you, that (as you will anſwer it) you trouble not her peace with any vniuſt or vnſeaſonable ſuggeſtions, with vncharitable contentions, with any Nouelties of doctrine, but ſuffer her to reſt ſweetly in that diuine truth, which ſhe hath receiued, and this true apprehenſion of me wherein ſhe reioiceth.

6. *Who is ſhe that commeth vp out of the wilderneſſe, like pillars of ſmoake perfumed with Myrrh and Incenſe, and with all the chiefe of ſpices?*

Oh who is this? how admirable? how louely? who but my Church, that aſcendeth thus gloriouſly out of the wilderneſſe of the world, wherein ſhee hath thus long wandered into the bleſſed manſions of my Fathers houſe, all perfumed with the graces of perfect ſanctification, mounting right vpward into her glory, like ſome ſtraight pillar of ſmoke, that ariſeth from the moſt rich and pleaſant compoſition of odours that can be deuiſed?

The Church.

7. *Behold his bed better than* Salomons: *threeſcore ſtrong men are round about it, of the valiant men of Iſrael.*

I Am aſcended; and loe, how glorious is this place where I ſhall eternally enioy the preſence and loue of my Sauiour! how farre doth it exceed the earthly magnificence of *Salomon?* about his bed doe attend a Gard of threeſcore choiſeſt men of Iſrael.

8. *They all handle the ſword, and are expert in warre: euery one hath his ſword vpon his thigh, for the feare by night.*

All ſtout Warriers, able and expert to handle the ſword; which, for more readineſſe each of them weares hanging vpon his thigh, ſo as it may bee haſtily drawne vpon any ſudden danger: but about this heauenly pauillion of my Sauiour, attend millions of Angels, ſpirituall Souldiers, mightie in power, ready to bee commanded ſeruice by him.

9. *King* Salomon *made himſelfe a bed of the trees of Lebanon.*

The Bride-bed that *Salomon* made (ſo much admired of the world) was but of the Cedars of Lebanon.

10. *He made the pillars thereof of ſiluer, and the ſted thereof of gold, the hangings thereof of purple, whoſe midſt was in-laid with the loue of the daughters of Ieruſalem.*

The Pillars but of ſiluer, and the Bed-ſted of gold; the Teſter or Canopie, but of purple; the Couerlet wrought with the curious and painfull needle-worke of the maids of *Ieruſalem*: but this celeſtiall reſting place of my God is not made with hands, nor of any corruptible metall, but is full of incomprehenſible light, ſhining euermore with the glorious preſence of God.

11. *Come forth, yee daughters of Sion, and behold the King* Salomon *with the crowne wherewith his mother crowned him in the day of his mariage, and in the day of the gladneſſe of his heart.*

And as the outward ſtate, ſo the maieſtie of his perſon is aboue all compariſon. Come

forth (O yee daughters of Sion) lay aside all priuate and earthly affections; looke vpon King *Salomon* as hee sits solemnly crowned in the day of his greatest royaltie and triumph, and compare his highest pompe, with the diuine magnificence of my Sauiour, in that day when his blessed mariage shall bee fully perfected aboue, to the eternall reioycing of himselfe, and his Church; and see whether there bee any portion betwixt them.

CHAP. IIII.

CHRIST.

1. *Behold, thou art faire, my Loue, behold, thou art faire, thine eies are like the Doues within thy locks: thine haire is like a flocke of Goats which looke downe from the mountaines of Gilead.*

OH how faire thou art and comely, my deare Spouse! how inwardly faire with the gifts of my Spirit! how faire outwardly in thy comely administration and gouernment! Thy spirituall eies of vnderstanding and iudgement, are full of puritie, chastitie, simplicitie; not wantonly cast forth, but modestly shining amidst thy locks: all thy gracious profession, and all thy appendances, and ornaments of expedient ceremonies, are so comely to behold, as it is to see a flocke of well-fed Goats grasing vpon the fruitfull hills of Gilead.

2. *Thy teeth like a flocke of sheepe in good order, which goe vp from the washing: which euery one bring out twins, and none is barren among them.*

Those that chew and prepare the heauenly food for thy soule, are both of gracious simplicitie, and of sweet accordance one with another; hauing all one heart and one tongue: and both themselues are sanctified and purged from their vncleannesse, and are fruitfull in their holy labours vnto others; so that their doctrine is neuer in vaine, but is still answered with plentifull increase of soules added to the Church.

3. *Thy lips are like a threed of scarlet, and thy talke is comely: thy temples are within thy locks as a peece of a Pomegranate.*

Thy speech (especially in the mouth of thy Teachers) is both gracious in it selfe, and such as administers grace to the hearers; full of zeale and feruent charitie, full of grauitie and discretion: and that part of thy countenance, which thou wilt haue seene (though dimly and sparingly) is full of holy modestie and bashfulnesse; so blushing, that it seemeth like the colour of a broken peece of Pomegranate.

4. *Thy necke is as the tower of Dauid, built for defence: a thousand shields hang therein, and all the targets of the strong men.*

Those, who by their holy authoritie sustaine thy gouernment (which are as some straight and strong necke to beare vp the head) are like vnto *Dauids* high Tower of defence, furnished with a rich armorie; which affords infinite waies of safe protection, and infinite monuments of victorie.

5. *Thy two brests are as two young Kids that are twinnes, feeding among the Lillies.*

Thy two Testaments (which are thy two full and faire brests, whereby thou nurses all thy faithfull children) are as two twins of Kids: twins, for their excellent and perfect agreement one with another, in all resemblances: of Kids, that are daintily fed among the sweet flowers, for the pleasant nourishment which they yeeld to all that sucke thereof.

6. *Vntill the day breake, and the ſhadowes flie away, I will goe into the Mountaines of Myrrh, and to the Mountaines of Incenſe.*

Vntill the day of my gracious appearance ſhall ſhine forth, and vntill all theſe ſhadowes of ignorance, infidelitie, afflictions, bee vtterly and ſuddenly diſperſed, O my Spouſe, I will retire my ſelfe (in regard of my bodily preſence) into my delightfull and glorious reſt of heauen.

7. *Thou art all faire, my Loue, and there is no ſpot in thee.*

Thou art exceeding beautifull, O my Church, in all the parts of thee: for all thy ſinnes are done away, and thine iniquitie is couered, and loe, I preſent thee to my Father without ſpot, or wrinkle, or any ſuch deformitie.

8. *Come with me from Lebanon, my Spouſe, euen with me from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the dens of the Lions, and from the mountaines of the Leopards.*

And now (O thou which I profeſſe to haue maried to my ſelfe in truth and righteouſneſſe) thou ſhalt be gathered to me from all parts of the world; not onely from the confines of Iudea, where I planted and found thee, but from the remoteſt and moſt ſauage places of the Nations; out of the companie of Infidels, of cruell and bloudy perſecutors, who like Lions and Leopards haue tyrannized ouer thee, and mercileſſly torne thee in peeces.

9. *My ſiſter, my Spouſe, thou haſt wounded my heart with one of thine eies: and with a chaine of thy necke.*

Thou haſt vtterly rauiſht me from my ſelfe (O my ſiſter and Spouſe; for ſo thou art, both ioined to me in that ſpirituall vnion, and coheire with me of the ſame inheritance and glory) thou haſt quite rauiſht my heart with thy loue: euen one caſt of one of thine eies of faith, and one of the ornaments of thy ſanctification wherewith thou art decked by my Spirit, haue thus ſtricken mee with loue: how much more, when I ſhall haue a full ſight of thee, and all thy graces, ſhall I be affected towards thee!

10. *My ſiſter, my Spouſe, how faire is thy loue! how much better is thy loue than wine, and the ſauour of thine ointments than all ſpices?*

O how excellent, how precious, how delectable are thoſe loues of thine, O my ſiſter, my Spouſe! how farre ſurpaſſing all earthly delicates! and the ſauour of thoſe diuine vertues, wherewith thou art endued, more pleaſing to my ſent, than all the perfumes in the world!

11. *Thy lips, my Spouſe, drop as Hony combes: Hony and milke are vnder thy tongue, and the ſauour of thy garments is as the ſauour of Lebanon.*

The gracious ſpeeches that proceed from thee, are as ſo many drops of the Hony-combe that fall from thy lips: and whether thou exhort, or confeſſe, or pray, or comfort, thy words are both ſweet and nouriſhing; and the ſauour of thy good works, and outward conuerſation, is to me as the ſmell of the wood of Lebanon to the ſenſe of man.

12. *My ſiſter, my Spouſe, is as a Garden incloſed, as a Spring ſhut vp, and a Fountaine ſealed vp.*

My ſiſter, my Spouſe, is as a Garden or Orchard full of all varietie of the heauenly Trees and flowers of grace; not lying carelesly open, either to the loue of ſtrangers, or to the rage of enemies, which like the wilde Bore out of the wood, might root vp and deſtroy her choice plants: but ſafely hedged and walled about, by my protection, and reſerued for my delight alone; ſhe is a Spring & Well of wholſome waters, from whom flow forth the pure ſtreames of my Word; but, both incloſed and ſealed vp: partly, that

ſhee may the better (by this cloſeneſſe) preſerue her owne naturall taſte and vigour, from the corruptions of the world; and partly, that ſhee may not be defiled and mudded by the prophane feet of the wicked.

13. *Thy plants are as an Orchard of Pomegranats with ſweet fruits: as Cypers, Spikenard, euen Spikenard and Saffron, Calamus and Cinamon, with all the trees of Incenſe, Myrrh and Aloes, with all the chiefe ſpices.*

Thou art an Orchard, yea a Paradiſe, whoſe plants (which are thy faithfull children that grow vp in thee) are as Pomegranate Trees; the Apples whereof are eſteemed, for the largeneſſe, colour and taſte, aboue all other: or (if I would feed my other ſenſes) the plentifull fruits of thy holy obedience (which thou yeeldeſt vnto mee) are for their ſmell, as ſome compoſition of Cypreſſe, Spikenard, Saffron, ſweet Cane, Cinamon, Incenſe, Myrrh, Aloes, and what ſoeuer elſe may be deuiſed, vnto the moſt perfect ſent.

14. *O fountaine of the gardens, O well of liuing waters, and the ſprings of Lebanon.*

Thou art ſo a Spring in my Garden, that the ſtreames which are deriued from thee, water all the gardens of my particular congregations, all the world ouer: thou art that Fountaine, from whoſe pure head iſſue all thoſe liuing waters, which who ſo drinketh, ſhall neuer thirſt againe; euen ſuch cleare currents, as flow from the hill of Libanus, which like vnto another Iordan, water all the Iſrael of God.

The Church.

15. *Ariſe, O North, and come, O South, and blow on my garden, that the ſpices thereof may flow out: let my Well-beloued come to his garden, and eat his pleaſant fruit.*

IF I bee a garden, as thou ſaieſt (O my Sauiour) then ariſe, O all yee ſoueraigne winds of the Spirit of God, and breathe vpon this garden of my ſoule; that the ſweet odours of theſe my plants may both bee increaſed, and may alſo bee diſperſed afarre, and carried into the noſtrils of my Well-beloued: and ſo let him come into his owne garden (which his owne hand hath digged, planted, watred) and accept of the fruit of that ſeruice and praiſe, which hee ſhall inable mee to bring forth to his Name.

CHAP. V.

CHRIST.

1. *I am come into my garden, my ſiſter, my Spouſe: I gathered my Myrrh with my ſpice; I ate my Hony with my Hony-combe, I dranke my wine with my milke: eat, O my friends: drinke, and make you merry, O Wel-beloued.*

BEhold, according to thy deſire, I am come into my garden, O my ſiſter, my Spouſe; I haue receiued thoſe fruits of thine obedience which thou offeredſt vnto mee, with much ioy and pleaſure. I haue accepted not onely of thy good works, but thy endeuours and purpoſes of holineſſe, both which are as pleaſant to me, as the Hony and the Hony-combe. I haue allowed of the cheerefulneſſe of thy ſeruice, and the wholeſomeneſſe of thy doctrine. And yee, O my friends, whether bleſſed Angels, or faithfull men, partake with me in this ioy ariſing from the faithfulnes of my Church: cheere vp and fill your ſelues, O my beloued, with the ſame Spirituall dainties wherewith I am refreſhed.

The Church.

2. *I ſleepe, but my heart waketh: it is the voyce of my Well-beloued that knocketh, ſaying, Open*

Open vnto me, my ſiſter, my Loue, my Deue, my vndefiled: for mine head is full of dew, and my locks with the drops of the night.

WHen the world had caſt me into a ſecure ſleepe, or ſlumber rather (for my heart was not vtterly bereaued of a true faith in my Sauiour) euen in this darkneſſe of my minde, it pleaſed my gracious Redeemer not to neglect mee; he came to me, and knocked oft, and called importunately at the doore of my heart, by his word and chaſtiſements, and ſaid, Open the doore of thy ſoule, O my ſiſter, my deare, chaſte, comely, vnſpotted Church: let mee come in, and lodge and dwell with thee, in my graces; ſhut out the world, and receiue me with a more liuely act, and renouation of thy faith. For loe, I haue long waited patiently for this effect of thy loue, and haue endured all the iniuries both of the night, and weather of thy prouocations, that I might at laſt enioy thee.

3. *I haue put off my coat: how ſhall I put it on? I haue waſhed my feet: how ſhall I defile them?*

I anſwered him againe, pleading excuſes for my delay; Alas, Lord, I haue now, ſince I left my forward profeſſion of thee, auoided a great number of cares and ſorrowes: muſt I take them vp againe to follow thee? I haue liued cleane from the ſoile of theſe euills: and ſhall I now thruſt my ſelfe into danger of them?

4. *My Well-beloued put his hand from the hole of the doore; and my bowels yearned toward him.*

When my Sauiour heard this vnkinde anſwer of delay, he let his hand fall from the key-hole, which he had thus before without ſucceſſe laboured about; and withdrew himſelfe from ſolliciting me any more: whereupon my heart and bowels yearned within me for him, and for the remorſe of my ſo long foreſlowing his admittance vnto me.

5. *I roſe vp to open to my well-beloued, and my hands did drop downe Myrrh, and my fingers pure Myrrh vpon the handles of the Barres.*

And now I rouzed vp my drouſie heart (what I could) that I might in ſome cheerefull manner deſire to receiue ſo gracious a Sauiour: which when I but endeuoured, I found that he had left behinde him ſuch a plentifull bleſſing (as the monument of his late preſence) vpon the firſt motions of my heart, as that with the very touch of them I was both exceedingly refreſhed, and moued to further indignation at my ſelfe for delaying him.

6. *I opened to my Well-beloued: but my Well-beloued was gone and paſt; mine heart was gone when he did ſpeake: I ſought him, but I could not finde him; I called him, but he anſwered me not.*

I opened to my beloued Sauiour: but my Sauiour had now (in my feeling) withdrawne himſelfe, and hid his countenance from me, holding me ſhort of thoſe gracious offers and meanes which I had refuſed; and now I was almoſt paſt my ſelfe with deſpaire, to remember that ſweet inuitation of his, which I neglected: I ſought him therefore in my thoughts, in the outward vſe of his ordinances, and of my earneſt prayers; but he would not as yet be found of me, or let me finde that I was heard of him.

7. *The watch-men that went about the City found me, they ſmote mee, and wounded me: the watch-men of the walls tooke away my vaile from me.*

Thoſe which ſhould haue regarded mee, and by their vigilancy haue ſecured mee from danger, proued mine aduerſaries: in ſtead of comforting me, they fell vpon me, and wounded me with their falſe doctrines, drawing me on into further errors, ſpoiling me of that purity and ſincerity of profeſſion, wherewith, as with ſome rich and modeſt vaile, I was formerly adorned, and couered.

8. *I*

8. *I charge you, O daughters of Ieruſalem, if you finde my Well-beloued, that you tell him I am ſicke of loue.*

I aduiſe you ſolemnly, O all yee that wiſh well to me (for I care not who knowes the vehemencie of my paſſion) if you ſhall finde my Sauiours preſence in your aſſemblies before me, pray for the recouerie of his loue to mee; and bemoning my eſtate to him, tell him how I languiſh with the impatient deſire of his loue, and preſence, to bee reſtored vnto mee.

9. *O the faireſt among women, what is thy Well-beloued, more than another Well-beloued? what is thy Well-beloued, more than another louer, that thou doſt ſo charge vs?*

O thou which art the moſt happy, moſt gracious, and moſt glorious of all creatures, the choſen of the liuing God; what is thy Well-beloued whom thou ſeekeſt, aboue all other the ſonnes of men? what ſuch eminencie is there in him aboue all Saints and Angels: that thou art both ſo farre gone in affection to him? and doſt ſo vehemently adiure vs to ſpeake vnto him for thee?

10. *My Well-beloued is white and ruddy, the Standard-bearer of ten thouſand.*

My Well-beloued (if you know not) is of perfect beautie; in whoſe face is an exact mixture of the colours of the pureſt and healthfulleſt complexion of holineſſe: for hee hath not receiued the ſpirit by meaſure; and in him the Godhead dwels bodily; he is infinitely fairer than all the ſonnes of men; and for goodlineſſe of perſon may beare the Standard of comelineſſe and grace amongſt ten thouſand.

11. *His head is as fine Gold, his locks curled, and blacke as a Rauen.*

The Dietie which dwelleth in him, is moſt pure and glorious: and that fulneſſe of grace which is communicated to his humane nature, is wonderouſly beautifull, and ſo ſets it forth, as the blacke curled locks doe a freſh and well-fauoured countenance.

12. *His eies are like Doues vpon the riuers of waters, which are waſht with Milke, and remaine in their fulneſſe.*

His iudgement of all things, and his reſpect to his Church (which are as his eies) are full of loue, and full of pietie, ſhining like vnto Doues waſhed in water, yea, in Milke, ſo as there is no ſpot, or blemiſh to be found in them: and they are withall ſo fully placed, as is both moſt comely and moſt expedient for the perfect ſight of the eſtate, and neceſſities of his ſeruants.

13. *His cheekes are as a bed of ſpices, and as ſweet Flowers, and his lips like Lillies dropping downe pure Myrrh.*

The manifeſtation of himſelfe to vs in his Word, is ſweet to our ſpirituall feeling, as an heape of ſpice, or thoſe flowers that are vſed to make the beſt perfuming ointments, are to the other ſenſes: his heauenly inſtructions and promiſes of his Goſpell are vnſpeakably comfortable, and plenteous, in the grace that is wrought by them.

14. *His hands as Rings of Gold ſet with the Chryſolite; his belly like white Iuory couered with Saphyres.*

His actions, and his inſtruments (which are his hands) are ſet forth with much port and maieſtie, as ſome precious ſtone beautifies the Ring wherein it is ſet: the ſecret counſels of his breſt, and the myſteries of his will, are moſt pure and holy, and full of excellent glorie.

15. *His legs are as pillars of Marble, ſet vpon ſockets of fine gold: his countenance, as Lebanon, excellent as the Cedars.*

All his proceedings are firme and ſtable; and withall, as Pillars of Marble ſet in ſockets

ſockets of tried gold; ſo as they are neither ſubiect to wauering, nor to any danger of infirmitie and corruption: the ſhew and cariage of his whole perſon, whereby hee makes himſelfe knowne to his choſen, is exceeding goodly and vpright, like to the ſtraight and loftie Cedars of Lebanon.

16. *His mouth is as ſweet things, and he is wholly delectable: this is my Wel-beloued, and this is my Louer, O daughters of Ieruſalem.*

His mouth, out of which proceedeth innumerable bleſſings and comfortable promiſes, is to my ſoule euen ſweetneſſe it ſelfe; yea (what ſpeake I of any one part?) as you haue heard in theſe particulars; hee is all ſweets: there is nothing but comfort in him; and there is no comfort but in him; and this (if he would know) is my Well-beloued; of ſo incomparable glory and worthineſſe, that ye may eaſily diſcerne him from all others.

Forraine Congregations.

17. *O the faireſt among women, whither is thy Well-beloued gone? whither is thy Well-beloued turned aſide, that we might ſeeke him with thee?*

SInce thy Well-beloued is ſo glorious, and amiable, (O thou which art for thy beautie worthy to bee the Spouſe of ſuch an husband) tell vs (for thou onely knoweſt it; and to ſeeke Chriſt without the Church, wee know is vaine) tell vs where this Sauiour of thine is to be ſought; that we (rauiſhed alſo with the report of his beautie) may ioine with thee in the ſame holy ſtudie of ſeeking after him.

Chap. VI.

1. *My Well-beloued is gone downe into his Garden to the beds of ſpices, to feed in the Gardens, and to gather Lillies.*

MY Well-beloued Sauiour (if you would know this alſo) is to be ſought and found in the particular aſſemblies of his people, which are his Garden of pleaſure, wherein are varieties of all the beds of renued ſoules; which both he hath planted, and dreſſed by his continuall care, and wherein he walketh for his delight; feeding and ſolacing himſelfe with thoſe fruits of righteouſneſſe and new obedience, which they are able to bring forth vnto him.

2. *I am my Well-beloueds, and my Well-beloued is mine, who feedeth among the Lillies.*

And now loe, whatſoeuer hath happened croſſe to mee, in my ſenſible fruition of him; in ſpight of all tentations, my beloued Sauiour is mine through faith; and I am his through his loue; and both of vs are by an inſeparable vnion knit together; whoſe coniunction and loue is moſt ſweet and happy: for all that are his, he feedeth continually with heauenly repaſt.

Christ.

3. *Thou art beautifull, my Loue, as Tirzah, comely as Ieruſalem, terrible as an armie with Banners.*

NOtwithſtanding this thy late blemiſh of neglecting mee, O my Church: yet ſtill in mine eies, through my grace, vpon this thy repentance, thou art beautifull, like vnto that neat and elegant Citie Tirzah, and that orderly building of Ieruſalem,

Ieruſalem, the glory of the world: and with this thy louelineſſe, thou art awfull vnto thine aduerſaries, through the power of thy cenſures, and the maieſtie of him that dwelleth in thee.

4. *Turne away thine eies from me, for they ouercome me: thine haire is like a flocke of Goats which looke downe from Gilead.*

Yea, ſuch beautie is in thee, that I am ouercome with the vehemencie of my affection to thee: turne away thine eies a while from beholding me; for the ſtrength of that faith, whereby they are fixed vpon mee, rauiſheth mee from my ſelfe with ioy. I doe therefore againe renew thy former praiſe; that thy gracious profeſſion, and all thy appendances and ornaments of expedient ceremonies, are ſo comely to behold, as it is to ſee a flocke of well-fed Goats graſing vpon the fruitfull hills of Gilead.

5. *Thy teeth are like a flocke of ſheepe which goe vp from the waſhing, which euery one bring out twins, and none is barren among them.*

Thy Teachers, that chew and prepare the heauenly food for thy ſoule, are of ſweet accordance one with another, hauing all one heart, and one tongue; and both themſelues are ſanctified and purged from their vncleanneſſe, and are fruitfull in their holy labours vnto others: ſo that their doctrine is neuer in vaine, but is ſtill anſwered with plentifull increaſe of ſoules to the Church.

6. *Thy Temples are within thy locks as a peece of a Pomegranate.*

That part of thy countenance which thou wilt haue ſeene (though dimly and ſparingly) is full of holy modeſtie and baſhfulneſſe; ſo bluſhing, that it ſeemeth like the colour of a broken peece of Pomegranate.

7. *There are threeſcore Queenes, and foureſcore Concubines, and of the Damſels, without number.*

Let there be neuer ſo great a number of people and nations, of Churches, and aſſemblies, which challenge my Name and Loue, and perhaps by their outward proſperitie, may ſeeme to plead much intereſt in me, and much worth in themſelues.

8. *But my Loue is alone, and my Vndefiled, ſhe is the onely daughter of her mother, and ſhee is deare to her that bare her: the Daughters haue ſeene her, and counted her bleſſed, euen the Queenes and the Concubines, and they haue praiſed her.*

Yet thou onely art alone my true and chaſte Spouſe, pure and vndefiled in the truth of thy doctrine, and the imputation of my holineſſe: thou art ſhe, whom that Ieruſalem which is aboue, (the mother of vs all) acknowledgeth for her onely true, and deare daughter. And this is not my commendation alone: but all thoſe forraine aſſemblies, which might ſeeme to bee Riuals with thee of this praiſe, doe applaud and bleſſe thee in this thine eſtate, and ſay; Bleſſed is this people, whoſe God is the Lord.

9. *Who is ſhee that looketh forth as the morning, faire as the Moone, pure as the Sunne, terrible as an armie with banners?*

And admiring thy goodlineſſe, ſhall ſay; Who is this that lookes out ſo freſhly as the morning new riſen; which from theſe weake beginnings is growne to ſuch high perfection, that now ſhee is as bright, and glorious, as the Sunne in his full ſtrength, and the Moone in a cleare skie; and withall is ſo dreadfull through the maieſtie of her countenance, and power of her cenſures, as ſome terrible armie, with enſignes diſplayed, is to a weake aduerſarie?

10. *I went downe to the dreſſed Orchard, to ſee the fruits of the valley, to ſee if the Vine budded, and if the Pomegranates flouriſhed.*

Thou complainedſt of my abſence, (O my Church:) there was no cauſe; I meant not to forſake

forſake thee; I did but onely walke downe into the well-dreſſed Orchard of thine aſſemblies, to recreate and ioy my ſelfe with the view of their forwardneſſe, to ſee the happy progreſſe of the humble in ſpirit, and the gracious beginnings of thoſe tender ſoules, which are newly conuerted vnto mee.

11. *I knew nothing, my ſoule ſet me as the chariots of my noble people.*

So earneſtly did I long to reuiſit thee, and to reſtore comfort vnto thee, that I haſted I knew not which way: and with inſenſible ſpeed I am come backe, as it were vpon the ſwifteſt chariots, or the wings of the wind.

12. *Returne, returne, O Shulamite: returne, returne, that I may behold thee: what ſhall you ſee in the Shulamite, but as the companie of an armie?*

Now therefore returne (O my Spouſe, the true daughter of Ieruſalem) returne to mee, returne to thy ſelfe, and to thy former feeling of my grace: returne, that both my ſelfe, and all the companie of Angels, may ſee and reioice in thee: and what ſhall yee ſee (O all yee hoaſts of heauen) what ſhall yee ſee in my Church? Euen ſuch an awfull grace and maieſtie, as is in a well-marſhalled army, ready to meet with the enemie.

Chap. VII.

1. *How beautifull are thy goings with ſhooes, O Princes daughter? the compaſſe of thy hips like iewels: the worke of the hand of a cunning workeman.*

How beautifull are thy feet, O daughter of the Higheſt; being ſhod with the preparation of the Goſpell of peace, and readily addreſſed to run the way of the commandements of thy God! thou art compaſſed about thy loines with the girdle of veritie; which is both precious for the matter of it, and cunningly framed by the skill of the ſpirit of truth.

2. *Thy nauell is as a round cup, that wanteth not liquor: thy bellie is as an heape of wheat, compaſſed about with Lillies.*

The nauell, whereby all thy ſpirituall conceptions receiue their nouriſhment, is full of all fruitfull ſupply, and neuer wants meanes of ſuſtenance, to feed them in thy wombe: which alſo is ſo plenteous in thy bleſſed increaſe, that it is as an heape of wheat, conſiſting of infinite pure graines, which conſort together with much ſweetneſſe and pleaſure.

3. *Thy two breſts are as two young Kids that are twinnes.*

Thy two Teſtaments (which are thy two full and comely breſts, by whoſe wholſome milke thou nouriſheſt all thy faithfull children, once borne into the light) are for their excellent and perfect agreement, and their amiable proportion, like two twinnes of Kids.

4. *Thy necke is like a Tower of Iuorie: thine eies are like artificiall pooles in a frequented gate: thy noſe is as the Tower of Lebanon, that looketh toward Damaſcus.*

Thoſe, who by their holy authoritie ſupport thy gouernment (which are as ſome ſtraight and ſtrong necke to beare vp thy head) are for their height and defence, like a Tower; for their order, pureneſſe and dignitie, like a Tower of Iuory: thy Teachers and Miniſters (which are thine eies) are like vnto ſome cleare and artificiall ponds of water, in a place of greateſt reſort: wherein all commers may ſee the faces of their conſciences; and whence they may plentifully draw the Waters of life. Thy noſe, by which all ſpirituall ſents are conuayed to thee, is perfectly compoſed, and featured like ſome curious

Turret

Turret of that goodly house in Lebanon; so as thy iudgement, and power of discerning the spirits, is admirable for the order and excellencie thereof.

5. *Thine head vpon thee is as scarlet, and the lush of thine head like purple: the King is tied in thy beames.*

The whole tyre of thine head (which are the ceremonies vsed by thee) are very gracefull, and of high estimation and price to all the beholders: and as for me, I am so enamoured of thee, that I am euen tied by my owne desire, to a perpetuall presence in thine holy assemblies.

6. *How faire art thou, and how pleasant art thou, O my loue, in pleasures!*

Oh how beautifull and louely art thou therefore (O my Church) in all thy parts and ornaments! how sweet and pleasant art thou (O my Loue) in whatsoeuer might giue me true contentment!

7. *This thy stature is like a Palme-tree, and thy brests like clusters.*

Thy whole frame is, for goodlinesse and straight growth, like vnto some tall Palme-tree; which the more it is depressed by the violence of persecutions, riseth the more; and the two brests of thy Testaments are like two full iuicie clusters, which yeeld comfortable and abundant refreshing.

8. *I said, I will goe vp into the Palme-tree; I will take hold of her boughs: thy brests shall now be like the clusters of the Vines, and the sauour of thy nose like Apples.*

Seeing then thou art my Palme-tree, I haue resolued in my selfe to adioine my selfe to thee; to enioy thee, to gather those sweet fruits of thy graces, which thou yeeldest; and by my presence also will cause thee to be more plentifull in all good workes, and doctrine; so as thou shalt afford abundance of heauenly liquor vnto all the thirstie soules of thy children; and an acceptable verdure of holinesse and obedience vnto me.

9. *And the roofe of thy mouth like good wine, which goeth straight vp to my Wel-beloued, and causeth the lips of him that is asleepe, to speake.*

And the deliuerie of my Word, by the mouthes of my Ministers, shall be as some excellent wine, which sparkleth right vpward: being well accepted of that God, in whose name it is taught, and looketh most pleasantly in the glasse, being no lesse highly esteemed of the receiuers: which is of such wonderfull power, that it is able to put words both of repentance, and praise, into the lips of him that lies asleepe in his sinnes.

The Church.

10. *I am my Wel-beloueds, and his desire is toward me.*

BEhold, such as I am, I am not my owne; much lesse am I any others: I am wholly my Sauiours: and now I see, and feele, whatsoeuer I had deserued, that hee is mine also in all intire affection; who hath both chosen mee, and giuen himselfe for mee.

11. *Come, my Wel-beloued, let vs goe into the fields, let vs lodge in the villages.*

Come therefore, O my deare Sauiour, let vs ioine together in our naturall care: let thy Spirit and my seruice be intent vpon thy Congregations here below on earth; and let vs stay in the place where our spirituall Husbandrie lieth.

12. *Let vs goe vp early in the morning to the Vines, and see if the Vine flouriſh, whether it hath disclosed the first Grapes, or whether the Pomegranats blossome: there will I giue thee my loue.*

Let

Let vs with all haſte and cheerfulneſſe viſit the fruitfull vines of our beleeuing children; and to our mutuall comfort, be witneſſes and partakers of all the ſignes and fruits of grace, of all thoſe good workes, and thankſgiuings, of thoſe holy endeuours and worthy practices, which they yeeld forth vnto vs: let vs iudge of their forwardneſſe, and commend it: whereupon it will eaſily appeare, that the conſummation of our happy mariage draweth neere, in which there ſhall be a perfect vnion betwixt vs.

13. *The Mandrakes haue giuen a ſmell, and in our gates are all ſweet things new and old; my Well-beloued, I haue kept them for thee.*

Behold: thy godly ſeruants, which not onely beare fruit themſelues, but are powerfull in the prouocation of others, preſent their beſt ſeruices vnto thee; and euen at our doores (not farre to ſeeke, not hard to procure) is offer made vnto thee, of all variety of fruit; whether from thy young Conuerts, or thy more ſetled Profeſſors: and all theſe I ſpend not lauiſhly; but in my louing care, duely reſerue them for thee, and for the ſolemne day of our full mariage.

Chap. VIII.

The Iewiſh Church.

1. *Oh that thou wereſt as my brother that ſucked the breſt of my mother! I would finde thee without; I would kiſſe thee, then they ſhould not deſpiſe me.*

OH that I might ſee thee (my Sauiour) clothed in fleſh! Oh that thou which art my euerlaſting Husband, mighteſt alſo be my Brother, in partaking the ſame humane nature with me; that ſo I finding thee below vpon earth, might familiarly entertaine thee, and conuerſe with thee, without reproach of the world; yea, might be exalted in thy glory!

2. *I will lead thee, and bring thee into my mothers houſe; there thou ſhalt teach me: I will cauſe thee to drinke ſpiced wine, and new of the Pomegranats.*

Then would I (though I be now pent vp in the limits of Iudæa) bring thee forth into the light and knowledge of the vniuerſall Church, whoſe daughter I am: and then and there, thou ſhouldſt teach me how perfectly to ſerue and worſhip thee, and I ſhall gladly entertaine thee with a royall feaſt of the beſt graces that are in my holieſt ſeruants; which I know thou wilt account better cheere, then all the ſpiced cups, and Pomegranate wines in the world.

3. *His left hand ſhall be vnder my head, and his right hand ſhall embrace me.*

Then ſhall I attaine to a nearer communion with him; and both his hands ſhall bee employed to ſuſtaine, and relieue me: yea, he ſhall comfort my head and my heart (my iudgement, and affections) with the liuely heat of his gracious embracements.

4. *I charge you, O daughters of Ieruſalem, that you ſtirre not vp, nor waken my Loue, vntill he pleaſe.*

I charge you (O all ye that profeſſe any friendſhip to me) I charge you deeply, as ye will auoid my vttermoſt cenſures; take heed how ye vex and diſquiet my mercifull Sauiour, and grieue his Spirit: and doe not dare, by the leaſt prouocation of him, to interrupt his peace.

Christ.

5. *Who is this that commeth out of the Wilderneſſe, leaning vpon her Well-beloued? I raiſed*

fed thee vp vnder an Apple-tree: there thy mother conceiued thee: there she conceiued that bare thee.

WHo is this, that from the comfortlesse deserts of ignorance, of infidelity, of tribulations, ascendeth thus vp into the glorious light and liberty of my chosen? relying her selfe wholly vpon her Sauiour, and solacing her selfe in him? Is it not my Church? It is she, whom I haue loued, and acknowledged of old: for euen vnder the tree of offence, the forbidden fruit which thou tastedst to thy destruction, I raised thee vp againe from death; Euen there, thy first mother conceiued thee, while by faith she laid hold on that blessed promise of the Gospell, whereby she and her beleeuing seed were restored.

The Iewish Church.

6. Set me as a seale on thy heart, and as a signet on thine arme: for loue is strong as death, Iealousie is cruell as the Graue: the coales thereof are fiery coales, and a vehement flame.

ANd so haue thou mee still (O my Sauiour) in a perpetuall and deare remembrance: keepe me sure in thine heart, yea in thine armes, as that which thou holdest most precious: and let me neuer be remoued from thy loue; the least shew and danger whereof I cannot endure: for this my spirituall loue is exceeding powerfull, and can no more be resisted then death it selfe: and the iealous zeale which I haue for thee and thy glory, consumes me, euen like the Graue, and burnes me vp like vnto the coales of some most vehement and extreame fire.

7. Much water cannot quench loue, neither can the floods drowne it: if a man should giue all the substance of his house for loue, they would greatly contemne it.

Yea, more then any fire; for any flame yet may be quenched with water: but all the water of afflictions and terrors (yea, whole streames of persecutions) cannot quench this loue: and for all tempting offers of wealth, of pleasures and honour, how easily are they all contemned for the loue of my Sauiour!

8. We haue a little sister, and she hath no brests: what shall we doe for our sister when she shall be spoken for?

We haue a sister (as thou knowest, O Sauiour) ordained through thy mercy, to the same grace with mee: the vncalled Church of the Gentiles; small (as yet) of growth through the rarenesse of her Conuerts, and destitute of the help of any outward ministery, whereby shee might either beare, or nourish children vnto thee: when she growes vnto her maturity; and the mystery of calling her vniuersally to thee, shall be reuealed to the world, and her selfe; what course will it please thee to take with her?

CHRIST.

9. If she be a wall, we will build vpon her a siluer Palace: and if she bee a doore, we will keepe her in with boords of Cedar.

IF she shall continue firme and constant, in the expectation of her promises, and the profession of that truth which shall be reuealed; we will beautifie and strengthen her with further grace, and make her a pure and costly Palace, fit to entertaine my spirit: and if she will giue free passage and good entrance, to my word and grace, we will make her sure and safe from corruption, and reserue her to immortality.

The Iewish Church.

10. I am a wall, and my brests are towers: then was I in his eyes as one that findeth peace.

BEhold: that condition which thou requirest in the Church of the Gentiles, thou findest in me; I am thus firme and constant in my expectation, in my profession, and

and that want thou findeſt in her of ability to nouriſh her Children, by the breſt of thy Word, is not in me; who haue abundance both of nouriſhment and defence vpon which my confeſſion and plea, I found grace and peace in the eyes of my Sauiour; and receiued from him aſſurance of his euerlaſting loue to me.

CHRIST.

11. Salomon *had a Vine in Baalhamon: he gaue the Vineyard vnto keepers: euery one bringeth for the fruit thereof a thouſand peeces of ſiluer.*

MY Church is my Vine, and I am the Owner and Husbandman: our thrift and profit thereof farre exceedeth the good husbandry of *Salomon*: he hath a rich Vineyard indeed in a moſt fruitfull ſoyle; but he lets it forth to the hands of others, as not being able to keepe and dreſſe it himſelfe: and therefore he is faine to be content with the greateſt part of the increaſe, not expecting the whole.

22. *But my Vineyard which is mine, is before mee: to thee* O Salomon *appertaineth a thouſand peeces of ſiluer, and two hundred to them that keepe the fruit thereof.*

But my Vine is euer before me, I am with it to the end of the world, I reſerue it in mine owne hands, and dreſſe it with mine owne labour: and therefore if thou (*O Salomon*) canſt receiue from thine, to the proportion of a thouſand, thy workmen and farmers will look for the fift part to come vnto their ſhare; whereas the gaine of my Vineyard ariſeth wholly, and onely vnto my ſelfe.

13. *O thou that dwelleſt in the gardens, the companions hearken vnto thy voice, cauſe me to heare it.*

Sith therefore ſuch is my care of thee, and ioy in thee (O my Church, which conſiſteſt of the particular aſſemblies of men profeſſing my Name) ſee thou be diligent in declaring my will, and giuing holy counſels to all thy fellow-members: ſpeake forth my praiſe in the great congregations (which all attend willingly vpon thee) and let me heare the voyce of thy conſtant and faithfull confeſſion of me before the world.

The Church.

14. *Oh my Well-beloued, flee away, and be like vnto the Roe, or to the yong Hart vpon the Mountaine of ſpices.*

I Will moſt gladly doe what thou commandeſt, O my Sauiour: but that I may performe it accordingly, be thou (which art, according to thy bodily preſence, in the higheſt heauens) euer preſent with me by thy Spirit, and haſten thy glorious comming, to my full Redemption.

FINIS.

EPISTLES.

IN

SIX DECADS.

By Ios. Hall.

London,
Printed for Thomas Pavier, Miles Flesher,
and *John Haviland*. 1624.

TO THE HIGH AND MIGHTY PRINCE, *HENRY*, PRINCE OF GREAT BRITAINE, Sonne and Heire Apparant *to our Soueraigne Lord*, IAMES, *King* of GREAT BRITAINE, &c.

All glory in eyther world.

MOst Gratious Prince:

IT is not from any conceit of ſuch worth in my labours, that they durſt looke ſo high. A lower patronage would haue ſerued an higher work. It were well if ought of mine could be worthy of popular eyes; Or if I could wring ought from my ſelfe not vnworthy of a iudicious Reader. I know, your Highneſſe wants neyther preſents, nor counſells: preſents from ſtrangers, counſells from your Teachers; neyther of them matchable by my weakneſſe: onely duty herein excuſeth me from preſumption. For, I thought it iniuſtice to deuote the fruit of my labours to any other hand beſide my Maſters: which alſo I knew to be as gracious, as mine is faithfull. Yet (ſince euen good affections cannot warrant too much vileneſſe in gifts to Princes) leſt, while my modeſty diſparages my worke, I ſhould hazard the acceptation; here ſhall your Grace finde variety, not without profit. I hate a Diuine that would but pleaſe; and, withall, thinke it impoſſible for a man to profit, that pleaſeth not. And if, while my

my style fixeth it selfe vpon others, any spirituall profit shall reflect vpon your Highnesse, how happy am I! who shall euer thinke, I haue liued to purpose, if (by the best of my studies) I shall haue done any good office to your soule. Further, (which these times account not the least praise) your Grace shal herein perceiue a new fashion of discourse, by Epistles; new to our language, vsuall to others: and (as Nouelty is neuer without plea of vse) more free, more familiar. Thus, wee doe but talke with our friends by our pen, and expresse our selues no whit lesse easily; somewhat more digestedly.

Whatsoeuer it is, as it cannot bee good enough to deserue that countenance; so, the countenance of such Patronage shall make it worthy of respect from others. The God of Princes protect your person, perfect your graces, and giue you as much fauour in Heauen, as you haue honour on earth.

Your Graces
humbly-deuoted seruant,

IOS. HALL.

EPISTLES.

THE FIRST VOLVME,

IN TVVO DECADS.

By Ios. Hall.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER,
and *John Haviland*. 1624.

THE TABLE.

DECAD I.

EP.

1. To IACOB WADSVVORTH, lately reuolted in Spaine.
   Expostulating for his departure, and perswading his returne.
2. To the Lord DENNY, my Lord and Patrone.
   Of the contempt of the world.
3. To my Lord HAY.
   Of true honour.
4. To Master NEVVTON.
   Of gratulation, for the hopes of our Prince; with an aduising apprecation.

EP.

5. To Sir THO: CHALLONER.
   A report of some Obseruations in my trauell.
6. To Sir DAVID MORAY.
   Of the miracles of our time.
7. To Master W. BEDELL at Venice.
   Lamenting the losse of some late eminent Diuines.
8. To the Earle of ESSEX.
   Aduices for his Trauels.
9. To Sir ROBERT DRVRY, and his LADY.
   Concerning my Remouall.
10. To Master I. B.
    Against the feare of death.

DECAD II.

EP.

1. To Sir RO: DARCIE.
   The estate of a true, but weake Christian.
2. To Sir EDM: BACON.
   The benefit of Retiredneſſe.
3. To M. IOHN WHITING.
   An Apology for Ministers mariage.
4. To Mrs. BRINSLEY, my sister.
   Of the sorrow not to be repented of.
5. To M. HVGH CHOLMLIE.
   Concerning the Metaphraſe of the Psalmes.

EP.

6. To M. SAM: SOTHERIE.
   A Preface to his Relation of RVSSIA.
7. To M. STAN: EVCHINSKI.
   The comfort of Imprisonment.
8. To M. GEORGE WENNYEF.
   Exciting to Christian cheerfulneſſe.
9. To M. THO: BVRLZ.
   Against immoderat griefe for losse of friends.
10. To Master I. A.
    Against sorrow for worldly losses.

To Iacob VVadsvvorth lately reuolted, in *Spaine*.

Epist. I. *Expostulating for his departure, and perswading his returne.*

How vnhappily is my style changed! Alas, that to a friend, to a brother, I must write as to an Apostate, to an aduersary! Doth this seeme harsh? You haue turned it, by being turned your selfe. Once the same walls held vs in one louing Society; the same Dioceſſe, in one honourable function: Now, not one Land, and (which I lament) not one Church. You are gone, we stand and wonder. For a sheepe, to stray through simplicity, is both ordinary and lamentable: but, for a Shepheard, is more rare, more scandalous. I dare not presume ouer-much, vpon an appeale to a blinded conscience. Those that are newly come from a bright candle into a darke roome, are so much more blinde, as their light was greater; and the purest yuory turneth with fire into the deepest blacke. Tell vs yet by your old ingenuity, and by those sparkes of good which yet (I hope) lie couered vnder your cold ashes, tell vs, what diuided you? Your motiues shall once be scanned before an higher barre. Shame not to haue the weake eyes of the world see that, which once your vndeceiueable Iudge shall see and censure. What saw you, what heard you anew, that might offer violence to a resolued minde, and make it either to alter, or suspend? If your reasons be inuincible, informe vs, that we may follow you: but if (as they are) slight and feeble, returne you to vs: returne, and thinke it no shame to haue erred, iust shame to continue erring. What such goodly beauty saw you in that painted, but ill-fauoured Strumpet, that should thus bewitch you, so to forget your selfe, and contemne the chaste loue of the Spouse of your Sauiour? I saw her at the same time in her gayest dresse: Let my soule neuer prosper, if I could see any thing worthy to command affection. I saw, and scorned: you saw, and adored. Would God your adoration were as farre from superstition, as my scorne from impietie. That God iudge betwixt vs, whether herein erred: yea, let men iudge, that are not drunke with those Babyloniſh dregs! How long might an indifferent eye looke vpon the comicall and mimicke actions in those your mysteries that should be sacred, (your magical exorcisines, your clericall shauings, your vncleanly vnctions, your crossings, creepings, censings, sprinklings, your coozning miracles, garish processions, burning of noone-day, christning of bels, marting of pardons, tossing of beads, your superstitious hallowing of candles, waxe, ashes, palmes, chrisme, garments, roses, swords, water, salt, the Pontificall solemnities of your great Master, and whatsoeuer your new mother hath, besides, plausible) before he should see ought, in all these, worthy of any other entertainment, then contempt! Who can but disdaine, that these things should procure any wise proselyte? Cannot your owne memory recount those truly religious spirits, which hauing sought *Rome* as resolued Papists, haue left the world as holy Martyrs; dying for the detestation of that which they came to adore? Whence this? They heard and magnified that, which they now saw and abhorred. Their fire of zeale brought them to the flames of Martyrdome. Their innocent hopes promised them Religion: they found nothing but a pretence; promised deuotion, and behold, idolatry: they saw, hated, suffered, and now raigne; whiles you wilfully and vnbidden, will lose your soule, where others meant to lose, and haue found it. Your zeale dies, where theirs began to liue: you like to liue, where

where they would but dye. They ſhall comfort vs, for you: they ſhall once ſtand vp againſt you: While they would rather die in the heat of that fire, then liue in the darkneſſe of their errors; you rather die in the Egyptian darkneſſe of errors then liue in the pleaſant light of Truth: yea, I feare, rather in another fire, then this Light.

Alas! what ſhall we looke for of you? Too late repentance, or obſtinate error? Both miſerable. A *Spira*, or a *Staphylus*? Your friends, your ſelfe, ſhall wiſh you rather vnborne, then either.

O thou, which art the great Shepheard, great in power, great in mercy, which leauеſt the ninety and nine to reduce one, fetch home (if thy will bee) this thy forlorne charge: fetch him home, driue him home to thy Fold, though by ſhame, though by death. Let him once recouer thy Church, thou him, it is enough. Our common Mother I know not whether more pities your loſſe, or diſdaines thus to be robb'd of a ſon: not for the need of you; but her owne piety, her owne loue. For, how many troops of better informed ſoules hath ſhe euery day returning into her lap; now breathing from their late Antichriſtianiſme, and embracing her knees vpon their owne? She laments you, not for that ſhee feares ſhee ſhall miſſe you, but for that ſhee knowes you ſhall want her. See you her teares, and doe but pitty your ſelfe as much as ſhe you. And from your Mother, to deſcend to your Nurſe: Is this the fruit of ſuch education? Was not your youth ſpent in a ſociety of ſuch comely order, ſtrict gouernment, wiſe lawes, religious care (it was ours; yet let me praiſe it, to your ſhame) as may iuſtly challenge (after all bragges) either RHEMES or DOVVAY, or if your Ieſuits haue any other denne more cleanly, and more worthy of oſtentation? And could you come out, freſh and vnſeaſoned, from the middeſt of thoſe ſalt waues? Could all thoſe heauenly ſhowres fall beſide you; while you, like a *Gedeons* fleece, want moiſture? Shall none of thoſe diuine principles, which your youth ſeem'd to drinke in, check you in your new errors? Alas! how vnlike are you to your ſelfe, to your name? *Iacob* wreſtled with an Angell, and preuailed: you grapple but with a Ieſuit, and yeeld. *Iacob* ſupplanted his brother: and *Eſau* hath ſupplanted you. *Iacob* changed his name for a better by a valiant reſiſtance: you, by your cowardly yeelding, haue loſt your owne. *Iacob* ſtroue with God, for a bleſſing: I feare to ſay it, you againſt him, for a curſe; for, no common meaſure of hatred, or ordinary oppoſition, can ſerue a reuolter. Either you muſt be deſperately violent, or ſuſpected. The mighty One of Iſrael (for hee can doe it) raiſe you ſalne, returne you wandred, and giue you grace at laſt to ſhame the Deuill, to forſake your ſtepmother, to acknowledge your true Parent, to ſatisfie the world, to ſaue your owne ſoule. If otherwiſe, I will ſay of you, as *Ieremy* of his Iſraelites (if not rather with more indignation) *My ſoule ſhall weepe in ſecret for your reuolt, and mine eyes ſhall drop downe teares, becauſe one of the Lords flocke is caried away captiue.*

Emanuel Colledge in Cambridge.

To my Lord and Patrone, the Lord DENNY Baron of *Waltham*.

EPIST. II. *Of the contempt of the World.*

MY Lord: my tongue, my pen, & my heart, are all your ſeruants: when you cannot heare me through diſtãce, you muſt ſee me in my Letters. You are now in the Senate of the Kingdome, or in the concourſe of the city, or perhaps (though more rarely) in the royall face of the Court. All of them, places fit for your place. From all theſe, let me call off your minde to her home aboue; and, in the midſt of buſineſſe, ſhew you reſt:

reſt: If I may not rather commend, then admoniſh, and before-hand confeſſe my counſell ſuperfluous, becauſe your holy forwardneſſe hath preuented it. You can afford theſe, but halfe of your ſelfe: The better part is better beſtowed: Your ſoule is ſtill retired, and reſerued. You haue learned to vouchſafe theſe worldly things, vſe, without affection; and know to diſtinguiſh wiſely, betwixt a Stoicall dulneſſe, and a Chriſtian contempt: and haue long made the world, not your God, but your ſlaue. And in truth (that I may looſe my ſelfe into a bold and free diſcourſe) what other reſpect is it worthy of? I would adore it on my face, if I could ſee any Maieſty that might command veneration. Perhaps it loues me not ſo much, as to ſhew me his beſt. I haue ſought it enough: and haue ſeene what others haue doated on, and wondred at their madneſſe. So may I looke to ſee better things aboue, as I neuer could ſee ought here, but vanitie and vileneſſe.

What is fame, but ſmoake? and mettall, but droſſe? and pleaſure, but a pill in ſuger? Let ſome Gallants condemne this, as the voice of a Melancholike Scholler: I ſpeake that which they ſhall feele, and ſhall confeſſe. Though I neuer was ſo, I haue ſeen ſome as happy as the world could make them: and yet I neuer ſaw any more diſcontented. Their life hath bin neither longer, nor ſweeter, nor their heart lighter, nor their meales heartier, nor their nights quieter, nor their cares fewer, nor their complaints. Yea, we haue knowne ſome, that haue loſt their mirth when they haue found wealth; and at once haue ceaſed to be merry and poore. All theſe earthly delights, if they were ſound, yet how ſhort they are! and if they could bee long, yet how vnſound! If they were ſound, they are but as a good day betweene two agues, or a ſunne-ſhine betwixt two tempeſts. And if they were long, their honie is exceeded by their gall. This ground beares none but maples, hollow and fruitleſſe; or, like the banks of the dead Sea, a faire apple, which vnder a red ſide containes nothing but duſt. Euery flower in this garden either pricks, or ſmels ill. If it be ſweet, it hath thornes: and if it haue no thornes, it annoyes vs with an ill ſent. Goe then, ye wiſe idolatrous Paraſites, and erect ſhrines, and offer ſacrifices to your God, the World, and ſeek to pleaſe him with your baſe and ſeruile deuotions: it ſhall be long enough ere ſuch religion ſhall make you happy. You ſhall at laſt forſake thoſe altars, emptie and ſorrowfull. How eaſie is it for vs Chriſtians, thus to inſult ouer the worldling, that thinkes himſelfe worthy of enuie? How eaſie to turne off the world with a ſcornfull repulſe; and when it makes vs the Deuils profer, *All theſe will I giue thee*, to returne *Peters* anſwer, *Thy ſiluer and thy gold periſh with thee?* How eaſie to account none ſo miſerable, as thoſe that are rich with iniurie, and grow great by being conſcious of ſecret euils? Wealth and honor, when it comes vpon the beſt tearmes, is but vaine; but, when vpon ill conditions, burdenſome. When they are at the beſt, they are ſcarce friends: but, when at the worſt, tormentors. Alas, how ill agrees a gay coat, and a feſtred heart? What auailes an high title, with an hell in the ſoule? I admire the faith of *Moſes*: but, preſuppoſing his faith, I wonder not at his choice. He preferred the afflictions of *Iſrael*, to the pleaſures of *Ægypt*; and choſe rather to eate the Lamb, with ſowre hearbs, than all their fleſh-pots: for, how much better is it to be miſerable than guilty? and what compariſon is there betwixt ſorrow and ſinne? If it were poſſible let me rather be in hell without ſinne, than on earth wickedly glorious. But how much are we bound to God, that allowes vs earthly fauours, without this oppoſition! That God hath made you at once honourable and iuſt, and your life pleaſant and holy, and hath giuen you an high eſtate with a good heart; are fauours, that looke for thanks. Theſe muſt be acknowledged, not reſted in: They are yet higher thoughts that muſt perfect your contentment.

What God hath giuen you, is nothing to that he meanes to giue: He hath bin liberall; but he will be munificent. This is not ſo much as the taſte of a full cup. Faſten your eyes vpon your future glory, and ſee how meanly you ſhall eſteeme theſe earthly graces. Here, you command but a little pittance of mould (great indeed, to vs; little, to the whole:) there, whole heauen ſhall be yours. Here you command, but as a ſubiect: there you ſhall reigne as a King. Here, you are obſerued; but ſometimes with your

iust Vistaste: there, you shall raigne with peace, and ioy. Here, you are noble among men; there, glorious amongst Angels. Here, you want not honour; but you want not crosses: there is nothing but felicity. Here, you haue some short ioyes: there, is nothing but eternity. You are a stranger, here; there, at home. Here, Satan tempts you, and men vexe you: there, Saints and Angels shall applaud you; and God shall fill you with himselfe. In a word, you are onely blessed here, for that you shall be.

These are thoughts worthy of greatnesse: which if we suffer eyther imployments or pleasures to thrust out of our doores, we doe wilfully make our selues comfortlesse. Let these still season your mirth, and sweeten your sorrowes, and euer interpose themselues betwixt you and the world. These onely can make your life happy, and your death welcome.

To my Lord HAY, H. and P.

EP. III. *Of true Honour.*

MY Lord, it is safe to complaine of Nature where Grace is; and to magnifie Grace, where it is at once had, and affected. It is a fault of Nature, and not the least, that as she hath dimme eyes, so they are miss-placed. She lookes still, eyther forward or downeward; forward to the obiect she desires, or downeward to the meanes: neuer turnes her eyes eyther backward, to see what shee was; or vpward, to the cause of her good: whence, it is iust with God to with-hold what he would giue, or to curse that which hee bestowes; and to befot carnall minds with outward things, in their value, in their desire, in their vse: whereas true wisedome hath cleare eyes, and right set; and therefore sees an inuisible hand in all sensible euents, effecting all things, directing all things to their due end; sees on whom to depend, whom to thanke. Earth is too low, and too base, to giue bounds vnto a spirituall sight. No man then can truely know what belongs to wealth, or honour, but the gracious; eyther how to compasse them, or how to prize them, or how to vse them. I care not how many thousand wayes there are to seeming-honour, besides this of vertue: they all (if more) still lead to shame: or what plots are deuised to improue it; if they were as deepe as hell, yet their end is losse. As there is no counsell against God, so there is no honour without him. Hee inclines the hearts of Princes to fauour; the hearts of inferiours to applause. Without him, the hand cannot moue, to successe; nor the tongue, to praise: And what is honour without these? In vaine doth the world frowne vpon the man, whom hee meanes to honour; or smile, where hee would disgrace. Let mee then tell your Lordship, who are fauourites in the Court of heauen; euen whiles they wander on earth: yea, let the great King himselfe tell you, *Those that honour mee, I will honour.* That men haue the grace to giue honour to God, is an high fauour: but because men giue honour to God (as their dutie) that therefore God should giue honour to men, is to giue, because hee hath giuen. It is a fauour of God, that man is honoured of man like himselfe: but that God alloweth of our endeuours as honour to himselfe, is a greater fauour than that wherewith hee requites it.

This is the goodnesse of our God; The man that serues him, honours him: and whosoeuer honours him with his seruice is crowned with honour. I challenge all times, places, persons: Who euer honoured God, and was neglected? Who hath wilfully dishonoured him, and prospered? Turne ouer all Records, and see how successe euer blessed the iust, after many dangers, after many stormes of resistance, and left their conclusion glorious;

glorious; how all godlesse plots, in their looſe, haue at once deceiued, ſhamed, puniſhed their Author. I goe no farther: Your owne breſt knowes, that your happy experience can herein iuſtifie God. The world hath noted you, for a follower of vertue; and hath ſeene how faſt Honour followed you: Whiles you ſought fauour with the God of heauen, he hath giuen you fauour with his Deputy on earth.

Gods former actions are patternes of his future: He teacheth you what he will doe, by what hee hath done. Vnleſſe your hand be weary of offering ſeruice, he cannot eyther pull in his hand from rewarding, or hold it out empty. Honour him ſtill, and God pawnes his honour, on not failing you. You cannot diſtruct him, whom your proofe hath found faithfull. And, whiles you ſettle your heart in this right courſe of true glory, laugh, in ſecret ſcorne, at the idle endeuours of thoſe men, whoſe policies would out-reach God, and ſeize vpon honour without his leaue. (God laughes at them in heaven, it is a ſafe and holy laughter that followes his.) And pity the prepoſterous courſes of them, which make religion but a foot-ſtoole to the ſeat of aduancement; which care for all things but heauen; which make the world their ſtanding marke, and doe not ſo much as roue at God. Many had ſped well, if they had begun well, and proceeded orderly.

A falſe method is the bane of many hopefull endeuours. God bids vs ſeeke firſt his Kingdome; and earthly things ſhall find vs vnſought. Fooliſh nature firſt ſeekes the world: and if ſhe light on God by the way, it is more then ſhe expects, deſires, cares for; and therefore failes of both, becauſe ſhee ſeekes neither aright. Many had beene great, if they had cared to be good; which now are croſſed in what they would, becauſe they willed not what they ought. If *Salomon* had made wealth his firſt ſuit, I doubt he had beene both poore and fooliſh: now, hee asked wiſedome, and gained greatneſſe: Becauſe he choſe well, he receiued what he asked not. O the bounty and fidelitie of our God! becauſe we would haue the beſt, he giues vs all: Earth ſhall wait vpon vs, becauſe we attend vpon heauen.

Goe on, my Lord, goe on happily, to loue religion, to practiſe it: let God alone with the reſt. Bee you a patterne of vertue; hee ſhall make you a Precedent of glory. Neuer man loſt ought by giuing it to God: that liberall hand returnes our gifts, with aduantage. Let men, let God ſee that you honour him; and they ſhall heare him proclaime before you, *Thus ſhall it be done to the man whom the King will honour.*

To M. *Newton*, Tutor to the Prince.

EPIST. IV. *Of Gratulation, for the hopes of our Prince; with an aduiſing apprecation.*

SIR, God hath called you to a great and happy charge: You haue the cuſtody of our common Treaſure: Neither is there any ſeruice comparable to this of yours; whether we regard God, or the world. Our labours oft-times beſtowed vpon many, ſcarce profit one: yours, beſtowed vpon one, redounds to the profit of many millions. This is a ſummary way of obliging all the world to you. I encourage you not in your care: you haue more comfort in the ſucceſſe of it, then all worlds can giue you. The very ſubiect of your pains would giue an hart to him that hath none. I rather congratulate with you our common happineſſe, & the hopes of poſterity, in that royall and bleſſed iſſue. You haue beſt cauſe to be the witnes of the rare forwardnes of our gracious Maſter:

and I haue ſeene enough, to make me thinke I can neuer bee enough thankfull to God for him. That Princes are fruitfull, is a great bleſſing: but, that their children are fruitfull in grace, and not more eminent in place than vertue, is the greateſt fauour God can doe to a State. The goodneſſe of a priuate man is his owne; of a Prince, the whole worlds. Their words are Maximes, their actions examples, their examples rules. When I compare them with their royall Father, (as I do oft and chearfully) I cannot ſay whether he be more happy in himſelfe, or in them. I ſee both in him, and them; I ſee and wonder, that God diſtributes to naturall Princes gifts proportionable to their greatneſſe. The wiſe Moderator of the world knowes what vſe is of their parts: hee knowes that the head muſt haue all the ſenſes that pertaine to the whole body: and how neceſſary it is, that inferiours ſhould admire them no leſſe for the excellency of their graces, then for the ſway of their authority. Whereupon it is, that hee giues heroicall qualities to Princes; and as he hath beſtowed vpon them his owne name, ſo alſo hee giues them ſpeciall ſtamps of his owne glorious Image. Amongſt all other vertues, what a comfort is it to ſee thoſe yeares, and thoſe ſpirits ſtoope ſo willingly to deuotion? Religion is growne too ſeuere a Miſtreſſe for young and high courages to attend. Very rare is that Nobility of blood, that doth not challenge liberty; and that liberty, that ends not in looſeneſſe. Loe, this example teacheth our Gallants, how well euen Maieſtie can ſtand with homage; Maieſty to men, with homage to God.

Farre be it from me, to doe that which my next clauſe ſhall condemne: but I think it ſafe to ſay, that ſeldome euer thoſe yeares haue promiſed, ſeldome haue performed ſo much. Onely God keepe two miſchiefes euer from within the ſmoake of his Court; *Flattery* and *Treachery*: The iniquity of times may make vs feare theſe; not his inclination.

For, whether as Engliſh, or as men, it hath beene euer familiar to vs, to fawne vpon Princes: Though, what doe I beſtow two names vpon one vice, but attired in two ſundry ſuits of euill? For, *Flatterie* is no other than gilded treaſon; nothing elſe but poyſon in gold: This euill is more tame; not leſſe dangerous. It had beene better for many great ones not to haue been, than to haue beene in their conceits more than men. This, *Flatterie* hath done; and what can it not? That other, *Treacherie*, ſpils the blood; this, the vertues of Princes. That takes them from others: this bereaues them of themſelues. That, in ſpight of the actors, doth but change their Crowne: this ſteales it from them for euer. Who can but wonder, that reads of ſome not vnwiſe Princes, ſo bewitched with the inchantments of their Paraſites, that they haue thought thẽſelues Gods immortal, and haue ſuffered themſelues ſo ſtyled, ſo adored? Neither Temples nor Statues, nor Sacrifices haue ſeemed too much glory to the greatneſſe of their ſelfe-loue. Now none of al their actions could be either euill, or vnbeſeeming; nothing could proceed from them worthy of cenſure, vnworthy of admiration: Their very ſpots haue beene beauty, their humors iuſtice, their errors witty, their Paradoxes diuine, their exceſſes heroicall. O the damnable ſcruility of falſe mindes! which perſwade others of that which themſelues laugh to ſee beleeued. O the dangerous credulity of ſelfe-loue! which entertaines all aduantages if neuer ſo euill, neuer ſo impoſſible. How happy a ſeruice ſhall you do to this whole world of ours, if you ſhall ſtill ſettle in that princely minde a true apprehenſion of himſelfe; and ſhall teach him to take his owne height aright; and euen from his childhood to hate a Paraſite, as the worſt Traytor: To break thoſe falſe glaſſes, that would preſent him a face, not his owne: To applaud plain truth, and bend his browes vpon exceſſiue prayſes. Thus affected, hee may bid Vice doe her worſt. Thus ſhall he ſtriue with Vertue, whether ſhall more honour each other. Thus ſincere and ſolid glory ſhall euerywhere follow, and crowne him. Thus, when hee hath but his due, he ſhall haue ſo much, that he ſhall ſcorne to borrow the falſe colours of adulation. Goe on happily in this worthy and noble employment. The worke cannot but ſucceed, that is furthered with ſo many prayers.

To

To Sir Thomas Challoner.

Ep. V. *A report of some Obseruations in my Trauell.*

SIR, besides my hopes, not my desires, I trauelled of late; for knowledge partly, and partly for health. There was nothing that made not my iourney pleasant, saue the labour of the way: which yet was so sweetly deceiued, by the society of *Sir Edmund Bacon*, (a Gentleman truly honourable, beyond all titles) that I found small cause to complaine. The Sea brookt not me, nor I it; an vnquiet element, made only for wonder & vse, not for pleasure. Alighted once from that woodden conueyance, and vneuen way, I bethought my selfe how fondly our life is committed to an vnsteady and reeling peece of wood, fickle winds, restlesse waters; while wee may set foot on stedfast and constant earth. Loe, then euery thing taught me, euery thing delighted me; so ready are we to be affected with those forrain pleasures, which at home we should ouer-look. I saw much, as one might in such a span of earth, in so few moneths. The time fauoured me: for, now newly had the key of peace opened those parts which warre had before closed; closed (I say) to all English, saue either fugitiues or captiues. All ciuill occurrences (as what faire Cities, what strange fashions, entertainments, dangers, delights we found) are fit for other eares, and winter euenings. What I noted, as a Diuine within the sphere of my profession, my paper shall not spare in some part to report; and that to your selfe, which haue passed a longer way, with more happy fruit of obseruation. Euen little streames empty themselues into great Riuers, and they againe into the Sea. Neither do I desire to tell you what you know not: it shall be sufficient that I relate ought which others shall thinke memorable.

Along our way, how many Churches saw we demolished! Nothing left, but rude heaps, to tell the passenger, there hath beene both deuotion and hostility. O the miserable foot-steps of warre, besides bloodshed, ruine, and desolation! *Furie* hath done that there, which *Couetousnesse* would doe with vs; would doe, but shall not: The truth within, shall saue the wals without. And, to speake truly (what-euer the vulgar exclaime) Idolatrie pull'd downe those wals; not rage. If there had beene no Hollander to raze them, they should haue falne alone, rather than hide so much impietie vnder their guilty roofe. These are spectacles, not so much of cruelty, as iustice; Cruelty of man, Iustice of God. But (which I wondred at) Churches fall, and Iesuits Colledges rise, euery where. There is no city, where those are not either rearing or built. Whence commeth this? Is it, for that deuotion is not so necessary as policy? Those men (as we say of the Fox) fare best, when they are most cursed. None so much spighted of their owne; none so hated of all; none so opposed by ours: and yet these ill weeds grow. Whosoeuer liues long, shall see them feared of their owne, which now hate them; shall see these seuen leane kine deuoure al the fat beasts that feed on the medowes of *Tyber*. I prophecie, as *Pharaoh* dreamed: The euent shall iustifie my confidence.

At *Bruxelles* I say some English-women professe themselues *Vestals*; with a thousand rites, I know not whether more ridiculous, or magicall. Poore soules! they could not be fooles enough at home. It would haue made you to pitty, laugh, disdain (I know not which more) to see by what cunning sleights and faire pretences that weake sexe was fetcht into a wilfull bondage; and (if those two can agree) willingly constrained to serue a master whom they must and cannot obey: whom they neither may forsake for their vow, nor can please for their frailty. What followes hence? Late sorrow, secret mischiefe, misery irremediable. Their forwardnesse, for will-worship, shall condemne our coldnesse for truth.

I talked there (in more boldneſſe perhaps then wiſedome) with *Coſterus* a famous Ieſuit; an old man, more teaſty then ſubtle, and more able to wrangle then ſatisfie. Our diſcourſe was long and roaring, and on his part full both of words and vehemency. He ſpake as at home; I as a ſtranger: yet ſo, as he ſaw me modeſtly peremptory. The particulars would ſwell my Letter too much: It is enough, that the Truth loſt leſſe then I gained. At *Gaunt* (a city that commands reuerence for age, and wonder for the greatneſſe) we fell vpon a *Cappucine* nouice, which wept bitterly, becauſe he was not allowed to be miſerable. His head had now felt the razor, his backe the rod: all that Laconicall diſcipline pleaſed him well; which another, being condemned to, would iuſtly account a torment. What hindred then? Piety to his mother, would not permit this which hee thought piety to God: He could not be a willing begger, vnleſſe his mother muſt beg vnwillingly. He was the onely heyre of his father, the onely ſtay of his mother: the comfort of her widowhood depended on this her orphane; who now naked muſt enter into the world of the *Cappucines*, as he came firſt into this; leauing his goods to the diuiſion of the fraternity: the leaſt part whereof ſhould haue beene hers, whoſe hee wiſhed all: Hence thoſe teares, that repulſe. I pitied his ill beſtowed zeale; and rather wiſhed, then durſt teach him more wiſedome. Theſe men for deuout, the Ieſuits for learned and pragmaticall, haue ingroſſed all opinion from other Orders. O hypocriſie! No *Cappucine* may take or touch ſiluer: for theſe are (you know) the quinteſſence of *Franciſcan* ſpirits. This mettall is as very an *Anathema* to theſe, as the wedge of gold to *Achan*; at the offer whereof he ſtarts backe, as *Moſes* from the ſerpent: yet he carries a boy with him, that takes and carries it; and neuer complaines of either mettall or meaſure. I ſaw and laughed at it; and by this open tricke of hypocriſie, ſuſpected more, more cloſe. How could I chuſe? while commonly the leaſt appeares of that which is; eſpecially of that which is loathſome in appearance, much more in nature. At *Namurs*, on a pleaſant and ſteepe hill-top, we found one that was tearmed a maried Hermite; approuing his wiſedome aboue his fellowes, that could make choice of ſo chearfull and ſociable a ſolitarineſſe. Whence, after a delightfull paſſage vp the ſweet Riuer *Moſa*, we viſited the populous and rich Clergy of *Leodium*. That great Citie might well be dichotomized into Cloyſters and Hoſpitals. If I might aduenture, I could here play the Criticke, after all the ruines of my neglected Philologie. Old monuments, and after them our *Lipſius*, call this people *Eburones*: I doubt whether it ſhould not rather be written *Ebriones*; yet without ſearch of any other Records, ſaue my owne eyes: while yet I would thoſe ſtreets were more moiſt with wine, then with blood; wherein no day, no night is not diſmall to ſome. No law, no Magiſtrate, layes hold on the knowne murderer, if himſelfe liſt: for three dayes after his fact, the gates are open, and iuſtice ſhut: priuate violence may purſue him, publike iuſtice cannot: whence, ſome of more hot temper carue themſelues of reuenge; others take vp with a ſmall pecuniary ſatisfaction. O ENGLAND, thought I, happy for iuſtice, happy for ſecurity! There you ſhall find in euery corner a Maumet; at euery doore a Begger; in euery diſh a Prieſt. From thence we paſſed to the *Spa*, a village famous for her medicinall and minerall waters, compounded of Iron and Copperice; the vertue whereof yet the ſimple inhabitant aſcribes to their beneficiall Saint, whoſe heauy foot hath made an ill-ſhaped impreſſion in a ſtone of his * *Sauenir*: A water more wholeſome than pleaſant, and yet more famous than wholeſome. The wyld deſerts (on which it borders) are haunted with three kinds of ill cattell; Free-booters, Wolues, Witches: although theſe two laſt are oft-times one. For that ſauage *Ardenna* is reputed to yeeld many of thoſe monſters, whom the Greekes call λυκανθρωπους; they, *Leugarous*; we (if you will) Witch-wolues; Witches that haue put on the ſhape of thoſe cruell beaſts. We ſaw a boy there, whoſe halfe-face was deuoured by one of them neere the village: yet ſo, as that the eare was rather cut then bitten off. Not many dayes before our comming, at *Limburgh* was executed one of thoſe miſcreants, who confeſſed on the wheele to haue deuoured two and forty children in that forme. It would aske a large volume, to ſcan this probleme of *Lycanthropie*. The reaſons, wherewith their relation

furniſht

* The name of the vpper Well of the Spa.

furniſht me on both parts, would make an epiſtle tedious. This in ſhort I reſolued; a ſubſtantiall change, is aboue the reach of all infernall powers, proper to the ſame hand that created the ſubſtance of both: Herein the Deuill playes the double Sophiſter; yea, the Sorcerer with Sorcerers. He both deludes the witches conceit, and the beholders eies.

One thing I may not omit, without ſinfull ouer-ſight; A ſhort, but memorable Storie, which the *Grephier* of that towne (though of different religion) reported to more eares then ours. When the laſt Inquiſition tyrannized in thoſe parts, and helpt to ſpend the Faggots of *Ardenna*; one of the reſt, a confident Confeſſour, being ledde farre to his ſtake, ſung Pſalmes along the way, in a heauenly courage and victorious triumph: the cruell Officer enuying his laſt mirth, and grieuing to ſee him merrier then his tormentors, commanded him ſilence: He ſings ſtill, as deſirous to improue his laſt breath to the beſt. The view of his approaching glory, bred his ioy; his ioy breakes forth into a chearfull confeſſion: The enraged Sheriffe cauſes his tongue, drawne forth to the length, to be cut off neere the roots. Bloody wretch! It had beene good muſicke to haue heard his ſhreekes: but, to heare his muſick was torment. The poore Martyr dies in ſilence, reſts in peace. Not many moneths after, our butcherly Officer hath a ſonne borne with his tongue hanging downe vpon his chinne, like a Deere after long chaſe; which neuer could be gathered vp within the bounds of his lips. O the diuine hand, full of iuſtice, full of reuenge! Goe now, *Lipſius*, and write the new miracles of thy Goddeſſe; and confirme ſuperſtition by ſtrange euents. Iudge you that haue ſeene, if euer the Chappel of *Halle* or *Zichem* haue yeelded ought more notable. We meet euery-where Pilgrims to thoſe his Ladyes: two Ladies ſhall I call them, or one Lady in two ſhrines? If two, why doe they worſhip but one? If but one, why doth ſhee that cure at *Zichem*, which at *Halle* ſhe could not? O what pitie it is, that ſo high a wit ſhould in the laſt act be ſubiect to dotage! All the maſculine brood of that braine we cheriſhed, and (if need were) admired: but theſe his ſilly Virgins, the feeble iſſue of diſtempered age, who can abide? one of his darlings, at *Louan*, told me from his owne mouth, that the elder of theſe two daughters was by him in ten dayes got, conceiued, borne, chriſtned. I beleeued, and wondred not. Theſe acts of ſuperſtition haue an inuiſible father, and mid-wife: beſides that it is not for an Elephant to goe three yeares with a Mouſe. It was told me in the ſhop of his *Moretus*, not without ſome indignation, that our King, when he had well viewed the booke, and read ſome paſſages, threw it to the ground, with this cenſure; *Damnation to him that made it, and to him that beleeues it.* Whether a true ſtory, or one of their Legends, I enquire not: I am ſure, that ſentence did not ſo much diſcontent them, as it ioyed me. Let me tell you yet, ere I take off my pen, two wonders more, which I ſaw in that wonder of Cities, *Antwerp*; one, a ſolemne Maſſe in a ſhambles, and that on Gods day; while the houſe was full of meat, of butchers, of buyers; ſome kneeling, others bargaining, moſt talking, all buſie. It was ſtrange to ſee one houſe ſacred to God, and the belly; and how thoſe two ſeruices agreed: The Prieſt did eat fleſh, the butchers ſold fleſh, in one roofe, at one inſtant. The butcher killed, and ſold it by peeces; the Prieſt did ſacrifice, and orally deuoure it whole: whether was the more butcher? The like we might haue ſeene at *Malines*. The other, an Engliſh man, ſo madly deuout, that he had wilfully mur'd vp himſelfe as an *Anachoret*; the worſt of al priſoners. There ſate he pent vp, for his further merit, halfe hunger-ſtarued for the charity of the Citizens. It was worth ſeeing, how manly hee could bite-in his ſecret want, and diſſemble his ouer-late repentance. I cannot commend his mortification, if he wiſh to be in heauen, yea in purgatory, to bee deliuered from thence: I durſt not pitty him; becauſe his durance was willing, and (as he hoped) meritorious: but, ſuch incouragement as he had from me, ſuch thanke ſhall he haue from God; who in ſtead of an *Euge*, which he lookes for, ſhall angerly challenge him, with *Who required this?* I leaue him now, in his owne fetters; you, to your worthy and honourable employments.

Pardon me this length. *Loquacitie* is the naturall fault of *Trauellers*: while I profit any, I may well be forgiuen.

To

Hiſtoire et miracles, &c. Que le 8. iour du mois de Septembre au dict an. 1603. eſtant Feſte de la Natiuité de noſtre Dame, le nombre de Pelerins a eſté enuiron 20000 p 35. Virgo Hallenſis.

Mechlinia.

One *Goodwin* a Kentiſhman.

To Sir David Murray.

Epist. VI. *Concerning the Miracles of our time.*

INdeed the world abounds with miracles. Theſe, while they fill the mouthes of many, ſway the faith of ſome, and make all men wonder. Our nature is greedy of news; which it will rather faine then want. Certainly, ere long, miracles will be no wonders, for their frequence. I had thought, our age had had too many gray hayres, and with time experience, and with experience craft, to haue deſcried a Iuggler: but now I ſee by the ſimplicity, it declines to its ſecond childhood. The two Lipſian Ladies, the charmes of *Bluntſtones* boy, and *Garnets* ſtraw, what a noiſe haue they made! I onely wonder how *Faux* and *Catesby* eſcaped the honour of Saints, and priuiledge of miracles. Herein you aske my ſentence; more ſeaſonably then you hoped. For I meant to haue wrote a iuſt volume of this ſubiect, and furniſht my ſelfe accordingly in that Region of wonders; but that I feared to ſurcharge the nice ſtomacke of our time, with too much. Neither would my length haue ought auailed you; whoſe thoughts are ſo taken vp with ſo high & ſeruiceable cares, that they can giue no leiſure to an ouer-long diſcourſe. May it pleaſe you therefore to receiue in ſhort, what I haue deliberately reſolued in my ſelfe, and thinke I can make good to others.

I haue noted foure ranks of commonly-named miracles: from which, if you make a iuſt ſubduction, how few of our wonders ſhall remaine either to beleeſe or admiration? The firſt meerely reported, not ſeene to be done; the next ſeeming to bee done, but counterfaited; the third, truly done, but not true miracles; the laſt, truly miraculous, but by Satan. The firſt of theſe are bred of lies, and nouriſhed by credulity: The mouth of Fame is full of ſuch blaſts. For theſe, if I liſted a while to rake in the *Legends* and booke of *Conformities*, an ingenuous Papiſt could not but bluſh, an indifferent Reader could not but lay his hand on his ſpleene, and wonder as much that any man could bee ſo impudent to broach ſuch reports, or any ſo ſimple to beleeue them; as the credulous multitude wonders that any ſhould be ſo powerfull to effect them. But I ſeeke neither their ſhame, nor others laughter. I dare ſay, not the *Talmud*, not the *Alcoran*, hath more impoſſible tales, more ridiculous lies. Yea, to this houre, *Canus* himſelfe (a famous Papiſt) dares referre many of thoſe ancient miracles reported and (by all likelihood) beleeued of *Bede* and *Gregory*. The next are bred of fraud, nouriſhed by ſuperſtition. Who knowes not, how the famous K[illegible] other eyes, and hands, by thoſe ſecret gimmers, which now euery P[illegible] How Saint *Wilfreds* needle opened to the penitent, and cloſed it to the guilty? How our Lady ſheds the teares of a bleeding Vine? and doth many other ſuch fraudfull feats, as *Bel* did of old eat vp his banquet, or as *Piceas* the Eremite faſted forty dayes. But theſe two euery honeſt Papiſt will confeſſe, with voluntary ſhame and griefe; and grant that it may grow a diſputable queſtion whether Mountebanks or Prieſts are the greater cozeners. *Viues*, beyond his wont, vehemently, termes them execrable and S[illegible]call impoſtors. The third are true works of God vnder a falſe title: God giues them their being, men their name: vniuſt, becauſe aboue their nature; wherein the Philoſopher and the ſuperſtitiouſly-ignorant, are contrarily extreame: while the one ſeekes out naturall cauſes of Gods immediate and metaphyſicall workes; the other aſcribes ordinary effects to ſupernaturall cauſes. If the violence of a diſeaſe ceaſe, after a vow made to our Lady; if a ſouldier, armed with this vow ſcape gun-ſhot; a captiue priſon; a woman trauelling, death; the vulgar (and I would they alone) cry out, A miracle. One Load-ſtone hath more

The Rood of grace at *Boxley Abbey*.

more wonder in it, than a thousand such euents. Euery thing drawes a base minde to admiration. *Francesco del Campo* (one of the Arch-Dukes Quiryes) told vs not without importunate deuotion, that in that fatall field of *Newport*, his vow to their Virgin helpt him to swim ouer a large water, when the oares of his arms had neuer before tried any waues. A dogge hath done more, without acknowledgement of any Saint. Feare giues sudden instincts of skill, euen without precept. Their owne *Costerus* durst say, that the cure of a disease is no miracle: His reason, because it may be done by the power of Nature, albe in a longer time. * Yeeld this, and what haue *Lipsius* his two Ladies done? wherefore serues all this clamor, from the two hils? I assented not; neither will be herein thus much their enemy: For, as well the manner of doing, as the matter, makes a miracle. If *Peters* handkerchiefe, or shadow, heale a disease, it is miraculous, though it might haue beene done by a potion. Many of their recoueries (doubtlesse) haue bin wrought through the strength of Nature in the Patiēt; not of vertue in the Saint. How many sick men haue mended, with their physicke in their pocket? Though many other also (I doubt not) of those cures haue fallen into the fourth head; which indeed is more knotty, and require a deeper discourse. Wherein, if I shall euince these two things, I shall (I hope) satisfie my Reader, and cleare the Truth: One, that miracles are wrought by Satan, the other, that those which the Romish Church boasteth, are of this nature, of this author. I contend not of words: wee take miracles in *Augustines* large sense; wherein is little difference betwixt a thing maruellous and miraculous; such as the Spirit of God in either instrument cals δυναμεις and גבורות. Perhaps it would bee more proper to say, that God workes these miracles by Satan: for, as in the naturall and voluntary motions of wicked men; so in the supernaturall acts of euill spirits (as they are acts) there is more then a meere permission. Satan, by his tempest, bereaues *Iob* of his children; yet *Iob*, looking higher, saith, *The Lord hath taken*. No sophistry can elude this proofe of *Moses*; that a Prophet or dreamer may giue a true signe or wonder, and yet say, *Let vs go after strange Gods*: nor that of our Sauior, who foretels of false christs, false Prophets that shall giue σημεῖα μεγαλα καὶ τερατα; signes and wonders, and those great. There are some too great, I grant, for the hand of all infernall powers: by which, our Sauiour inuincibly proues the truth of his deity: These neuer graced falshood, neither admit any precedent from our times. As to the rest so frequent and common; for me, I could not beleeue the Church of *Rome* were Antichristian, if it had not boasted of these wonders. All the knot lies then in the application of this to *Rome*, and our imaginary Lady: How shall it appeare, that their miracles are of this kind? *Ludouicus Viues* giues six notes to distinguish Gods miracles from Satans: *Lipsius* three: Both of them too many, as might easily be discouered by discussing of particulars. It is not so much the greatnesse of the work, not the beleefe of witnesses, nor the quality nor manner of the action, nor truth of essence, that can descry the immediate hand which worketh in our miracles. That alone is the true and golden rule, which *Iustin Martyr* (if at least that booke be his) prescribes in his *Questions* and *Answers*; How shall it bee knowne that our miracles are beter than the Heathens, although the euent countenance both alike? *Resp. Ex fide & cultu veri Dei*: Miracles must be iudged by the doctrine which they confirme; not the doctrine by the miracles. The Dreamer, or Prophet, must bee esteemed, not by the euent of his wonder, but by the substance & scope of his teaching. The Romanists argue preposterously, while they would proue the truth of their Church by miracles; whereas they shold proue their miracles by the truth. To say nothing of the fashion of their cures, that one is prescribed to come to our Lady rather on a Friday, as *Henry Loyez*; another, to wash nine dayes in the water of MONTAGV, as *Leonard Stocqueau*; another to eat a peece of the Oake where the image stood, as * *Magdaleine* the widow of *Bruxelles*. All which, if they sauor not strong of magicall receits, let the indifferent iudge. Surely, either there is no sorcery, or this is it. All shall be plaine, if the doctrine confirmed by their miracles be once discussed: for, if that be diuine truth, we doe vniustly impugne these workes as diabolicall; if falshood, they doe blasphemously proclaime them for diuine. These works tend all chiefly to this double doctrine; that the blessed

*En l'an mil six cents & trois y furent competz cent & trente cinque potences & iambes de bois de personnes boyteuses y apporté es au seul espace de quatre ou cinque mois. Histoire & miracles, c. 12. p. 34.

or אות מופת

Deut. 13. 2.

By the faith and worship of the true God.

*Pag. 7.

* Histoire & miracles de nostre Dame. Pag. 73. Pag. 102.

blessed Virgin is to be inuoked, for her mediation; That God and Saints are to be adored in and by images; Positions that would require a volume, and such as are liberally disputed by others: whereof one is against Scripture; the other (which in these cases values no lesse) besides it. One deifies the Virgin; the other a stocke or stone. It matters not what subtle distinctions their learned Doctors make betwixt mediatiō of Redemption, and Intercession, Δουλία and Λατρεία, the Saint and the Image: We know, their common people, whose deuotion enriches those shrines (by confession of their owne Writers) climbe the hill of *Zichem* with this conceit, that *Mary* is their Sauioresse; that the stocke is their Goddesse: which vnlesse it be true, how doe their wonders teach them lies! and therefore how from God? But, to take the first at best (for the second is so grosse, that were not the second Commandement by Papists purposely razed out of their Primiers, children and carters would condemne it) it cannot bee denyed, that all the substance of prayer is in the heart; the vocall sound is but a complement, and as an outward case wherein our thoughts are sheathed. That power cannot know the praier which knowes not the heart: either then the Virgin is God, for that shee knowes the heart; or to know the heart is not proper to God: or to know the heart, and so our prayers, is falsely ascribed to the Virgin: and therfore these wonders, which teach men thus to honor her, are Doctors of lies; so, not of God. There cannot be any discourse wherein it is more easie to bee tedious. To end; If prayers were but in words, and Saints did meddle with all particularities of earthly things, yet blessed *Mary* should bee a God, if shee could at once attend all her suters. One sollicits her at *Halle*, another at *Scherpenheuuel*, another at *Luca*, at our *Walsingham* another; one in *Europe*, another in *Asia*; or perhaps another is one of her new Clients in *America*. Ten thousand deuout Suppliants are at once prostrate before her seueral shrines. If she cannot heare all, why pray they? If she can, what can God doe more? Certainly (as the matter is vsed) there cannot be greater wrong offered to those heauenly spirits, then by our importunate superstitions to be thrust into Gods Throne; and to haue forced vpon them the honors of their Maker. There is no contradiction in heauen: a Saint cannot allow that an Angell forbids. *See thou doe it not*, was the voyce of an Angell: if all the miraculous blockes in the world shall speake contrary, wee know whom to beleeue. The old rule was, * Μαῖαν μηδεὶς προσκυνείτω: Either that rule is deuillish, or this practice. And if this practice bee ill, God deliuer mee from the immediate author of these miracles. Change but one Idoll for another, and what differ the wonders of *Apollos* Temples, from those of these Chappels? We reuerence (as we ought) the memory of that holy and happy Virgin: We hate those that dishonour her; we hate those that deifie her. Curſed be all honour that is stolne from God.

This short satisfaction I giue, in a long question; such as I dare rest in; and resolue that all popish miracles are either falsely reported, or falsly done, or falsely miraculous, or falsely ascribed to heauen.

Examen Pacifique de la doctrine des Huguenots. O Iauuereſſe ſauue moy. Manuel of French praiers, printed at *Liege*, by approbation and authority of *Anton. Gheuatt.* Inquisitor, &c.

* Let no man worship the Virgin *Mary*.

To Mr. William Bedell at *Venice*.

Ep. VII. *Lamenting the death of our late Diuines, and exciting to their imitation.*

WE haue heard, how full of trouble, and danger, the *Alpes* were to you; and did at once both pity your difficulties, and reioyce in your safety. Since your departure from vs, *Reynolds* is departed from the world. Alas, how many worthy Lights haue our eyes seene shining and extinguisht? How many losses haue we liued to see the Church

Church ſuſtaine, and lament; of her children, of her pillers; our owne, and forraine; I ſpeake not of thoſe, which (being excellent) would needs be obſcure: whom nothing but their owne ſecrecy depriued of the honour of our teares. There are, beſides, too many whom the world noted and admired; euen ſince the time that our common mother acknowledged vs for her ſonnes. Our *Fulke* led the way; that profound, ready, and reſolute Doctor, the hammer of hereticks, the champion of Truth: whom your younger times haue heard oft diſputing acutely and powerfully. Next him, followed that honour of our Schooles, and Angell of our Church, learned *Whitakers*; than whom our age ſaw nothing more memorable: what clearneſſe of iudgement, what ſweetneſſe of ſtyle, what grauity of perſon, what grace of cariage was in that man? Who euer ſaw him without reuerence? or heard him without wonder? Soone after, left the world that famous and illuminate Doctor, *Francis Iunius*, the glory of *Leiden*, the other hope of the Church, the Oracle of Textuall and Schoole-Diuinity, rich in languages, ſubtle in diſtinguiſhing, and in argument invincible: and his companion in labours, *Lu. Trelcatius*, would needs be his companion in ioyes; who had doubled our ſorrow and loſſe, but that he recompenced it with a ſonne like himſelfe. Soone after, fell old reuerend *Beza*; a long fixed ſtarre in this firmament of the Church: who, after many excellent monuments of learning and fidelity, liued to proue vpon his aduerſaries, that hee was not dead at their day. Neyther may I, without iniury, omit that worthy payre of our late Diuines, *Grenham* and *Perkins:* whereof the one excelled in experimentall diuinitie, & knew well how to ſtay a weake conſcience, how to raiſe a fallen, how to ſtrike a remorſleſſe: The other, in a diſtinct iudgement, and a rare dexterity in clearing the obſcure ſubtleties of the Schoole, and eaſie explication of the moſt perplex diſcourſes. Doctor *Reynolds* is the laſt; not in worth, but in the time of his loſſe. Hee alone was a well furniſht library, full of all faculties, of all ſtudies, of all learning: the memory, the reading of that man were neer to a miracle. Theſe are gone, amongſt many more, whom the Church mournes for in ſecret: would God her loſſe could be as eaſily ſupplied, as lamented. Her ſorrow is for thoſe that are paſt; her remainder of ioy in thoſe that remaine; her hope in the next age. I pray God the cauſes of her hope, and ioy, may be equivalent to thoſe of her griefe.

What ſhould this worke in vs, but an imitation, yea (that word is not too bigge for you) an emulation of their worthineſſe? It is no pride, for a man to wiſh himſelfe ſpiritually better then he dare hope to reach: nay, I am deceiued, if it be not true humility. For what doth this argue him, but low in his conceit, high in his deſires only? Or if ſo; happy is the ambition of grace, and power of ſincere ſeruiceablenеſſe to God. Let vs wiſh and affect this, while the world layes plots for greatneſſe: Let me not proſper, if I beſtow enuy on them. He is great, that is good: and no man, me-thinkes, is happy on earth, to him that hath grace for ſubſtance, and learning for ornament. If you know it not, the Church (our mother) lookes for much at your hands: ſhe knowes how rich our common father hath left you: ſhe notes your graces, your opportunities, your imployments: ſhe thinks you are gone ſo farre, like a good Merchant, for no ſmall gaine; and lookes you ſhall come home well laded. And for vent of your preſent commodities (tho our chiefe hope of ſucceſſe be cut off with that vnhoped peace) yet what can hinder your priuate trafficke for God? I hope (and who doth not?) that this blow will leaue in your noble *Venetians* a perpetuall ſcarre; and that their late irreſolution ſhall make them euer capable of all better counſell; and haue his worke (like ſome great Eclipſe many yeares after. How happy were it for *Venice*, if as ſhe is euery yeare maried to the Sea, ſo ſhe were once throughly eſpouſed to Chriſt! In the meane time, let me perſwade you to gratifie vs at home with the publication of that your exquiſit Polemicall diſcourſe; whereto our conference with M. *Alablaſter* gaue ſo happy an occaſion: You ſhall hereby cleare many truths, and ſatisfie all Readers: yea, I doubt not, but an aduerſary (not too peruerſe) ſhall acknowledge the Truths victory and yours. It was wholſome counſell of a Father, that in the time of an hereſie euery man ſhould write. Perhaps, you complain of the inundations of *Francford:* How many haue been diſcouraged

raged from benefiting the world, be this conceit of multitude! Indeed we all write, and while we write, cry out of number. How well might many be spared, euen of those that complaine of too many? whose importunate babling cloyes the world, without vse.

To my Lord, the Earle of *Essex*.

Ep. VIII. *Aduice for his Trauels.*

MY Lord, both my dutie and promise make my Letters your debt; and, if neither of these, my thirst of your good. You shall neuer but need good counsell; most in trauell: Then are both our dangers greater, and our hopes.

I need not to tell you the eyes of the world are much vpon you, for your owne sake, for your fathers: onely let your eyes be vpon it againe, to obserue it, to satisfie it, and in some cases to contemn it. As your graces, so your weaknesses, will be the sooner spied, by how much you are more noted. The higher any building is, the more it requires exquisit proportion: which in some low and rude piles, is needlesse. If your vertues shall be eminent like your fathers, you cannot so hide your selfe, but the world will see you, and force vpon you applause & admiration, in spight of modesty: but if you shall come short in these, your fathers perfection shall be your blemish. Thinke, now, that more eyes are vpon you, then at home: of forrainers, of your owne; theirs to obserue, ours to expect. For, now we account you in the Schoole of wisedome: whence if you returne not better, you shall worse; with the losse of your time, of our hopes. For, I know not how naturall it is to vs, to looke for alteration in trauell; and, with the change of aire and land, to presuppose a change in the person. Now you are (through both your yeeres and trauell) in the forge of your hopes. We all looke (not without desire and apprecation) in what shape you will come forth. Thinke it not enough, that you see, or can say you haue seene strange things of nature, or euent: it is a vaine and dead trauell, that rests in the eye, or the tongue. All is but lost, vnlesse your busie mind shall, from the body that it sees, draw forth some quintessence of obseruation, wherewith to informe, & inrich it selfe. There is nothing can quite the cost and labour of trauell, but the gaine of wisedome. How many haue we seene and pitied, which haue brought nothing from forrain countries, but mishapen clothes, or exoticall gestures, or new games, or affected lispings, or the diseases of the place, or (which is worst) the vices? These men haue at once wandred from their countrie, and from themselues: and some of them (too easie to instance) haue left God behind them; or perhaps, instead of him, haue after a loose and filthy life, brought home some idle Puppet in a box, whereon to spend their deuotion. Let their wracke warne you: and let their follies be entertained by you, with more detestation then pittie. I know your Honour too well to feare you: your young yeares haue beene so graciously preuented with soueraigne antidotes of truth and holy instruction, that this infection despaires of preuailing. Your very blood giues you argument of safety: yet good counsell is not vnseasonable, euen where danger is not suspected. For Gods sake, my Lord, whatsoeuer you gaine, lose nothing of the truth; remit nothing of your loue and pietie to God; of your fauour and zeale to religion. As sure as there is a God, you were trained vp in the true knowledge of him. If either Angell, or Deuill, or Iesuit should suggest the contrary, send him away with defiance. There you see and heare euery day, the true mother and the fained, striuing and pleading for the liuing child. The true Prince of peace hath past sentence from heauen, on our side. Doe not you stoope so much as to a doubt, or motion of irresolution.

Aban-

Abandon those from your table and salt, whom your owne and others experience shall descry dangerous: Those Serpents are full of insinuations: But, of all, those of your owne country; which are so much the more pernicious, by how much they haue more colour of priuiledge of intireneſſe. Religion is the greateſt care: aduices for carriage, and improuement of trauell, challenge the next place. I need not counsell you to keepe your state with affability; and so to menage your selfe, as that your courteſie may be more visible then your greatneſſe. Nature hath taught you this; and hath secretly propagated it from your father: who by his sweetneſſe of disposition, wonne as many hearts, as by his valour and munificence. I rather tell you, that a good nature hath betrayed many; who looking for that in others, which they found in themselues, haue at last complained of their owne credulity, and others deceit. Trust not strangers too much, with your counsell, with your person: and in your greateſt familiarities, haue an eye to their common disposition, and infirmities. Those natures wherewith you conuerse, are subiect to displeasure, and violent in pursuit of small indignities. Yesterday heard I named, from no vnfaithfull report, a French Courtier, that in single combat hath sent 18 soules from the field to their place: yet he euer as the patient in the quarrell; and for this mentioned with more than excuse: I censure not how iustly. This is others care: Onely hence I argue the rifeneſſe of vnkindneſſe taken, and pursued. You shall see, that the soyle is not so diuers, as the inclination of persons; who in all Climates, though they differ in particulars, yet still agree too well in common faults. The Italian deepe, close, and crafty; the French rash; the German dull. One not forward to offer wrongs; but apprehensiue of a small wrong offered: another, prone eyther to take, or giue them; but not vneasie to remit: another, long in conceiuing, long in retaining. What doe I exemplifie? There are long Catalogues of peculiar vices, that haunt speciall places; which, if they were not notoriously infamous, my charity would serue me to particularize. It were pity there should be fewer vertues, locall and proper. There are good vses to be made of others enormities; if no more, by them to correct our owne: who loaths vice in another is in good forwardneſſe to leaue it in himselfe. The view of the publike calamities, and disorders of other Churches, shall best teach you thankfulneſſe for the better state of ours: But better vse of their vertues; by how much it is more excellent to know what we should doe, than what should not. You must now looke vpon all things, not with the eye of a stranger only, but of a Philosopher, but of a Christian; which accounts all losse, that is not reduced to practice. It is a great praise, that you are wiser by the contemplation of forraigne things; but much greater, that you are better.

That you haue seene Cities, and Courts, and *Alpes*, and Riuers, can neuer yeeld you so sound comfort, as that you haue lookt seriously into your selfe. In vaine doe we affect all forraign knowledge, if we be not throughly acquainted at home. Thinke much, and say little, especially in occasions of dispraise: wherein, both a little is enough, and oft times any thing is too much. You cannot inquire too much: that which in vs inferiors would be censured for dangerous curiosity, in your Greatnes shall be construed as a commendable desire of knowledge. Aske still after men of greateſt parts and reputation: and where you finde Fame no lyer, note and respect them. Make choyce of those for conuersation, which either in present, or in hope are eminent: and when you meet with excellencies in any faculty, leaue not without some gaine of knowledge. What are others graces to you, if you onely admire them; not imitate, not appropriate them? Lo, your equals in time grow vp happily in the Colledge (so I may terme it) of our yong and hopefull Court, which you haue left; and aboue all, that gracious President of worthineſſe and perfection: whom while in all other things you serue, you may without reproofe emulate for learning, vertue, piety. My selfe am witneſſe of their progreſſe; which I doe ioyfully gratulate to the succeeding age. Beware, lest their diligence shall out-strip you, and vpbraid you with that ancient check of going far and faring worse. I am bold and busie in counselling: you abound with better monitors; and the best you cary about, I hope, in your owne bosome. Though these

ſhould be needleſſe, yet they argue my humble affection, and diſcharge my duty. My prayers are better than my counſels; both of them hearty and vnfained for your good. God guide and returne you ſafe, from a iourney not more happy and proſperous than I wiſh it.

To Sir ROBERT DRVRY, and his LADY.

EPIST. IX. *Concerning my Remouall from them.*

WIth how vnwilling a heart I leaue you, hee knowes that ſearches the heart: Neyther durſt I goe, but that I ſenſibly ſee his hand pulling mee from you. Indeed, deſire of competency betrayed me, at firſt; and drew mine eyes to look aſide: but, when I bent them vpon the place, and ſaw the number and the need of the people, together with their hunger and applauſe, meeting with the circumſtances of Gods ſtrange conueyance of this offer to me; I ſaw, that was but as the Fowlers feather, to make me ſtoope: and, contemning that reſpect of my ſelfe, I ſincerely acknowledged higher motiues of my yeelding; and reſolued I might not reſiſt. You are deare to me, as a charge to a Paſtor; If my paines to you haue not proued it, ſuſpect mee: Yet I leaue you. God calls me to a greater worke: I muſt follow him. It were more eaſe to me, to liue ſecretly hidden in that quiet obſcurity, as *Saul* amongſt the ſtuffe, then to be drawne out to the eye of the world, to act ſo high a part before a thouſand witneſſes. In this point, if I ſeeme to neglect you, blame me not; I muſt neglect and forget my ſelfe. I can but labour, whereſoeuer I am. God knowes how willingly I doe that, whether there or here. I ſhall digge, and delue, and plant, in what ground ſoeuer my Maſter ſets me. If hee take me to a larger field, complaine you not of loſſe, while the Church may gaine. But, you are mine owne Charge; No wiſe father neglects his owne, in compaſſion of the greater need of others: yet conſider, that euen carefull Parents, when the Prince commands, leaue their families, and goe to warfare. What if God hath called me to heauen; would you haue grudged my departure? Imagine I am there, where I ſhall bee; although the caſe be not to you altogether ſo hopeleſſe: for, now I may heare of you, viſit you, renue my holy counſels, and be mutually comforted from you; there, none of theſe. He, that will once tranſpoſe me from earth to heauen, hath now choſen to tranſpoſe me from one peece of earth to another: what is here worthy of your ſorrow, worthy of complaint? That ſhould be for my owne good: this ſhall be for the good of many. If your experience haue taught you, that my labors doe promiſe profit; obtaine of your ſelfe to deny your ſelfe ſo much, as to reioyce that the loſſe of a few ſhould be the aduantage of many ſoules. Tho, why doe I ſpeake of loſſe? I ſpeake that as your feare, not my owne: and your affection cauſeth that feare, rather then the occaſion.

The God of the Harueſt ſhall ſend you a Labourer, more able, as carefull: That is my prayer, and hope, and ſhall be my ioy. I dare not leaue but in this expectation, this aſſurance. What-euer become of me, it ſhall be my greateſt comfort to heare you commend your change; and to ſee your happy progreſſe in thoſe waies I haue both ſhewed you, and beaten. So ſhall we meet in the end, and neuer part.

Written

Written to Mr. *J. B.* and Dedicated to my Father, Mr. *J. Hall.*

Ep. X. *Against the feare of Death.*

You complaine, that you feare death: He is no man that doth not. Besides the paine, Nature shrinks at the thought of parting. If you would learn the remedy, know the cause; for that she is ignorant and faithlesse. Shee would not be cowardly, if she were not foolish. Our feare is from doubt, and our doubt is from vnbeleefe: and whence is our vnbeleefe, but chiefly frō ignorance? She knowes not what good is elsewhere: she beleeues not her part in it. Get once true knowledge & true faith, your feare shal vanish alone. Assurance of heauenly things, makes vs willing to part with earthly. He cannot contemn this life, that knowes not the other. If you would despise earth therfore, think of heauen. If you would haue death easie, thinke of that glorious life that followes it. Certainly, if we can endure paine, for health; much more should we abide a few pangs for glory. Thinke how fondly we feare a vanquisht enemy. Loe, Christ hath triumpht ouer Death: he bleedeth and gaspeth vnder vs: and yet we tremble. It is enough to vs, that Christ dyed: neyther would he haue dyed, but that we might dye with safety and pleasure.

Thinke that death is necessarily annexed to nature: We are for a time, on condition that we shall not be; wee receiue life, but vpon the termes of re-deliuery. Necessity makes some things easie; as it vsually makes easie things difficult. It is a fond iniustice to imbrace the couenant, and shrinke at the condition.

Thinke, there is but one common rode to all flesh: There are no by-paths of any fairer or nearer way; no, not for Princes. Euen company abateth miseries: and the commonnesse of an euill makes it lesse fearefull. What worlds of men are gone before vs; yea, how many thousands out of one field? How many Crownes and Scepters lye piled vp at the gates of Death, which their owners haue left there, as spoiles to the conqueror? Haue we been at so many graues, & so oft seene our selues dye in our friends; and doe we shrinke when our course commeth? Imagine you alone were exempted from the common law of mankind, or were condemned to *Methusalahs* age; assure your selfe, death is not now so fearefull, as your life would then be wearisome.

Thinke not so much what Death is, as from whom he comes, and for what. We receiue euen homely messengers from great persons; not without respect to their masters: And what matters it who he be, so he bring vs good newes? What newes can be better than this, That God sends for you, to take possession of a Kingdome? Let them feare Death, which know him but as a pursuiuant sent from hell; whom their conscience accuseth of a life wilfully filthy; and bindes-ouer secretly to condemnation: We know whither we are going, and whom we haue beleeued: Let vs passe on cheerfully, through these blacke gates vnto our glory.

Lastly, know that our improuidence onely addes terror vnto death. Thinke of death, and you shall not feare it. Doe you not see, that euen Beares and Tygres seem not terrible to those that liue with them? How haue we seene their keepers sport with them, when the beholders durst scarce trust their chaine? Be acquainted with Death: though he looke grimme vpon you at first, you shall finde him (yea, you shall make him) a good companion. Familiarity cannot stand with feare. These are receits enow. Too much store doth rather ouer-whelme than satisfie. Take but these, and I dare promise you security.

EPISTLES.

THE SECOND DECAD.

By Ios. Hall.

London,
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THE SECOND DECAD.

To Sir ROBERT DARCY.

EP. I. *The eſtate of a true, but weake Chriſtian.*

IF you aske how I fare: Sometimes, no man better; and, if the fault were not mine owne, Alwayes. Not that I can command health, and bid the world smile when I liſt. How poſſible is it for a man to be happy without theſe; yea, in ſpight of them? Theſe things can neyther augment, nor impaire thoſe comforts that come from aboue. What vſe, what ſight is there of the ſtarres, when the Sunne ſhines? Then onely can I finde my ſelfe happy, when (ouer-looking theſe earthly things) I can fetch my ioy from heauen. I tell him that knowes it, the contentments that earth can afford her beſt Fauourites, are weake, imperfect, changeable, momentany; and ſuch, as euer end in complaint. Wee ſorrow that wee had them; and, while wee haue them, we dare not truſt them: Thoſe from aboue are full, and conſtant. What an heauen doe I feele in my ſelfe, when (after many trauerſes of meditation) I find in my hart, a feeling poſſeſſion of my God! When I can walke, and conuerſe with the God of heauen, not without an openneſſe of heart, and familiarity: When my ſoule hath caught faſt and ſenſible hold of my Sauiour; and either pulls him downe to it ſelfe, or rather lifts vp it ſelfe to him; and can and dare ſecretly auouch, I know whom I haue beleeued: When I can looke vpon all this inferior creation, with the eies of a ſtranger, & am tranſported to my home in my thoughts; ſolacing my ſelfe in the view & meditation of my future glory, and that preſent of the Saints: When I ſee wherefore I was made, and my conſcience tells me I haue done that for which I came; done it, not ſo as I can boaſt, but ſo as it is accepted; while my weakneſſes are pardoned, and my acts meaſured by my deſires, and my deſires by their ſincerity: Laſtly, when I can finde my ſelfe (vpon holy reſolution) made ſtrong and ſquare, fit to entertaine all euents; the good with moderate regard, the euill with courage and patience, both with thankes; ſtrongly ſetled to good purpoſes, conſtant and cheerfull in deuotion; and, in a word, ready for God, yea full of God. Sometimes I can be thus, and pity the poore and miſerable proſperity of the godleſſe; and laugh at their moneths of vanity, and ſorrow at my owne: But then againe (for why ſhould I ſhame to confeſſe it?) the world thruſts it ſelfe betwixt me and heauen; and, by his darke and indigeſted parts, eclipſeth that light which ſhined to my ſoule. Now, a ſenſleſſe dulneſſe ouertakes me, and beſots me; my luſt to deuotion is little, my ioy none at all: Gods face is hid, and I am troubled. Then I begin to compare my ſelfe with others, and thinke, Are all men thus blockiſh and earthen? or, am I alone worſe

worse than the rest, and singular in my wretchednesse? Now I cary my carcasse vp and downe carelesly, and (as dead bodies are rubbed, without heat) I doe in vaine force vp. on my selfe delights, which others laugh at: I endeuor my wonted worke, but without an heart; there is nothing is not tedious to me, no not my selfe.

Thus I am, till I single my selfe out alone, to him that alone can reviue me: I reason with my selfe, and confer with him; I chide my selfe, and intreat him: and, after some spirituall speeches interchanged, I renue my familiarity with him; and he the tokens of his loue to me. Lo, then I liue againe, and applaud my selfe in this happinesse, and wish it might euer continue, and thinke basely of the world in comparison of it. Thus I hold on, rising and falling; neither know, whether I should more praise God for thus much fruition of him, or blame my selfe for my inconstancy in good; more reioyce, that somtimes I am well, or grieue that I am not so alwayes. I striue, and wish, rather then hope, for better. This is our warfare; we may not looke to triumph alwayes; we must smart somtimes, and complaine; and then againe reioyce that we can complaine; and grieue that we can reioyce no more, and that we can grieue no more. Our hope is, if we be patient, we shall once be constant.

To Sir Edmvnd Bacon.

Epist. II. *Of the benefit of retirednesse and secrecie.*

SVspect (if you can) that, because now many cold windes blow betwixt vs, my affection can be cooler to you. True loue is like a strong streame, which the further it is from the head, runnes with more violence. The thoughts of those pleasures I was wont to finde in your presence, were neuer so delightfull, as now when I am barred from renuing them. I wish me with you; yea (if I could or might wish to change) I should wish me your selfe. To liue hidden, was neuer but safe, and pleasant; but now, so much better, as the world is worse. It is a happinesse, not to be a witnes of the mischiefe of the times; which it is hard to see, and be guiltlesse. Your philosophicall Cell is a safe shelter from tumults, from vices, from discontentments. Besides that liuely, honest, and manly pleasure, which arises from the gaine of knowledge in the deepe mysteries of Nature; how easie is it in that place to liue free from the common cares, from the infection of common euils! Whether the Spaniard gaine or saue by his peace, and how hee keepes it; and whether it were safer for the States to lay downe armes, and be at once still and free; Whether the Emperors truce with the Turke were honorable and seasonable; and whether Venice haue wonne or lost by her late iarres; are thoughts that dare not looke in at those doores. Who is enuyed, and who pitied at Court; Who buyes hopes and kindnesse dearest; who layes secret mynes to blow vp another, that himselfe may succeed, can neuer trouble you: These cares dare not enter into that Sanctuary of peace. Thence you can see how all that liue publike are tossed in these waues, and pity them. For, great places haue seldome safe and easie entrances: and (which is worst) great charges can hardly be plausibly wielded, without some indirect policies. Alas! their priuiledges cannot counteruaile their toyle. Weary dayes, and restlesse nights, short lifes and long cares, weake bodies and vnquiet mindes, attend lightly on greatnesse. Eyther Clients breake their sleepe in the morning, or the intention of their minde driues it off from the first watch. Eyther suits or complaints thrust themselues into their recreations; and packets of Letters interrupt their meales. It is euer Terme with them, without Vacation. Their businesses admit no night, no holiday: Loe, your priuacy frees you from all this, and what euer other glorious misery. There you may sleepe,

sleep, and eat, & honestly disport, & enioy your selfe, and command both your praises and others. And, whiles you are happy, you liue out of the reach of enuy; vnlesse my self send that guest thither: which I should iustly condemne as the fault of my loue. No man offers to vndermine you, none to disgrace you: you could not want these inconueniences abroad. Yea, let a man liue in the open world, but as a looker on, he shall bee sure not to want abundance of vexations. An ill mind holds it an easie torment, to liue in continuall sight of euill; if not rather a pleasure: but, to the well-disposed, it is next to Hell. Certainly, to liue among Toads and Serpents, is a Paradise to this. One iests pleasantly with his Maker: another makes himselfe sport with Scripture. One fills his mouth with oathes of sound: another scoffes at the religious. One speakes villanie; another laughes at it; a third defends it. One makes himselfe a Swine, another a Deuil: Who (that is not all earth) can endure this? who cannot wish himselfe rather a desolate Hermite, or a close prisoner? Euery euill we see, doth either vex, or infect vs. Your retirednesse auoids this; yet so, as it equally escapes all the euils of solitarinesse. You are full of friends; whose society, intermixed with your closeness, makes you to want little of publike. The Desert is too wilde, the Citie too populous: the Country is onely fit for rest. I know, there want not some obscure corners, so haunted with dulnesse, that as they yeeld no outward vnquietnesse, so no inward contentment. Yours is none of those; but such as striues rather with the pleasure of it, to requite the solitarinesse. The Court is for honour, the City for gaine, the Countrey for quietnesse; a blessing that need not (in the iudgement of the wisest) yeeld to the other two. Yea, how many haue wee knowne, that hauing nothing but a coat of thatch to hide them from heauen, yet haue pitied the carefull pompe of the mighty? how much more may those which haue full hands and quiet hearts, pitty them both? I do not so much praise you in this, as wonder at you. I know many vpon whom the conscience of their wants forces a necessary obscurity; who if they can steale a vertue out of necessity, it is well: but, I no where know so excellent parts shrouded in such willing secrecy. The world knowes you, and wants you; and yet you are voluntarily hid. Loue your selfe still; and make much of this shadow, vntill our common mother call you forth to her necessary seruice, and charge you to neglect your selfe, to pleasure her. Which once done, you know where to find peace. Whether others applaud you, I am sure, you shall your selfe: and I shall still magnifie you, and (what I can) imitate you.

To Mr. Iohn Whiting.

Ep. III. *An Apologeticall discourse of the mariage of Ecclesiasticall persons.*

I Know not whether this quarrell be worthy of an answer, or rather of a silent scorne; or if an answer, whether merry or serious. I doe not willingly suffer my pen to wade into questions: yet this argument seemes shallow enough for an Epistle. If I free not this truth, let me bee punished with a diuorce. Some idle table-talke cals vs to plead for our wiues. Perhaps some Gallants grudge vs one, who can bee content to allow themselues more. If they thought wiues curses, they would afford them vs. Our mariage is censured (I speake boldly) of none but them which neuer knew to liue chastly in mariage; who neuer knew that* Canonists true distinction of Virginity. What care we for their censure, where God approues? But some perhaps maintaine it out of iudgement: Bid them make much of that which *Paul* tels them, is *a doctrine of deuils.* Were it not for this opinion, the Church of Rome would want one euident brand of her Antichristianisme. Let their shauelings speake for themselues; vpon whom their vnlawfull

* *Bartol. Brixiensis.* Carnis, virg. Mentis. Causa 33. q 5. C. Iunc laudabitur. Nulier suã virginitatẽ bene seruat, si ideo nubat vt filios pariat ad iustitiam. Profitentur cõtinentiam corporũ, in incontinentiam debacchantur animorum. De Rom. Cler. Saluianus.

vnlawfull Vow hath forced a wilfull and impossible necessity. I leaue them to scan the old rule of *In turpi voto muta decretum*; if they had not rather, *Cautè si non caste*. Euen moderate Papists will grant vs free, because not bound by Vow; no, not so farre as those old Germans, *pro posse & nosse*. Or what care we, if they grant it not? while we hold vs firme to that sure rule of *Basil* the great; * *He that forbids what God inioynes, or inioynes what God forbids, let him be accursed.* I passe not what I heare men, or Angels say, while I heare God say, *Let him be the husband of one wife.* That one word shall confirme me against the barking of all impure mouthes. He that made mariage, sayes, it is honourable: what care we for the dishonour of those that corrupt it? yea, that which nature noteth with shame, God mentions with honour, [a] τιμιος ὁ γαμος; [b] *Gregory* with the title of *opus castum*; *Paphnutius*, of σωφροσυνη, chastity. But if God should be Iudge of this controuersie, it were soone at an end; who in the time euen of that legall strictnesse, allowed wedlocke to the Ministers of his Sanctuary. Let Cardinall *Panormitan* be heard speake. [c] *Continency* (saith he) *in Clergymen, is neither of the substance of their order, nor appointed by any law of God.* And *Gratian*, out of *Augustine*, yet more. [d] *Their mariage* (saith he) *is neither forbidden by Legall, nor Euangelicall, nor Apostolike authority.*

God neuer imposed this law of Continence: who then? [e] The Church. As if a good spouse would gaine-say what her husband willeth. But how well? Heare, O ye Papists, the iudgement of your owne Cardinall; and confesse your mouthes stopped. [f] *But I beleeue* (saith he) *it were for the good and safety of many soules, & would bee an wholesome law, that those which would, might marry; for that, as experience teacheth vs, a contrary effect followes vpon that law of Continency; since at this day they liue not spiritually, neither are cleane, but are defiled with vnlawfull copulation, to their great sinne: whereas with their owne wife it might be chastity.* Is this a Cardinall, thinke you, or a Huguenot? But if this red hat be not worthy of respect; let a Pope himselfe speake out of *Peters* chaire. *Pius* the second, as learned as hath sit in that roome this thousand yeares; [g] *Mariage* (saith he) *vpon great reason was taken from the Clergy; but vpon greater reason is to bee restored.* What need we other Iudge? How iust this law is, you see; see now how ancient: For some doctrines haue nothing to plead for them, but Time. Age hath beene an old refuge for Falsehood. *Tertullians* rule is true; *That which is first, is truest.* What the ancient Iewish Prelates did, *Moses* is cleare. What did the Apostles? Doth not [h] *Paul* tell vs, that both the rest of the Apostles, and the brethren of the Lord, and *Cephas*, had wiues, and (which is more) caried them still along in their trauels? For that childish euasion of [i] ἀδελφὴ γυναῖκα who can abide, but to laugh at? Doth not [k] *Clemens* of *Alexandria* (a Father not of more antiquity, than credit, tell vs, that *Peter, Philip*, and *Paul* himselfe, were maried? And this last (though vnlikest) how is it confirmed by *Ignatius*, in his Epistle to the *Philadelphians*? Yea, their own Cardinall, learned *Cajetane*, doth both auouch and euince it. This was their practice: what was their Constitution? Looke in these Canons which the Romish Church fathers vpon the Apostles, and *Franciscus Turrian* their Iesuit sweats to defend it in a whole Volume: There you find, Canon. 5. enacted, that [m] *no Bishop, Presbyter, Deacon, shall forsake his wife* (προφάσει εὐλαβείας) *in pretense of Religion, vpon paine of deposition.* It would moue laughter, to see how the Iesuits gnaw vpon this bone, and sucke-in nothing but the blood of their owne iawes; [n] while the sixt generall Councell auerres and proclaimes this sense truly Apostolicall, in spight of all contradiction.

Follow the times now, and descend lower; what did the ages succeeding? Search Records: What-euer some palpably-foisted Epistles of Popes insinuate, they maried

* Qui vetat quod Deus præcepit, aut præcipit quod Deus vetat, maledictus fiat: benedicatur ab omnibus qui amant Dominum. In Moralibus. cap. 14.

a Heb. 13. *The Mariage bed is honourable.*

b Nō quia peccatum est conjugii vocabulum: hoc enim opus castū non habet culpam in conjuge, &c. Greg. in Psal. Pœnit.

σωφροσύνην ἢ ἐγκράτειαν καὶ τὸ τῆς γυναικὸς συναλλαγμα.

Socr. Hist. Eccl.

c Continentia non est in clericis secularibus de substantia ordinis, nec de jure divino. Pā.

d Copula sacerdotalis nec legali, nec Euāgelica, nec Apostolica authoritate prohibetur. 26. q 2. ex Aug. ex Aug.

e *Only* ex statuto Ecclesiæ Durand 4. Dist. 37. q. 1. Thom. in 2. 2. q. 88. art 11.

f Sed credo pro bono & salute esse animarum (quod esset salubre statuū) ut volentes possint contrahere; quia experientia docente, cōtrarius prorsus effectus sequitur ex illa lege continentiæ; cum hodie non vivant spiritualiter, nec sint mundi, sed maculantur illicito coitu cum crimine gravissimo peccato, ubi cum propri uxore esset castitas. Panormit. de Cler. conjug. cap. Cùm olim.

g Sacerdotibus magna ratione sublatas nuptias, majore restituendas videri: *In the Record of* Platina *himselfe.* In vita Pii 2.

h Μὴ ἐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιαγειν, &c. 1 Cor. 9. 5. &c.

i Rhemists reade it, *a woman, a sister.*

k *Clemens* citatus etiam ab *Euseb.* l. 3. c. 13. Petrus cùm uxorem suam ad mortem duci cerneret, hortatum & consolatum his verbis, μέμνησο ὦ αἰτῆ τοῦ Κυρίου.

l Illud ad Philip. σύζυγε γνήσιε.

m Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, τὸν ἑαυτοῦ γυναῖκα μὴ ἐκβαλέτω (non ejiciat) προφάσει εὐλαβείας: Ἐὰν δὲ ἐκβάλῃ, ἀφοριζέσθω: ἐπιμένουσα δὲ καθαιρείσθω. Can. Apost. 5.

n Constant 6. l. 3. Can. Quoniam. Canon Apostolica ἀκριβείας. Nos, sequentes veterem Canonem Apostolicæ ἀκριβείας, & constitutiones sactorum virorum, legales nuptias amodò valere volumus, &c.

without

without scruple of any contrary iniunction. Many of those Ancients admired Virginitie, but imposed it not. Amongst the rest, [o] *Origen* (though himselfe a wilfull Eunuch) is faine to perswade the sonnes of Clergy men, not to be proud of their parentage. After this, when the Fathers of the *Nicene* Councell went about to enact a law of Continency, *Socrates* the Historian expresses it thus: [p] *It seemeth good* (saith he) *to the Bishops to bring in a new law into the Church.* It was then new, and they but would haue brought it in; therefore before, it was not: where we know how *Paphnutius*, himselfe a Virgin, famous for holinesse, famous for miracles, rising (ἐβόησε) cryed aloud, that they ought not to lay this (βαρυζυγον) heauy yoke, vpon men of the Church. His argumentes wan assent. He spake and preuailed. So this liberty was still continued and affirmed. If this be not plaine enough, [q] holy *Athanasius*, a witnesse past exception, shall serue for a thousand histories till his Age.

[r] *Many Bishops* (saith he) *haue not maried; and contrarily Monkes haue been fathers of children: as contrarily, you see Bishops the Fathers of children, and Monkes that haue not sought posterity.* Would you yet haue instances of the former, and the next Age? Here you haue [s] *Numidicus* the Martyr, a maried Presbyter; [t] *Cheremon* of *Nilus*, a maried Bishop; [u] *Demetrianus* Bishop of *Antioch*, whose son *Domnus* succeeded *Paulus Samosatenus*; *Philoromus* and *Phileas* BB. of the Thmuites; *Gabinius* brother of *Eutichianus* BB. of *Rome*; the father of *Nazianzene*, *Basil*, and the other [x] *Gregory*, *Hilarius*, and that good *Spiridion* Bishop of *Cyprus*, of whom *Sozomen* giues so direct testimony. To omit others, what should I speak of many Bishops of *Rome*, whose sonnes not spurious, as now-adaies, but (as Pope *Vrban* himselfe witnesses) [z] lawfully begot in wedlock, followed their fathers in the Pontificial chaire. [a] The reason wherof, that Pope himself ingenuously rendreth; for that *mariage was euerywhere lawfull to the Clergy before the prohibition* (which must needs be late) *& in the Easterne Church to this day is allowed.* What need we more testimonies, or more examples? What euer [b] *Heliodorus*, B. of *Trica* (a man fitter for a wantō loue-story than a Church-cōtrouersie) brought into the Church of *Thessalia*, *Socrates* thus flatly writes of those Bishops of his time: [c] *For many of them in the place and function of Bishops, beget children of their lawfull wiues.* This was practised: See what was decreed in that sixt general [d] Councel of *Constantinople*, to this purpose, to the confusion of all replyers. If any Protestant Church in Christendome can make a more peremptory, more full and absolute, more cautelous decree, for the mariage of Ecclesiasticall persons, let me be condemned as faithlesse: A place, I grant, miserably handled by our Aduersaries; and because they cannot blemish it enough, indignely torne out of the *Councels*. What dare not impudency doe? * Against all euidences of Greeke Copies, against their own *Gratian*, against pleas of antiquity. This is the readiest way; Whom they cannot answer, to burne; what they cannot shift off, to blot out; and to cut the knot which they cannot vntie. The Romanists of the next age were somewhat more equall: who, seeing themselues pressed with so flat a Decree, confirmed by authority of Emperours, as would abide no denyall, began to distinguish vpon the point; limiting this liberty onely to the Easterne Church, and granting that all the Clergy of the East might marry, not theirs. So Pope *Steuen* the second freely confesses:

[o] Quod Christianis parentibus ortum fuit & maximè si pater ex patriis sacerdotibus sacerdotii gradum sit adeptus: presbyteratus, aut episcopatus presbyteratus, aut episcopatus presbyteratus. *Origen. Orig. Tract. 8. in Matth.*

[p] Visum erat episcopis legem nouam introducere in Ecclesiam. *Socr. l. 1. c. 8.*

* Signi per *Paphnutium* nō minus quā dudum per Apostolos hebant. *Rufin. l. c. 4.*

Paphnutius, miraculis & pietate clarus, obtinuit in Nicena Synodo habendum propositum cum propria uxore concubitum. *Socr. l. c. 8.*

[q] In epist. ad Diacon.

[r] Multi ex episcopis matrimonia non inierunt; Monachi contra parentes licet ordinati fuerint: cum eorum vicissim presbyteros bona pars, & omnes pene generaliter ferè tempore quasi viros ad bene vertas. *Athan. epistola ad Dracontium.*

[s] *Numidicus* presbyter, qui uxore concremata & adhærente sibi ferro

[t] Cum ergo ex sacerdotibus nati in summos Pontifices legantur esse promoti, non sunt intelligendi de fornicatione, sed de legitimis connubiis nati; quæ sacerdotibus ut ante prohibitionem licita erant, in Orientali Ecclesia usque hodie eis licere probantur. Dist. 50. *Cenoman.* [u] *The Author of the Æthiopicke History.* [x] Nam non pauci illorum, dum episcopatum gerunt, etiam liberos ex uxore legitima procreant. *Socrates lib. 5. cap. 22.*

[a] *The words of that Councell are thus truly translated by Chemnitius*: Quoniam in Romana Ecclesia, loco canonis seu decreti, traditum esse cognouimus, ut ii qui digni habendi sunt ordinatione diaconi vel presbyteri, profiteantur se deinceps cum uxoribus suis non cohabitaturos; nos sequentes veterem canonem, Apostolicæ, sinceræ, exquisitæ & ordinatæ constitutionis, legitimas sacrorum virorum cohabitationes conjugales etiam ex hodierno die in posterum valere ratas & firmas esse volumus; nullo modo eorum cum uxoribus propriis conjunctionem seu copulationem dissolventes. Itaque si quis dignus inveniatur, &c. is minimè prohibendus est ad hunc gradum ascendere, ideo quod cum legitima uxore cohabiter. Nec tempore ordinationis suæ ab eo postuletur, seu cogatur ut abstinere velit aut debeat legitimo congressu cum propriâ uxore. * Citat à *Nilo* Thessalonicensi.

[c] *The*

[c] *The tradition* (saith he) *of the Easterne Churches is otherwise than that of the Romane Church. For, their Priests, Deacons, or Subdeacons are maried; but in this Church or the Westerne, no one of the Clergy, from the Subdeacon to the Bishop, hath leaue to marry.*

Liberally; but not enough: and if he yeeld this, why not more? Shall that be lawfull in the East, which in the West is not? Doe the Gospels, or lawes of equity alter according to the foure corners of the world? Doth God make difference betwixt *Greece* and *England*? If it be lawfull, why not euery where? If vnlawfull, why is it done any where? So then you see, we differ not from the Church in this; but from the Romish Church: But this sacred Councel doth not only vniuersally approue this practice (with paine of deposition to the gaine-sayers) but atouches it for a Decree Apostolical. Iudge now whether this one authority be not enough to weigh down an hundred petty conuenticles, and many legions (if there had beene many) of priuate contradictions. Thus, for seuen hundred yeares, you find nothing but open freedome: All the scuffling arose in the eight Age; wherein yet this violent imposition found many and learned Aduersaries, and durst not be obtruded at once. Loe, euen then, *Gregory* the third, writing to the Bishops of *Bauaria*, giues this disiunct charge; [f] *Let none keepe an harlot or a concubine: but either let him liue chastely, or marry a wife, whom it shall not be lawfull for him to forsake:* According to that rule of Clerks, cited from [g] *Isidore*, and renewed in the [h] Councell of *Mentz*, to the perpetuall shame of our iugling aduersaries. Nothing can argue guiltinesse so much, as vniust expurgations. [i] *Isidore* saith, *Let them containe, or let them marry but one:* They cite him, *Let them containe*; and leaue out the rest: somewhat worse than the Deuill cited Scripture. But, I might haue spared all this labour of writing, could I perswade whosoeuer either doubts, or denies this, to reade ouer that one Epistle which [k] *Huldericus* BB. of *Ausburge* wrote learnedly, and vehemently, to Pope *Nicholas* the first, in this subiect: which if it doe not answer all cauils, and satisfie all Readers, and conuince all (not wilfull) aduersaries, let me be cast, in so iust a cause. There you shall see, how iust, how expedient, how ancient this liberty is; together with the feeble and iniurious grounds of forced Continency: Reade it, and see whether you can desire a bettter Aduocate. After him (so strongly did he plead, and so happily) for two hundred yeares more, this freedome still blessed those parts; yet, not without extreame opposition. Histories are witnesses of the busie, and not vnlearned combats of those times, in this argument. But now, when the body of Antichristianisme began to be compleat, and to stand vp in his absolute shape, after a thousand yeares from Christ; this liberty, which before wauered vnder *Nicolas* 1, now by the hands of *Leo* 9, *Nicolas* 2, and that brand of hell, *Gregory* 7, was vtterly ruined, wiues debarred, single life vrged: [l] A good turne for whoremasters (saith *Auentine*) who now for one wife might fix hundred Bed-fellowes.

But, how approued of the better sort appeares (besides that the Churches did ring of him each where for Antichrist) in that at the [m] Councell of *Wormes* the French and German Bishops deposed this *Gregory*, in this name (amongst other quarrels) for [n] separating man and wife. Violence did this; not reason: neither was Gods will here questioned, but the Popes wilfulnesse. What broyles hereon ensued, let [o] *Auentine* witnesse.

The bickerings of our English Clergy, with their *Dunstanes*, about this time, are memorable in our own Histories, which teach vs how late, how repiningly, how vniustly, they stooped vnder this yoake. I had rather send my Reader to *Bale* and *Fox*, then abridge their Monuments, to enlarge mine owne.

I haue (I hope) fetcht this truth farre enough; and deduced it low enough through many Ages, to the midst of the rage of Antichristian tyranny. There left our liberty; there began their bondage. Our liberty is happily renewed with the Gospel: what God,

[c] After se Orientalium habet traditio Ecclesiam: alter nunc sanctæ Romanæ eccl. fit. Nam eorum sacerdotes, diaconi, aut subdiaconi, matrimonio copulantur: illius autē Ecclesiæ vel occidentalis nullus sacerdotum à subdiacono vsq; ad episcopum, licentiam habet conjugii sortiendi. dist. 31

[f] Nemo corta aut concubinā alat: sed aut casté vivat, aut vxorē ducat, quā repudiare fas non esto.

[g] Dist. 23.

[h] Anno 813.

[i] Clerici castimoniam inviolatā corporis perpetuò conservare studeant; aut certè vnius matrimonii vinculo fœderentur. *Isid. reg. cleric.*

[k] *Whether* Huldericus, *or* (*as he is somewhere intituled*) Volusianus, *I enquire not: the matter admits of no doubt.* Huldericus *Episcopus* Augustæ. *Anno* 860. Æneas Syl. *in suo Germ. Hedim Eccl. hist. l.* 8. *c.* 2. Fox *in Acts and Mon. hath it fully translated.*

[l] *Auentinus l.* 5. Gratum scortatoribus, quibus pro vna vxore fexcentas jam mulierculas inire licebat.

[m] Ann 1076.

[n] Maritos ab vxoribus separat.

[o] Ex interdicto sacerdotū conjugio, grauissima seditio gregem Christi perculit: nec vnquam talis lues populum Christi afflixit. *Auent. l.* 5. *Henric. Hunting. de Anselmo l.* 7. de Anno 1100, in Synodo Londinensi, Prohibuit sacerdotibus vxores, ante non prohibitas. Anselme (*saith that* Historian) *was the first that forbade marriage to the Clergie of* England (*and this was about the yeare of our Lord* 1080) *Till then euer free.* Item Fabianus liberos ait fuisse sacerdotes per annos 1080.

what

what his Church hath euer allowed, wee doe enioy. Wherein we are not alone: The *Greeke* Church, as large for extent as the *Roman* (and, in some parts of it, better for their soundnesse) doe thus; and thus haue euer done.

Let Papists and Atheists say what they will: it is safe erring with God and his purer Church.

To my sister, Mrs. BRINSLEY.

EPIST. IV. *Of the sorrow not to be repented of.*

IT is seldome seene, that a silent griefe speeds wel: for either a man must haue strong hands of resolution to strangle it in his bosome; or else it driues him to some secret mischiefe: whereas sorrow reuealed, is halfe remedied, and euer abates in the vttering. Your griefe was wisely disclosed; and shall be as strangely answered. I am glad of your sorrow; and should weepe for you, if you did not thus mourne. Your sorrow is, that you cannot enough grieue for your sinnes. Let me tell you, that the Angels themselues sing at this lamentation; neither doth the earth afford any so sweet musicke in the eares of God. This heauinesse is the way to ioy. Worldly sorrow is worthy of pity, because it leadeth to death: but this deserues nothing but enuy and gratulation. If those teares were common, hell would not so enlarge it selfe. Neuer sinne, repented of, was punished: and neuer any thus mourned, and repented not. Loe, you haue done that, which you grieue you haue not done. That good God, whose act is his will, accounts of our will as our deed. If he required sorrow proportionable to the hainousnesse of our sins, there were no end of mourning. Now, his mercy regards not so much the measure, as the truth of it; and accounts vs to haue that which wee complaine to want. I neuer knew any truly penitēt, which in the depth of his remorse, was afraid of sorrowing too much; nor any vnrepentant, which wisht to sorrow more. Yea, let me tell you, that this sorrow is better, and more, then that deepe heauinesse for sinne, which you desire. Many haue been vexed with an extreame remorse for some sinne, from the gripes of a galled conscience, which yet neuer came where true repentance grew; in whom the conscience playes at once the accuser, witnesse, Iudge, tormentor: but an earnest griefe, for the want of griefe, was neuer found in any but a gracious heart. You are happy, and complaine. Tell me, I beseech you; This sorrow which you mourne to want, is it a grace of the spirit of God, or not? If not, why doe you sorrow to want it? If it be, oh how happy is it to grieue for want of grace! The God of all truth and blessednesse hath said, *Blessed are those that hunger and thirst after righteousnesse*; and, with the same breath, *Blessed are they that mourne: for, they shall be comforted.* You say, you mourne; Christ saith, you are blessed: you say, you mourne; Christ saith, you shall be comforted. Either now distrust your Sauiour, or else confesse your happinesse, & with patience expect his promised consolation. What doe you feare? You see others stand like strong Oakes, vnshaken, vnremoued: you are but a reed, a feeble plant, tossed and bowed with euery wind, and with much agitation bruised; Loe, you are in tender and fauourable hands, that neuer brake any, whom their sinnes bruised; neuer bruised any, whom temptations haue bowed. You are but flax; and your best is not a flame, but an obscure smoake of grace: Loe, here his spirit is as a soft wind, not as cold water; he will kindle, will neuer quench you. The sorrow you want, is his gift: Take heed lest while you vex your selfe with dislike of the measure, you grudge at the giuer. Beggers may not chuse. This portion he hath vouchsafed to giue you; if you haue any, it is more then he was bound to

beſtow: yet you ſay, What, no more? as if you tooke it vnkindly, that hee is no more liberall. Euen theſe holy diſcontentments are dangerous. Deſire more (ſo much as you can) but repine not, when you doe not attaine. Deſire, but ſo as you be free from impatience, free from vnthankfulneſſe. Thoſe that haue tryed, can ſay how difficult it is to complaine, with due reſeruation of thankes. Neither know I whether is worſe, To long for good things impatiently, or not at all to deſire them. The fault of your ſorrow is rather in your conceit, then in it ſelfe. And, if indeed you mourne not enough, ſtay but Gods leiſure, and your eyes ſhall runne ouer with teares. How many doe you ſee ſport with their ſinnes, yea brag of them? How many that ſhould die for want of paſtime, if they might not ſin freely, and more freely talke of it? What a Saint are you to theſe, that can droop vnder the memory of the frailty of youth, and neuer thinke you haue ſpent enow teares! Yet ſo I encourage you in what you haue, as one that perſwades you not to deſiſt from ſuing for more. It is good to be couetous of grace, and to haue our deſires herein enlarged with our receits. Weepe ſtill, and ſtill deſire to weepe: but let your teares be as the raine in a ſunne-ſhine; comfortable and hopefull: and let not your longing fauour of murmur, or diſtruſt. Theſe teares are reſerued; this hunger ſhall be ſatisfied; this ſorrow ſhall bee comforted: There is nothing betwixt God and you, but time. Preſcribe not to his wiſedome: haſten not his mercy. His grace is enough for you: his glory ſhall be more then enough.

TO M. HVGH CHOLMLEY.

EP. V. *Concerning the Metaphraſe of the Pſalmes.*

FEare not my immoderate ſtudies. I haue a body that controls me enough in theſe courſes; my friends need not. There is nothing whereof I could ſooner ſurfet, if I durſt neglect my body to ſatisfie my mind: But whiles I affect knowledge, my weakneſſe checkes me, and ſayes, *Better a little learning then no health.* I yeeld, and patiently abide my ſelfe debarred of my choſen felicity. The little I can get, I am no niggard of; neither am I more deſirous to gather, then willing to impart. The full handed are commonly moſt ſparing. We veſſels, that haue any empty roome, anſwer the leaſt knock with a hollow noyſe: you, that are full, ſound not. If we pardon your cloſeneſſe, you may well bear with our profuſiō. If there be any wrong, it is to our ſelues, that we vnder what wee ſhould lay vp. It is a pardonable fault, to do leſſe good to our ſelues, that we may doe more to others. Amongſt other endeauours, I haue boldly vndertaken the holy Meetres of *Dauid*; how happily, iudge you by what you ſee. There is none of all my labours ſo open to all cenſures; none whereof I would ſo willingly heare the verdict of the wiſe and iudicious. Perhaps, ſome thinke the verſe harſh; whoſe nice care regards roundneſſe more then ſenſe. I embrace ſmoothneſſe, but affect it not. This is the leaſt good quality of a verſe; that intends any thing but muſicall delight. Others may blame the difficulty of the tunes: whoſe humour cannot be pleaſed without a greater offence. For, to ſay truth, I neuer could ſee good verſe written in the wonted meaſures. I euer thought them moſt eaſie, and leaſt Poeticall. This fault (if any) will light vpon the negligence of our people; which endure not to take paines for any fit variety. The French and Dutch haue giuen vs worthy examples of diligence, and exquiſitneſſe in this kind. Neither our eares nor voyces are leſſe tunable. Here is nothing wanting but will to learne. What is this, but to eate the corne out of the eare, becauſe we will not abide the labour to grinde, and knead it? If the queſtion bee, whether our verſe

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must descend to them; or they ascend to it; wise moderation I thinke would determine it most equall, that each part should remit somewhat, and both meet in the midst. Thus I haue endeauored to doe, with sincere intent of their good, rather then my own applause. For it had beene easie to haue reached to an higher straine: but I durst not; whether for the graue Maiesty of the subiect, or benefit of the simplest reader. You shal still note, that I haue laboured to keepe *Dauids* entire sense, with numbers neither lofty nor slubbered: which mean is so much more difficult to find, as the businesse is more sacred, and the liberty lesse. Many great wits haue vndertaken this task; which yet haue either not effected it, or haue smothered it in their priuate deskes, and denied it the common light. Amongst the rest, were those two rare spirits of the *Sidnyes*; to whom, Poesie was as naturall as it is affected of others: and our worthy friend, *M. Sylvester*, hath shewed me, how happily he hath sometimes turned from his *Bartas*, to the sweet singer of *Israel*. It could not be, that in such abundant plenty of Poesie, this work should haue past vnattempted: would God I might liue to see it perfected; either by my own hand, or a better. In the meane time, let me expect your impartiall sentence, both concerning the forme, and sense. Lay aside your loue, for a while; which too oft blindes iudgement. And as it vses to be done in most equall proceedings of iustice, shut me out of doores while my verse is discussed: yea, let me receiue not your censure onely, but others by you: this once (as you loue mee) play both the Informer and the Iudge. Whether you allow it, you shall encourage me; or correct, you shall amend me. Either your starres, or your spits, (that I may vse *Origens* notes) shall bee welcome to my margent. It shall be happy for vs, if God shall make our poore labours any way seruiceable to his Name and Church.

{ A Bartasse Verse.

To M. *Samuel Sotheby.*

Ep. VI. *A Preface to his Relation of the Russian affaires.*

TRauell perfecteth wisedome; and obseruation giues perfection to trauell: without which, a man may please his eyes, not feed his braine; and after much earth measured, shall returne with a weary body, and an empty minde. Home is more safe, more pleasant, but lesse fruitfull of experience: But, to a mind not working and discursiue, all heauens, all earths are alike. And, as the end of trauell is obseruation; so, the end of obseruation is the enforming of others: for, what is our knowledge if smothered in our selues, so as it is not knowne to more? Such secret delight can content none but an enuious nature. You haue breathed many and cold ayres, gone farre, seene much, heard more, obserued all. These two yeares you haue spent in imitation of *Nabuchadnezzars* seuen; conuersing with such creatures as *Paul* fought with at *Ephesus*. Alas! what a face, yea what a backe of a Church haue you seene? what manners? what people? Amongst whom, ignorant superstition striues with close Atheisme, treachery with cruelty, one Deuill with another; while Truth and Vertue doe not so much as giue any chalenge of resistance. Returning once to our *England* after this experience, I imagine you doubted whether you were on earth, or in heauen. Now then (if you will heare me, whom you were wont) as you haue obserued what you haue seene, and written what you haue obserued; so, publish what you haue written: It shall bee a gratefull labour, to vs, to posterity. I am deceiued, if the ficklenesse of the *Russian* state, haue not yeelded more memorable matter of history then any other in our age, or perhaps many centuries of our predecessors. How shall I think, but that God sent you thither before these broiles,

to be the witnesse, the register of so famous mutations? He loues to haue those iust euils which hee doth in one part of the world, knowne to the whole, and those euils which men doe in the night of their secrecy, brought forth into the Theater of the World; that the euill of mens sinne being compared with the euill of his punishment, may iustifie his proceedings, and condemne theirs. Your worke shall thus honor him besides your second seruice, in the benefit of the Church. For, whiles you discourse of the open tyranny of that Ruffian *Nero*, *Iohn Basilius*; the more secret, no lesse bloody plots of *Boris*; the ill successe of a stolne Crowne, tho set vpon the head of an harmelesse Sonne; the bold attempts and miserable end of a false, yet aspiring chalenge; the perfidiousnesse of a seruile people, vnworthy of better gouernors; the miscariage of wicked gouernors, vnworthy of better subiects; the vniust vsurpations of men, with (tho late) reuenges of God, cruelty rewarded with blood, wrong claimes with ouerthrow, treachery with bondage; the Reader, with some secret horror, shall draw in delight, and with delight instruction: Neither know I any Relation whence hee shall take out a more easie lesson of iustice, of loyalty, of thankfulnesse.

But aboue all, let the world see and commiserate the hard estate of that worthy and noble Secretary, *Buchinski*. Poore gentleman! his distresse recals euer to my thoughts *Æsops* Storke, taken amongst the Cranes: He now nourishes his haire, vnder the displeasure of a forraine Prince; At once in durance and banishment. He serued an ill master; but, with an honest heart, with cleane hands. The masters iniustice doth no more infect a good seruant, then the truth of the seruant can iustifie his ill master. A bad worke-man may vse a good instrument: and oft-times a cleane napkin wipeth a foule mouth. It ioyes me yet to thinke, that his piety, as it euer held friendship in heauen, so now it wins him friends in this our other world: Lo, euen from our Iland vnexpected deliuerance takes a long flight, and blesseth him beyond hope; yea rather, from heauen, by vs. That God, whom he serues, will bee known to those rude and scarce humane Christians, for a protector of innocence, a fauourer of truth, a rewarder of piety. The mercy of our gracious King, the compassion of an honourable Councellor, the loue of a true friend, and (which wrought all, and set all on worke) the grace of our good God, shall now loose those bonds, and giue a glad welcome to his liberty, and a willing farewell to his distresse. He shall (I hope) liue to acknowledge this; in the meane time, I doe for him. Those Russian affaires are not more worthy of your records, then your loue to this friend is worthy of mine. For neither could this large sea drowne or quench it, nor time and absence (which are wont to breed a lingring consumption of friendship) abate the heat of that affection which his kindnesse bred, religion nourished. Both rarenesse, and worth shall commend this true-loue; which (to say true) hath been now long out of fashion. Neuer times yeelded more loue; but, not more subtle. For, euery man loues himselfe in another, loues the estate in the person: Hope of aduantage is the loadstone that drawes the iron hearts of men; not vertue, not desert. No age afforded more Parasites, fewer friends: The most are friendly in sight, seruiceable in expectation, hollow in loue, trustlesse in experience. Yet now, *Buchinski*, see and confesse thou hast found one friend, which hath made thee many: on whom while thou bestowedst much fauour, thou hast lost none. I cannot but thinke how welcome, Liberty (which tho late, yet now at last hath lookt backe vpon him) shall bee to the Cell of his affliction; when, smiling vpon him, she shall lead him by the hand, and (like another Angell) open the iron gates of his miserable captiuity, and (from those hard *Prestanes* and sauage *Christians*) cary him by the hayre of the head, into this paradise of God. In the meane time, I haue written to him as I could, in a knowne language, with an vnknowne hand; that my poore Letters of gratulation might serue as humble attendants to greater.

For your worke, I wish it but such glad entertainment, as the profit, yea the delight of it deserues; and feare nothing, but that this long delay of publication will make it scarce newes. We are all growne *Athenians*, and account a strange report like to a fish and a guest. Those eyes and hands staid it, which might doe it best. I cannot blame you,

you, if you thinke it more honored by the ſtay of his gracious peruſall, then it could be by the earthly acceptation of the world. Euen the caſt garments of Princes are precious. Others haue in part preuented you; whoſe labours, to yours, are but as an *Eccho* to a long period: by whom, we heare the laſt ſound of theſe ſtirres, ignorant of the beginning. They giue vs but a taſte in their hand: you lead vs to the open fountaine. Let the Reader giue you but as much thanke, as you giue him ſatisfaction; you ſhall deſire no more.

Finally, God giue vs as much good vſe, as knowledge of his iudgements; the world, helpe of your labourss; your ſelfe, incouragement; *Buchinski*, liberty.

To *Staniſlaus Buchinski*, late Secretary to *Demetrius* Emp. of *Ruſsia*.

EPIST. VII. *Of the comfort of Impriſonment.*

THe knowledge, that the eye giues of the face alone, is ſhallow, vncertaine, imperfect. For what is it, to ſee the vtmoſt skin, or fauour of the viſage; changeable with diſeaſe, changeable with paſſion? The eare (me thinkes) doth both moſt clearly diſcloſe the minds of others, and knit them faſter to ours: which, as it is the ſenſe of diſcipline, ſo of friendſhip, commanding it euen to the abſent, and in the preſent cheriſhing it. This thing we haue lately proued in your ſelfe, moſt noble *Staniſlaus*: neerer examples we might haue had; better we could not. How many, how excellent things haue we heard of you, from our common friend, though moſt yours, which haue eaſily wonne our beleefe, our affections! How oft, how honorable mention hath he made of your name! How frequently, how feruently haue we wiſht you, both ſafety and liberty! And now, loe where ſhe comes, as the Greeks ſay, ἀπομαχαιρας and viſits her forlorne Client. Although I would not doubt to ſay, that this outward durance of the body, hath ſeemed more harſh to the beholders, then to your ſelfe, a wiſe man (which is more) a Chriſtian; whoſe free ſoule, in the greateſt ſtraits of the outward man, flies ouer Seas and Lands whither it liſteth; neither can, by any diſtance of place, nor ſwelling of waues, nor height of mountaines, nor violence of enemies, nor ſtrong bars, nor walls, nor guards, be reſtrained from what place it ſelfe hath choſen. Loe, that enioyes God, enioyes it ſelfe and his friends; and ſo feeds it ſelfe with the pleaſure of enioying them, that it eaſily either forgets or contemnes all other things. It is no Paradoxe, to ſay that, *A wiſe Chriſtian cannot be impriſoned, cannot be baniſhed*: He is euer at home, euer free. For, both his liberty is within him, and his home is vniuerſall. And what is it, I beſeech you (for you haue tried) that makes a priſon? Is it ſtraitneſſe of walls? Then you haue as many fellowes, as there are men. For, how is the ſoule of euery man pent within theſe clay wals of the body, more cloſe, more obſcure! whence ſhee may looke oft, through the grates of her buſie thoughts; but, is neuer releaſed in ſubſtance, till that God, who gaue vs our *Mittimus* into this Gaole, giue vs our Deliuery, with *Returne yee ſonnes of Adam*: Thus either all men are priſoners, or you are none. Is it reſtraint? How many (eſpecially of that other ſex in thoſe your Eaſterne parts) chamber vp themſelues, for ſtate; ſo as they neither ſee the Sunne, nor others them? How many ſuperſtitious men, for deuotion; how many obſcure *Aglai*, for eaſe and careleſneſſe, keepe themſelues in their owne cotrage, in their owne village; and neuer walke forth ſo much as to the neighbour townes? And what is your *Ruſsia* to all her inhabitants, but a large priſon, a wide Galley? yea, what other is the world to vs? How can hee complaine

of straitnesse, or restraint, that roues ouer all the world, and beyond it? Tyranny may part the soule from the body; cannot confine it to the body. That which others doe for ease, deuotion, state, you doe for necessity: why not as willingly, since you must doe it? Do but imagine the other cause: and your case is the same with theirs which both haue chosen, and delight to keepe close; yet hating the name of prisoners, while they embrace the condition. But, why doe I perswade you, not to mislike that, which I pray you may forsake? I had rather you should bee no prisoner at all, then to bee a cheerfull prisoner vpon necessity. If the doores be open, my perswasion shall not hold you in. Rather our prayers shall open those doores, and fetch you forth into this common liberty of men; which also hath not a little (though an inferior) contentment. For, how pleasant is it to these senses, by which we men are wont to be led, to see and bee seene, to speake to our friends, and heare them speake to vs; to touch and kisse the deare hands of our Parents, and with them at last to haue our eyes closed? Either this shall befall you; or what hopes, what paines (I adde no more) hath this your carefull friend lost? and we, what wishes, what consultations? It shall be; I dare hope, yea beleeue it: Onely thou our good God giue such end, as thou hast done entrance into this businesse; and so dispose of these likely endeauors, that whom we loue and honor absent, we may at last in presence see and embrace.

To my father in law, *M. G. VVenyffe.*

Ep. VIII. *Exciting to Christian cheerefulnesse.*

YOu complaine of dulnesse; a common disease, and incident to the best mindes, and such as can most contemne vanities. For, the true Worldling hunts after nothing but mirth; neither cares how lawlesse his sport be, so it be pleasant: hee faines to himselfe false delights, when he wants: and if he can passe the time, and chase away *Melancholie*, he thinkes his day spent happily. And thus it must needs be; while the world is his god, his deuotion can bee but his pleasure: whereas the mortified soule, hath learned to scorne these friuolous and sinfull ioyes; and affects either solid delights, or none; and had rather be dull for want of mirth, then transported with wanton pleasures. When the world, like an important Minstrell, thrusts it selfe into his chamber, and offers him musicke, vnsought; if he vouchsafe it the hearing, it is the highest fauour he dare, or can yeeld: He rewards it not, he commends it not: Yea, hee secretly lothes those harsh and iarring notes, and reiects them. For, he finds a better consort within, betwixt God and himselfe, when he hath a little tuned his heart with meditation. To speake fully, the World is like an ill foole in a Play: the Christian is a iudicious spectator, which thinkes those iests too grosse to be laught at; and therefore entertaines that with scorne, which others with applause. Yet in truth, we sinne, if wee reioyce not: there is not more error in false mirth, then in vniust heauinesse. If worldlings offend, that they laugh, when they should mourne; we shall offend no lesse, if we droop in cause of cheerefulnesse. Shall we enuy, or scorne, to see one ioy in red and white drosse, another in a vaine title; one in a dainty dish, another in a iest; one in a book, another in a friend; one in a Kite, another in a Dogge; whiles wee enioy the God of Heauen, and are sorrowfull? What dull metall is this we are made of? We haue the fountaine of ioy, and yet complaine of heauinesse. Is there any ioy, without God?

Certainly,

Certainly, if ioy be good, and all goodneſſe bee from him; whence ſhould ioy ariſe, but from him? And if hee be the author of ioy; how are we Chriſtians, and reioyce not? What? do we freeze in the fire, and ſtarue at a feaſt? Haue we a good conſcience, and yet pine and hang down the head? When God hath made vs happy, doe we make our ſelues miſerable? When I aske my heart *Dauids* queſtion, I know not whether I bee more angry or aſhamed at the anſwer; *Why art thou ſad my ſoule?* My body, my purſe, my fame, my friends; or perhaps none of theſe: onely I am ſad, becauſe I am. And what if all theſe? what if more? when I come to my better wits, Haue I a father, an aduocate, a comforter, a manſion in heauen? If both earth and hell conſpired to afflict me, my ſorrow cannot counteruaile the cauſes of my ioy. Now I can challenge all aduerſaries; and either defie all miſeries, or bid all croſſes, yea death it ſelfe, welcome. Yet God doth not abridge vs of theſe earthly ſolaces, which dare weigh with our diſcontentments, and ſometimes depreſſe the balance. His greater light doth not extinguiſh the leſſe. If God had not thought them bleſſings, hee had not beſtowed them: and how are they bleſſings, if they delight vs not? Bookes, friends, wine, oyle, health, reputation, competencie, may giue occaſions, but not bounds, to our reioycings. We may not make them Gods riualls, but his ſpokes-men. In themſelues they are nothing; but in God worth our ioy. Theſe may be vſed; yet ſo as they may bee abſent without diſtraction. Let theſe goe; ſo God alone be preſent with vs, it is enough: He were not God, if he were not All-ſufficient. We haue him, I ſpeake boldly; Wee haue him in feeling, in faith, in pledges, and earneſt; yea, in poſſeſſion. Why doe we not enioy him? why doe we not ſhake-off that ſenſeleſſe drowſineſſe, which makes our liues vnpleaſant; and leaue-ouer all heauineſſe to thoſe that want God; to thoſe that either know him not, or know him diſpleaſed?

To M. *W. R.* Dedic. to M. *Thomas Burlz.*

Ep. IX. *Conſolations of immoderate griefe for the death of friends.*

WHile the ſtreame of ſorrow runs full, I know how vaine it is to oppoſe counſell. Paſſions muſt haue leaſure to digeſt. Wiſdome doth not more moderate them, then time. At firſt, it was beſt to mourne with you, and to mitigate your ſorrow, by bearing part; wherein, would God my burden could be your eaſe. Euery thing elſe is leſſe, when it is diuided; And then is beſt, after teares, to giue counſell: yet, in theſe thoughts I am not a little ſtraited. Before you haue digeſted griefe, aduice comes too early; too late, when you haue digeſted it. Before, it was vnſeaſonable; after, would be ſuperfluous. Before, it could not benefit you: after, it may hurt you, by rubbing-vp a skinned ſore a-freſh. It is as hard to chooſe the ſeaſon for counſell, as to giue it: and that ſeaſon is, after the firſt digeſtion of ſorrow; before the laſt. If my Letters then meet with the beſt opportunitie, they ſhall pleaſe me, and profit you: If not, yet I deſerue pardon, that I wiſhed ſo. You had but two Iewels, which you held precious; a Wife, and a Sonne: One was your ſelfe diuided; the other, your ſelfe multiplyed: You haue loſt both, and well-neere at once. The loſſe of one cauſed the other, and both of them your iuſt griefe. Such loſſes, when they come ſingle, afflict vs; but, when double, aſtoniſh vs; and tho they giue aduantage of reſpite, would almoſt ouerwhelme the beſt patient. Lo, now is the tryall of your manhood, yea, of your Chriſtianitie: You are now in the liſts, ſet vpon by two of Gods fierce afflictions; ſhow now what patience you haue, what fortitude. Wherefore haue you gathered, and laid vp all this time,

time, but for this brunt? Now bring forth all your holy ſtore to light, and to vſe; and approue to vs in this difficultie, that you haue all this vvhile beene a Chriſtian in earneſt. I know, theſe euents haue not ſurpriſed you on a ſudden: you haue ſuſpected they might come; you haue put-caſes if they ſhould come. Things that are hazardous, may be doubted: but certaine things are, and muſt be expected. Prouidence abates griefe, and diſcountenances a croſſe. Or, if your affection were ſo ſtrong, that you durſt not fore-thinke your loſſe; take it equally but as it falls. A wiſe man and a Chriſtian knowes death ſo fatall to Nature, ſo ordinarie in euent, ſo gainefull in the iſſue, that I vvonder he can for this either feare or grieue. Doth God onely lend vs one another, and doe we grudge when he calls for his owne? So I haue ſeene ill debters, that borrow vvith prayers, keepe vvith thankes, repay vvith enmitie. We miſtake our tenure: vve take that for gift, vvhich God intends for loane; Wee are tenants at will, and thinke our ſelues owners. Your vvife and child are dead: Well, they haue done that for vvhich they came.

If they could not haue dyed, it had been worthy of vvonder; not at all, that they are dead. If this condition vvere proper onely to our families, and friends, or yet to our climate alone; how vnhappie ſhould we ſeeme to our neighbours, to our ſelues! Now it is common, let vs mourne that vve are men. Lo, all Princes and Monarchs daunce vvith vs in the ſame ring: yea, what ſpeake I of earth? The God of Nature, the Sauiour of men, hath trod the ſame ſteps of death? And doe we thinke much to follow him? How many ſeruants haue vvee knowne, that haue thruſt themſelues betwixt their Maſter and death; vvhich haue dyed, that their Maſter might not dye: and ſhall vve repine to die vvith ours? How truely may vve ſay of this our *Dauid, Thou art worth ten thouſand of vs*; yea, vvorth a world of Angels: yet he died, and dyed for vs. Who would liue, that knowes his Sauiour died? who can be a Chriſtian, and vvould not be like him? Who can be like him, that vvould not die after him? Thinke of this, and iudge whether all the vvorld can hire vs not to die. I neede not aske you, vvhether you loued thoſe whom you haue loſt: Could you loue them, and not wiſh they might be happy? Could they be happy, and not dye? In truth, nature knowes vvhat ſhee vvould haue; Wee can neither abide our friends miſerable in their ſtay, nor happie in their departure: We loue our ſelues ſo vvell, that wee cannot be content they ſhould gaine by our loſſe. The excuſe of our ſorrow is, that you mourne for your ſelfe. True: but compare theſe two, and ſee whether your loſſe or their gaine be greater. For, if their aduantage exceed your loſſe; take heed, leſt while you bewray your loue in mourning for them, it appeare that you loue but your ſelfe in them. They are gone to their preferment, and you lament: your loue is iniurious. If they were vaniſhed to nothing, I could not blame you, tho you tooke vp *Rachels* lamentation: But now, you know they are in ſurer hands then your owne: you know, that hee hath taken them, which hath vndertaken to keepe them, to bring them againe: You know it is but a ſleepe, which is miſcalled *Death*; and that they ſhall, they muſt awake, as ſure as they lie downe; and wake more freſh, more glorious, then when you ſhut their eyes. What doe we with Chriſtianitie, if we beleeue not this? and if we doe beleeue it, why doe we mourne as the hopeleſſe? But the matter, perhaps, is not ſo heauy as the circumſtance: Your croſſes came ſudden, and thicke; You could not breathe from your firſt loſſe, ere you felt a worſe. As if hee knew not this, that ſent both: As if he did it not on purpoſe. His proceedings ſeeme harſh; are moſt wiſe, moſt iuſt. It is our fault, that they ſeeme otherwiſe then they are. Doe we thinke, wee could carue better for our ſelues? O the mad inſolence of Nature, that dares controll, where ſhee ſhould wonder! Preſumptuous clay! that will be checking the Potter. Is his wiſdome, himſelfe? Is he, in himſelfe, infinite? is his Decree out of his wiſdome; and doe we murmur? Doe wee, fooliſh wormes, turne againe when he treads vpon vs? What? doe you repine at that which was good for you, yea beſt? That is beſt for vs which God ſeeth beſt: and that he ſeeth beſt, which he doth. This is Gods doing. Kiſſe his rod in ſilence, and giue glory to the hand that rules it. His will is the rule of his actions; and his

good.

goodneſſe, of his will. Things are good to vs, becauſe he wils them: He wils them, becauſe they are good to himſelfe. It is your glory that he intends, in your ſo great affliction. It is no praiſe to wade ouer a ſhallow Ford, but to cut the ſwelling waues of the Deepe, commends both our ſtrength and skill. It is no victory, to conquer an eaſie and weake croſſe. Theſe maine euils haue crownes anſwerable to their difficultie: Wreſtle once and goe away with a bleſſing. Bee patient in this loſſe, and you ſhall once triumph in your gaine. Let God haue them with cheerefulneſſe, and you ſhall enioy God with them in glory.

To Mr F. A. Merchant.

Ep. X. *Againſt ſorrow for worldly loſſes.*

IT is fitter for me to begin with chiding, then with aduice: what meanes this weake diſtruſt? Goe on, & I ſhall doubt whether I write to a Chriſtian. You haue loſt your heart, together with your wealth; How can I but feare, leſt this Mammon was your God? Hence was Gods iealouſie in remouing it; and hence your immoderate teares for loſing it. If thus; God had not loued you, if hee had not made you poore. To ſome, it is an aduantage to leeſe: you could not haue been at once thus rich, and good. Now, heauen is open to you, which was ſhut before; and could neuer haue giuen you entrance, with that load of iniquitie. If you be wiſe in menaging your affliction, you haue changed the world for God, a little droſſe for heauen. Let me euer loſe thus, and ſmart when I complaine.

But you might haue at once retained both. The ſtomach, that is purged, muſt be content to part with ſome good nouriſhment, that it may deliuer it ſelfe of more euill humors. God ſaw (that knowes it) you could not hold him ſo ſtrongly, while one of your hands was ſo faſtned vpon the world. You ſee, many make themſelues wilfully poore: why cannot you be content God ſhould impouerish you? If God had willed their pouertie, he would haue commanded it: If he had not willed yours, he would not haue effected it. It is a ſhame for a Chriſtian, to ſee an Heathen Philoſopher laugh at his owne ſhipwracke; while himſelfe howles out, as if all his felicity were imbarked with his ſubſtance. How ſhould wee ſcorne, to thinke that an Heathen man ſhould laugh either at our ignorance, or impotence? ignorance, if wee thought too highly of earthly things; impotence, if we ouer-loued them. The feare of ſome euils is worſe then the ſenſe. To ſpeake ingenuouſly; I could neuer ſee, wherein pouertie deſerued ſo hard a conceit. It takes away the delicacie of fare, ſoftneſſe of lodging, gayneſſe of attire, and perhaps brings with it contempt: this is the worſt, and all. View it now on the better ſide: Lo, their quiet ſecurity, ſound ſleepes, ſharpe appetite, free merriment; no feares, no cares, no ſuſpition, no diſtempers of exceſſe, no diſcontentment. If I were Iudge, my tongue ſhould be vniuſt, if pouertie went away weeping. I cannot ſee, how the euils it brings, can compare with thoſe which it remoues; how the diſcommodities ſhould match the bleſſings of a meane eſtate. What are thoſe you haue loſt, but falſe friends, miſerable comforters? Elſe they had not left you. Oh ſlight & fickle ſtay, that windes could bereaue you of! If your care could goe with them, here were no damage: and, if it goe not with them, it is your fault. Grieue more for your fault, then for your loſſe. If your negligence, your riotous miſ-ſpence had empaired your eſtate, then Satan had impouerisht you; now would I haue added to your griefe, for your ſinne, not for your affliction: But now, ſince windes and waters haue done it as the officers of their Maker; why ſhould you not ſay with mee, as I with *Iob, The*

Lord

Lord hath taken? Vſe your loſſe well, and you ſhall find that God hath croſſed you with a bleſſing. And if it were worſe then the world eſteemes it, yet thinke not what you feele, but what you deſerue: You are a ſtranger to your ſelfe, if you confeſſe not, that God fauours you in this whip. If he had ſtripped you of better things, and ſcourged you with worſe, you ſhould ſtill haue acknowledged a mercifull iuſtice: If you now repine at an eaſie correction, you are worthy of ſeuerity. Beware the next, if you grudge and ſwell at this. It is next to nothing which you ſuffer: what can bee further from vs, then theſe goods of outward eſtate? You need not abate either health, or mirth, for their ſakes. If you doe now draw the affliction neerer then he which ſent it, and make a forraine euill domeſticall; if while God viſits your eſtate, you fetch it home to your body, to your minde; thanke your ſelfe that you will needs be miſerable: But if you loue not to fare ill; take croſſes as they are ſent, and goe lightly away with an eaſie burden.

EPISTLES.

THE SECOND VOLVME.

Containing
TWO DECADS.

By Ios. Hall.

London,
Printed for Thomas Pavier, Miles Flesher,
and *John Haviland*. 1624.

TO THE SAME MOST GRATIOVS PATRONAGE OF THE HIGH AND MIGHTY PRINCE. HENRY, PRINCE OF *GREAT BRITAINE*: HIS Highneſſes VNVVORTHY SERVANT humbly proſtrates himſelfe, and his ſecond Labour.

With continuall Apprecations of all Happineſſe.

THE CONTENTS AND SVBIECT OF EVERY EPISTLE.

DECAD III.

EP.

1. To Mr Smith, and Mr Rob. *Ringleaders of the late separation, at Amsterdam: Setting forth their iniury done to the Church, the iniustice of their cause, &c.*

2 To Sr Andrew Asteley.
A Discourse of our due preparation for death; and the meanes to sweeten it.

3. To Mr. Sam Burton.
Of the tryall and choice of the true Religion: iustifying, of all religions, the Christian; of all Christian, the reformed.

4 To Mr Edm. Sleigh.
Of the hardnesse of true Christianitie, and the abundant recompence in the pleasures and commodities thereof.

5 To Mr W. L.
Expostulating the cause of his vnsettlednesse in religion: where is shewed that our dissentions are no sufficient ground of his suspension.

EP.

6 To Sr Edmvnd Lvcy.
Of the different degrees of glory, and our mutuall knowledge aboue.

7 To Mr T. L.
Aduising concerning the matter of diuorce in the case of knowne Adulterie.

8 To Mr Robert Hay.
Of the continuall exercise of a Christian: whereby he may be preserued from hardnesse of heart, &c.

9 To Mr I. F. Merchant.
Of the lawfulnesse of conuersation and trade with Infidels and Heretiques; how farre it holdeth, and wherein.

10 To the Gentlemen of his Highnesse Court.
A description of a good and faithfull Courtier.

DECAD IV.

EP.
1 To Mr WALTER FITZWILLIAMS.
Of the true and lawful vse of pleasure, &c.
2 To Mr W.E.DD. to Mr ROB. IERMIN.
Of the bloody and sinfull vse of single combats: and the vniust pretences for this vnchristian and false manhood.
3 To Mr MAT. MYLWARD.
Of the pleasure of study and contemplation, &c.
4 To M.I.P.
Of the increase of Popery; of the Oath of Allegeance; and the iust sufferings of those that haue refused it.
5 To my brother Mr SA. HALL.
Of the charge and weight of the Ministeriall function: with directions for due preparation to it, & answerable cariage in it.

EP.
6 To M. A.P.
Of the signes and proofes of a true faith.
7 To Mr EDWARD ALLEYNE.
A direction how to conceiue of God in our deuotions and meditations.
8 To Mr THOMAS IAMES.
Of the reason of the Papists confidence in appealing to the Fathers: applauding his worthy offers and indeuors of discouering the falsifications of Antiquitie.
9 To M.E. A.
Of fleeing or stay in the time of pestilence; whether lawfull for Minister & people.
10 To M.R.B.
A complaint of the iniquity of the Times; with a prescription of remedy.

THE

THE THIRD DECAD.

To Mr *Smith*, and Mr *Rob.* Ring-leaders of the late Separation at *Amsterdam.*

Ep. I. *Setting forth their iniury done to the Church, the iniuſtice of their cauſe, and fearfulneſſe of their offence: Cenſuring and aduiſing them.*

WEe heare of your ſeparation, and mourne; yet not ſo much for you, as for your vvrong: you could not doe a greater iniury to your mother, then to fly from her. Say ſhee were poore, ragged, weake; ſay ſhe were deformed; yet ſhee is not infectious: Or if ſhee vvere, yet ſhe is yours. This were cauſe enough for you, to lament her, to pray for her, to labour for her redreſſe, not to auoid her: This vnnaturalneſſe is ſhamefull; and more hainous in you, who are reported not parties in this euill, but authors. Your flight is not ſo much, as your miſ-guidance. Plead not: this fault is paſt excuſe. If wee all ſhould follow you, this vvere the vvay, of a Church (as you plead) imperfect, to make no Church; and of a remedie, to make a diſeaſe. Still the fruit of our charitie to you, is, beſides our griefe, pitie. Your zeale of truth hath miſ-led you, and you others: A zeale, if honeſt, yet blind-folded, and led by ſelfe-will. Oh that you loued Peace, but halfe ſo well as Truth: then, this breach had neuer beene: and you that are yet brethren, had beene ſtill companions. *Goe out of Babylon*, you ſay; The voice not of Schiſme, but of holineſſe. Know you vvhere you are? Looke about you, I beſeech you, looke behinde you; and ſee if wee haue not left it vpon our backs. Shee her ſelfe feeles, and ſees that ſhee is abandoned: and complaines to all the world, that we haue not onely forſaken, but ſpoiled her; and yet you ſay, *Come out of Babylon.* And except you will bee willingly blinde, you may ſee the heapes of her Altars, the aſhes of her Idols, the ruines of her monuments, the condemnation of her errours, the reuenge of her abominations. And are wee yet in *Babylon?* Is *Babylon* yet amongſt vs? Where are the maine buildings of that accurſed Citie; thoſe high and proud Towers of their vniuerſall Hierarchie, infallible iudgement, diſpenſation vvith the Lawes of God, and ſinnes of men; diſpoſition of Kingdomes, depoſition of Princes, parting ſtakes vvith God in our conuerſion, through freedom of vvil; in our ſaluation, through the merit of our vvorks? Where are thoſe rotten heapes (rotten, not through age, but corruption) of tranſubſtantiating of bread, adoring of Images, multitude of Sacraments, power of Indulgences, neceſſitie of Confeſſions, profit of Pilgrimages, conſtrained and approued Ignorance, vnknowne

deuotions? Where are those deepe vaults (if not mynes) of Penances and Purgatories, and whatsoeuer hath beene deuised by those Popelings, whether profitable or glorious, against the Lord, and his Christ? Are they not all raced, and buried in the dust? Hath not the Maiestie of her Gods, like as was done to *Mithra*, and *Serapis*, beene long agone offered to the publique laughter of the vulgar? What is this but to goe, yea to runne (if not to fly) out of *Babylon*? But (as euery man is an hearty Patron of his owne actions, and it is a desperate cause that hath no plea) you alledge our consorting in Ceremonies, and say still we tarry in the suburbs. Grant that these were as ill, as an enemy can make them, or can pretend them: You are deceiued, if you thinke the walles of *Babylon* stand vpon Ceremonies. Substantiall errors are both her foundation, and frame. These rituall obseruations are not so much as Tile and Reede, rather like to some Vane vpon the roofe; for ornament, more then vse: Not parts of the building, but not necessarie appendances. If you take them otherwise, you wrong the Church; if thus, and yet depart, you wrong it and your selfe: As if you would haue perswaded righteous *Lot* not to stay in *Zoar*, because it was so neere *Sodome*. I feare, if you had seene the money-changers in the Temple, how euer you would haue prayed, or taught there: Christ did it, not forsaking the place, but scourging the offenders: And this is the valour of Christian teachers: To oppose abuses, not to runne away from them: Where shall you not thus finde *Babylon*? Would you haue runne from *Geneua*, because of her wafers? Or from *Corinth*, for her disordered loue-feasts? Either runne out of the world, or your flight is in vaine. If experience of change teach you not, that you shall finde your *Babylon* euery where, returne not. Compare the place you haue left, with that you haue chosen; let not feare of seeming to repent ouer-soone, make you partiall. Loe, there a common harbour of all opinions, of all heresies; if not a mixture. Here you drew in the free and cleare aire of the Gospel, without that odious composition of *Iudaisme*, *Arrianisme*, *Anabaptisme*: There you liue in the stench of these and more. You are vnworthy of pitie, if you will approue your misery. Say if you can, that the Church of *England* (if shee were not yours) is not an heauen to *Amsterdam*. How is it then, that our gnats are harder to swallow, then their camels? and that whiles all Christendome magnifies our happinesse, and applauds it; your handfull alone, so detests our enormities, that you despise our graces? See whether in this you make not God a loser. The thanke of all his fauours is lost, because you want more: and in the meane time, who gaines by this sequestration, but *Rome* and *Hell*? How doe they insult in this aduantage, that our mothers owne children condemne her for vncleane, that we are daily weakened by our diuisions, that the rude multitude hath so palpable a motiue to distrust vs? Sure, you intended it not: but, if you had been their hired Agent, you could not haue done our enemies greater seruice. The God of heauen open your eyes, that you may see the vniustice of that [redacted] which hath transported you; and turne your heart to an endeuour of all Christian satisfaction: Otherwise, your soules shall finde too late, that it had beene a thousand times better to swallow a Ceremonie, then to rend a Church: yea, that euen whoredomes and murders shall abide an easier answer then separation. I haue done, if onely I haue aduised you of that fearfull threatning of the Wise-man: *The eye that mocketh his father, and despiseth the gouernment of his mother, the Rauens of the valley shall picke it out, and the yong Eagles eate it.*

To Sir Andrew Asteley.

Ep. II. *A discourse of our due preparation for death, and the meanes to sweeten it to vs.*

Since I saw you, I saw my father die: How boldly and merrily did hee passe therow the gates of death, as if they had had no terrour, but much pleasure! Oh that I could as easily imitate, as not forget him! We know, wee must tread the same way; how happy, if with the same mind? Our life, as it giues way to death, so must make way for it: It will be, though we will not: it will not bee happy, without our will, without our preparation. It is the best and longest lesson, to learne how to die; and of surest vse: which alone if we take not out, it were better not to haue liued. Oh vaine studies of men, how to walke thorough *Rome* streets all day in the shade, how to square cirles, how to salue vp the celestiall motions, how to correct mis-written copies, to fetch vp old words from forgetfulnesse, and a thousand other like points of idle skill; whiles the maine care of life and death is neglected! There is an Art of this, infallible, eternall both in truth, and vse: for though the meanes bee diuers, yet the last act is still the same, and the disposition of the soule need not be other: it is all one whether a feuer bring it, or a sword; wherein yet, after long profession of other sciences, I am still (why should I shame to confesse?) a learner; and shall be (I hope) whilest I am: yet it shall not repent vs, as diligent schollers repeat their parts vnto each other, to be more perfect; so mutually to recall some of our rules of well-dying: The first whereof is a conscionable life: The next, a right apprehension of life, and death: I tread in the beaten path: doe you follow me. To liue holily, is the way to die safely, happily. If death be terrible, yet innocence is bold, and will neither feare it selfe, nor let vs feare; where contrariwise wickednesse is cowardly, and cannot abide either any glimpse of light, or shew of danger. Hope doth not more draw our eyes forward, then conscience turnes them backward, and forces vs to looke behinde vs; affrighting vs euen with our past euils. Besides the paine of death, euery sinne is a new Fury to torment the soule, and to make it loth to part. How can it chuse, when it sees on the one side, what euill it hath done; on the other, vvhat euill it must suffer? It vvas a cleare heart (what else could doe it?) that gaue so bold a forehead to that holy Bishop, who durst on his death-bed professe, I haue so liued, as I neither feare to die, nor shame to liue. What care we when be found, if well-doing? What care we how suddenly, vvhen our preparation is perpetuall? What care we how violently, vvhen so many inward friends (such are our good actions) giue vs secret comfort? There is no good Steward, but is glad of his Audit; his straight accounts desire nothing more then a discharge: onely the doubtfull and vntrustie feares of his reckoning. Neither onely doth the vvant of integritie make vs timorous, but of wisedome, in that our ignorance cannot equally value, either the life which vve leaue, or the death vve expect. Wee haue long conuersed vvith this life, and yet are vnacquainted: how should wee then know that death we neuer saw? or that life vvhich followes that death?

These cottages haue been ruinous, and wee haue not thought of their fall: our vvay hath beene deepe, and we haue not looked for our rest. Shew mee euer any man that knew vvhat life vvas, and vvas loth to leaue it. I vvill shew you a prisoner that would dwell in his Goale, a slaue that likes to be chained to his Galley. What is there here, but darknesse of ignorance, discomfort of euents, impotency of bodie, vexation of conscience, distemper of passions, complaint of estate, feares and sense of euill, hopes and doubts of good, ambitious rackings, couetous toyles, enuious vnderminings,

irkesome disappointments, weary facieties, restlesse desires, and many worlds of discontentments in this one? What wonder is it that we would liue? We laugh at their choice that are in loue with the deformed; and what a face is this we dote vpon? See if sinnes, and cares, and crosses haue not (like a filthy Morphew) ouer-spread it, and made it loathsome to all iudicious eyes. I maruell then, that any wise men could be other but Stoicks, and could haue any conceit of life, but contemptuous; not more for the misery of it, while it lasteth, then for the not lasting: we may loue it, wee cannot hold it. What a shadow of a smoake, what a dreame of a shadow is this, wee affect? Wise *Salomon* sayes, there is a time to be borne, and a time to dye: you doe not heare him say, a time to liue. What is more flitting then time? Yet life is not long enough to be worthy of the title of time. Death borders vpon our birth, and our cradle stands in our graue. We lament the losse of our parents: how soone shall our sonnes bewaile ours? Loe, I that write this, and you that reade it; how long are we here? It were well, if the world were as our tent, yea as our Inne; if not to lodge, yet to bait in: but now it is onely our thorow-fare, one generation passeth, another commeth; none stayeth. If this earth were a Paradise, and this which we call our life were sweet as the ioyes aboue, yet how should this fickleness of it coole our delight? Grant it absolute; who can esteeme a vanishing pleasure? How much more now, when the drammes of our honey are lost in pounds of gall, when our contentments are as farre from sincerity as continuance? Yet the true apprehension of life (though ioyned with contempt) is not enough to settle vs, if either we be ignorant of death, or ill perswaded: for if life haue not worth enough to allure vs, yet death hath horror enough to affright vs. Hee that would die cheerefully, must know death his friend: what is hee but the faithfull officer of our Maker, who euer smiles or frownes with his Master; neither can either shew or nourish enmitie, where God fauours: when he comes fiercely, and puls a man by the throat, and summons him to Hell, who can but tremble? The messenger is terrible; but the message worse: hence haue risen the miserable despaires, and furious rauing of the ill conscience, that findes no peace within, lesse without. But when he comes sweetly, not as an executioner, but as a guide to glory, and profers his seruice, and shewes our happinesse, and opens the doore to our heauen; how worthy is he of entertainment? how worthy of gratulation? But his salutation is painfull, if courteous, what then? The Physician heales vs, not without paine; and yet wee reward him. It is vnthankfulnesse to complaine, vvhere the answer of profit is excessiue. Death paineth: how long? how much? with what proportion to the sequell of ioy? O death, if thy pangs be grieuous, yet thy rest is sweet. The constant expectation that hath possessed that rest, hath already swallowed those pangs, and makes the Christian at once wholly dead to his paine, wholly aliue to his glory. The soule hath not leysure to care for her suffering, that beholds her crowne; which if shee were conioyned to fetch thorow the flames of hell, her faith would not sticke at the condition.

Thus in briefe, he that liues Christianly, shall dye boldly; he that findes his life
short and miserable, shall dye willingly; hee that knowes death,
and fore-sees glory, shall die cheerefully
and desirously.

To

To M. *Samuel Burton*, Arch-deacon of *Gloceſter*.

EP. III. *A diſcourſe of the tryall and choice of the true Religion.*

Sir: This Diſcourſe inioyned by you, I ſend to your cenſure, to your diſpoſing; but to the vſe of others. Vpon your charge I haue written it for the wauering. If it ſeeme worthy, communicate it; elſe it is but a daſh of your pen. I feare onely the breuitie: a Volume were too little for this Subiect. It is not more yours, then the Author. Farewell.

WE doe not more affect varietie in all other things, then wee abhorre it in Religion. Euen thoſe which haue held the greateſt falſhoods, hold that there is but one truth. I neuer read of more then one Hereticke, that held all Hereſies true; neither did his opinion ſeeme more incredible, then the relation of it. God can neither be multiplyed, nor Chriſt diuided: if his coat might bee parted, his bodie was intire. For that then all ſides chalenge Truth, and but one can poſſeſſe it; let vs ſee who haue found it, who enioy it.

There are not many Religions that ſtriue for it, tho many opinions. Euery Hereſie, albe fundamentall, makes not a Religion. We ſay not, The Religion of *Arrians*, *Neſtorians*, *Sabellians*, *Macedonians*, but the ſect or hereſie. No opinion challenges this name in our vſuall ſpeech, (for I diſcuſſe not the proprietie) but that which, ariſing from many differences, hath ſetled it ſelfe in the world, vpon her owne principles, not without an vniuerſall diuiſion. Such may ſoone be counted: Tho it is true, there are by ſo much too many, as there are more then one. Fiue religions then there are by this rule, vpon earth; which ſtand in competition for truth, *Iewiſh*, *Turkiſh*, *Greekiſh*, *Papiſh*, *Reformed*; whereof each pleads for it ſelfe, with diſgrace of the other. The plaine Reader doubts, how he may ſit Iudge, in ſo high a plea: God hath put this perſon vpon him; while he chargeth him to try the ſpirits; to retaine the good, reiect the euill: If ſtill he plead with *Moſes*, inſufficiencie; let him but attend, God ſhall decide the caſe in his ſilence, without difficultie. The Iew hath little to ſay for himſelfe, but impudent denials of our Chriſt, of their Prophecies: whoſe very refuſall of him, more ſtrongly proues him the true Meſsias; neither could he be iuſtified to be that Sauiour, if they reiected him not; ſince the Prophets fore-ſaw and fore-told, not their repelling of him onely, but their reuiling. If there were no more arguments, God hath ſo mightily confuted them from heauen, by the voice of his iudgement, that al the vvorld hiſſeth at their conuiction. Loe, their very ſinne is capitally written in their deſolation, and contempt. One of their owne late Doctors ſeriouſly expoſtulates in a relenting Letter to another of his fellow Rabbins, what might be the cauſe of ſo long and deſperate a ruine of their *Iſrael*; and comparing their former captiuities with their former ſinnes, argues (and yet feares to conclude) that this continuing puniſhment, muſt needs be ſent for ſome ſinne ſo much greater then Idolatry, Oppreſſion, Sabbath-breaking; by how much this plague is more grieuous then all the other: Which, his feare tels him (and he may beleeue it) can be no other, but the murder, and refuſall of their true Meſſias. Let now all the Doctors of thoſe obſtinate Synagogues, anſwer this doubt of their owne obiecting: But how, paſt all contradiction, is the ancient witneſſe of all the holy Prophets, anſwered and confirmed by their euents? whoſe foreſayings verified

verified in all particular issues, are more then demonstratiue. No Art can describe a thing past, with more exactnesse, then they did this Christ to come. What circumstance is there, that hath not his prediction? Haue they not fore-written who should be his mother, A Virgin: Of what Tribe, of *Iuda*: Of what house, of *Dauid*; What place, *Bethleem*: what time, when the scepter should be taken from *Iuda*: Or after sixtie nine weekes: What name, *Iesus*, *Immanuel*: What habitation, *Nazareth*: What harbinger, *Iohn*, the second *Elias*: What his businesse; to preach, saue, deliuer: What entertainment, reiection: What death, the Crosse: What manner, piercing the body, not breaking the bones: What company, amidst two wicked ones: Where, at *Ierusalem*: Whereabouts, without the Gates: With what words, of imploration: What draught, of Vineger and Gall: who was his Traitor, and with what successe? If all the Synagogues of the Circumcision, all the gates of Hell, can obscure these euidences, let me be a proselyte. My labour herein is so much lesse, as there is lesse danger of Iudaisme. Our Church is well rid of that accursed Nation, whom yet *Rome* harbors, and, in a fashion, graces; whiles in stead of spitting at, or that their *Neapolitan* correction whereof *Gratian* speaks, the Pope solemnly receiues at their hands, that Bible, which they at once approue, and ouerthrow. But would God there were no more *Iewes* then appeare. Euen in this sense also hee is a *Iew*, that is one within: plainely, whose heart doth not sincerely confesse his Redeemer. Tho a Christian *Iew*, is no other then an Atheist; and therfore must be scourged else-where. The *Iew* thus answered: The *Turke* stands out for his *Mahomet*, that cozening *Arabian*, whose Religion (if it deserue that name) stands vpon nothing but rude ignorance, and palpable Imposture. Yet loe here a subtill Diuell, in a grosse religion: For when he saw that he could not by single twists of Heresie pull downe the well-built walls of the Church; hee windes them all vp in one Cable, to see if his cord of so many folds might happily preuaile: raising vp wicked *Mahomet*, to deny with *Sabellius* the distinction of persons, with *Arrius* Christs diuinity, with *Macedonius* the Deity of the Holy Ghost, with *Sergius* two wils in Christ, with *Marcion* Christs suffering: And these policies seconded with violence, how haue they wasted Christendome? O damnable mixture, miserably successefull! which yet could not haue beene, but that it meets with sottish Clients, and sooths vp nature, and debars both all knowledge, and contraction. What is their *Alcoran* but a fardle of foolish impossibilities? Whosoeuer shall heare me relate the stories of Angell *Adriels* death, *Seraphuels* trumpet, *Gabriels* bridge, *Horroth* and *Marroths* hanging, the Moones descending into *Mahomets* sleeue, the Litter, wherin he saw God caried by eight Angels, their ridiculous and swinish Paradise, and thousands of the same bran; would say, that *Mahomet* hoped to meet either with beasts, or mad-men. Besides these barbarous fictions, behold their lawes, full of licence, full of impietie: in which, reuenge is incouraged, multitude of wiues allowed, theft tolerated; and the frame of their opinions such, as well bewrayes their whole religion to be but the mungrell issue of an *Arrian*, *Iew*, *Nestorian*, and *Arabian*: A monster of many seeds, and all accursed; In both which regards, Nature her selfe, in whose breast God hath written his royall Law (tho in part, by her defaced) hath light enough to condemne a *Turke*, as the worst Pagan. Let no man looke for further disproofe. These follies, a wise Christian will scorne to confute, and scarce vouchsafe to laugh at.

The Greekish Church (so the *Russes* tearme themselues) put in the next claime, but with no better successe; whose infinite Clergy affords not a man that can giue either reason or account of their owne doctrine. These are the basest dregs of all Christians, so we fauourably terme them; tho they, perhaps in more simplicitie then wilfulnesse, would admit none of all the other Christian world to their font, but those, who in a solemne renunciation spit at, and abiure their former God, Religion, Baptisme: yet peraduenture wee might more iustly terme them *Nicolaitans*, for that obscure Saint (if a Saint, if honest) by an vnequall diuision, findes more homage from them then his master. These are as ignorant as Turkes, as idolatrous as Heathens, as obstinate as Iewes, and more superstitious then Papists. To speake ingenuously from that I haue heard and read;

read; if the worſt of the Romiſh religion, and the beſt of the Moſcouitiſh bee compared, the choice will be hard whether ſhould be leſſe ill. I labour the leſſe in all theſe, whoſe remoteneſſe and abſurditie ſecure vs from infection, and whoſe onely name is their confutation. I deſcend to that maine riuall of Truth, which creepes into her boſome, and is not leſſe neere then ſubtle, the religion (if not rather the faction) of Papiſme, whoſe plea is importunate, and ſo much more dangerous, as it caries fairer probability. Since then of all religions the Chriſtian obtaineth, let vs ſee of thoſe that are called Chriſtian, which ſhould command aſſent and profeſſion. Euery religion beares in her lineaments the image of her parent: the true Religion therefore is ſpirituall, and lookes like God in her puritie: all falſe religions are carnall, and carie the face of Nature, their mother, and of him whoſe illuſion begot them, Satan. In ſumme, Nature neuer conceiued any which did not fauour her, nor the ſpirit any which did not oppugne her. Let this then be the Lydian ſtone of this tryall; we need no more. Whether Religion ſoeuer doth more plauſibly content Nature, is falſe; whether giues more ſincere glory to God, is his Truth. Lay aſide preiudice: Whither I beſeech you tendeth all Popery, but to make Nature either vainly proud, or careleſſely wanton? What can more aduance her pride, then to tell her, that ſhe hath in her own hands freedome enough of will (with a little preuention) to prepare her ſelfe to her iuſtification; that ſhe hath (whereof to reioyce) ſome-what, which ſhee hath not receiued; that if God pleaſe but to vnfetter her, ſhe can walke alone? She is inſolent enough of her ſelfe; this flatterie is enough to make her mad of conceit. After this; That if God will but beare halfe the charges by his cooperation, ſhe may vndertake to merit her owne glory, and braue God in the proofe of his moſt accurate iudgement; to fulfill the whole royall law; and that from the ſuperfluitie of her owne ſatisfactions, ſhee may bee abundantly beneficiall to her neighbours; that naturally without faith a man may doe ſome good workes; that we may repoſe confidence in our merits. Neither is our good onely by this flatterie extolled, but our ill alſo diminiſhed; our euils are our ſinnes; ſome of them (they ſay) are in their nature veniall, and not worthy of death; more, that our originall ſinne is but the want of our firſt iuſtice; no guilt of our firſt fathers offence; no inherent ill diſpoſition; and that by Baptiſmall water is taken away what euer hath the nature of ſinne; that a meere man (let mee not wrong Saint *Peters* ſucceſſor, in ſo tearming him) hath power to remit both puniſhment and ſinne, paſt and future; that many haue ſuffered more then their ſinnes haue required; that the ſufferings of the Saints added to Chriſts paſſions, make vp the treaſure of the Church, that ſpirituall Exchequer; whereof their Biſhop muſt keepe the key, and make his friends. In all theſe the gaine of Nature (who ſees not?) is Gods loſſe: all her brauery is ſtolne from aboue: beſides thoſe other direct derogations from him; that his Scriptures are not ſufficient; that their originall fountaines are corrupted, and the ſtreames runne clearer; that there is a multitude (if a finite number) of Mediators. Turne your eyes now to vs, and ſee contrarily how we abaſe Nature, how wee knead her in the duſt; ſpoiling her of her proud rags, loading her with reproaches; and giuing glory to him, that ſayes, he will not giue it to another; whiles we teach, that we neither haue good, nor can doe good of our ſelues; that we are not ſicke or fettered, but dead in our ſinne; that we cannot moue to good, more then we are moued; that our beſt actions are faulty; our ſatisfactions debts; our deſerts damnation; that all our merit is his mercy that ſaues vs; that euery of our ſinnes is deadly; euery of our natures originally depraued, and corrupted; that no water can entirely waſh away the filthineſſe of our concupiſcence; that none but the blood of him that was God, can cleanſe vs; that all our poſſible ſufferings are below our offences; that Gods written Word is all-ſufficient to informe vs, to make vs both wiſe and perfect; that Chriſts mediation is more then ſufficient to ſaue vs, his ſufferings to redeeme vs, his obedience to inrich vs. You haue ſeene how Papiſtry makes Nature proud; now ſee how it makes her lawleſſe and wanton: while it teacheth (yet this one, not ſo vniuerſally) that Chriſt dyed effectually for all; that in true contrition an expreſſe purpoſe of new life is not neceſſarie;

rie; that wicked men are true members of the C ; that a lewd mis-creant or infidell in the businesse of the Altar partakes of th body and blood of Christ, yea (which a shame to tell) a brute creature; that men may saue the labour of searching, for that it is both easie and safe (with that Catholike Collier) to beleeue with the Church, at a venture: more then so, that deuotion is the seed of ignorance; that there is infallabilitie annexed to a particular place and person; that the bare act of the Sacraments confers grace without faith; that the meere signe of the Crosse made by a Iew or Infidell, is of force to driue away Diuels; that the sacrifice of the Masse in the very worke wrought, auailes to obtaine pardon of our sinnes, not in our life onely, but when we lye frying in purgatory; that we need not pray in faith to be heard, or in vnderstanding; that almes giuen, merit heauen, dispose to iustification, satisfie God for sinne; that abstinence from some meats and drinkes is meritorious; that Indulgences may be granted to dispense vvith all the penance of sinnes afterward to bee committed; that these by a liuing man may be applyed to the dead; that one man may deliuer anothers soule out of his purging torments: and therefore, that hee who vvants not either money or friends; need not feare the smart of his sinnes. O religion, sweet to the wealthy, to the needy desperate! who will now care henceforth how sound his deuotions be, how lewd his life, how hainous his sinnes, that knowes these refuges? On the contrary, we curbe Nature, we restraine, we discourage, we threaten her, teaching her not to rest in implicit faiths, or generall intensions, or external actions of piety, or presumptuous dispensations of men: but to striue vnto sincere faith, without which we haue no part in Christ, in his Church, no benefit by Sacraments, prayers, fastings, beneficences: to set the heart on worke in all our deuotions, without which the hand and tongue are but hypocrites: to set the hands on worke in good actions, without which the presuming heart is but an hypocrite: to expect no pardon for sinne before we commit it, and from Christ alone when wee haue committed it, and to repent before we expect it: to hope for no chaffering, no ransome of our soules from below, no contrary change of estate after dissolution: that life is the time of mercy, death of retribution. Now let me appeale to your soule, and to the iudgement of all the vvorld, whether of these two religions is framed to the humour of Nature: yea let mee but know vvhat action Popery requires of any of her followers, which a meere Naturalist hath not done, cannot doe? See how I haue chosen to beat them with that rod wherewith they thinke we haue so often smarted: for what cauill hath beene more ordinary against vs, then this of ease and liberty, yea licence giuen and taken by our religion? together with the vpbraidings of their owne strict and rigorous austerenesse? Where are our penall workes, our fastings, scourges, haire-cloth, weary pilgrimages, blushing confessions, solemne vowes of willing beggery and perpetuall continencie? To doe them right, we yeeld; in all the hard workes of will-worship they goe beyond vs; but (lest they should insult in the victory) not so much as the Priests of *Baal* went beyond them. I see their whips: shew me their kniues. Where did euer zealous Romanist lance and carue his flesh in deuotion? The *Baalites* did it, and yet neuer the wiser, neuer the holier. Either therefore this zeale, in workes of their owne deuising, makes them not better then we, or it makes the *Baalites* better then they: let them take their choise. Alas, these difficulties are but a colour to auoid greater: No, no, to worke our stubborne wils to subiection, to draw this vntoward flesh to a sincere cheerefulnesse in Gods seruice: to reach vnto a sound beliefe in the Lord Iesus, to pray with a true heart, without distraction, without distrust, without mis-conceit: to keepe the heart in continuall awe of God: These are the hard tasks of a Christian, worthy of our sweat, worthy of our reioycing: all which that Babylonish religion shifteth off with a careless fashionablenesse, as if it had not to doe with the soule. Giue vs obedience: let them take sacrifice. Doe you yet looke for more euidence? looke into particulars, and satisfie your selfe in Gods decision, as *Optatus* aduised of old. Since the goods of our father are in question, whither should we goe but to his Will and Testament? My soule beare the danger of this bold assertion. If we erre, wee erre with Christ and his

Apostles.

Apoſtles. In a word, againſt all ſtaggering, our Sauiours rule is ſure and eternall: *If any man will doe my Fathers will, he ſhall know of the doctrine whether it be of God.*

To M. Edmvnd Sleigh.

Ep. IV. *A diſcourſe of the hardneſſe of Chriſtianity, and the abundant recompence of the pleaſures and commodities of that profeſſion.*

HOw hard a thing it is (deare Vncle) to be a Chriſtian! perhaps others are leſſe dull, and more quiet; more waxen to the impreſſions of grace, and leſſe troubleſome to themſelues; I accuſe none, but whom I dare, my ſelfe. Euen eaſie buſineſſes are hard to the weake: let others boaſt, I muſt complaine. To keepe our ſtation is hard; harder to moue forward. One while I ſcarce reſtraine my vnruly deſires, from euill; ofter, can find no luſt to good. My heart will either be vaine, or ſullen: when I am wrought with much ſweat to deteſt ſinne, and diſtaſte the world, yet who ſhall raiſe vp this droſſe to a ſpirituall ioy? Sometimes I purpoſe vvell; and if thoſe thoughts (not mine) begin to lift me from my earth; loe, he that rules in the aire, ſtoopes vpon me with powerfull tentations, or the vvorld puls me downe with a ſweet violence; ſo as I know not vvhether I be forced, or perſwaded to yeeld; I finde much weakeneſſe in my ſelfe, but more treachery. How vvilling am I to be deceiued! How loth to bee altered! Good duties ſeeme harſh, and can hardly eſcape the repulſe, or delay of excuſes; and not without much ſtrife grow to any reliſh of pleaſure; and vvhen they are at beſt, cannot auoid the mixture of many infirmities: which doe at once diſquiet, and diſcourage the mind, not ſuffering it to reſt in vvhat it vvould haue done, and could not. And if after many ſighes and teares, I haue attained to doe well, and reſolue better; yet this good eſtate is farre from conſtant, and eaſily inclining to change. And whiles I ſtriue, in ſpight of my naturall fickleneſſe, to hold my owne vvith ſome progreſſe, and gaine; vvhat difficultie doe I finde, vvhat oppoſition? O God, what aduerſaries haſt thou prouided for vs vveake men! what incounters! Malicious and ſubtill ſpirits, an alluring vvorld, a ſerpentine and ſtubborne nature: Force and fraud doe their vvorſt to vs; ſometimes becauſe they are ſpirituall enemies, I ſee them not, and complaine to feele them too late: Other-whiles my ſpirituall eyes ſee them with amazement, and I (like a cowardly Iſraelite) am ready to flee, and plead their meaſure, for my feare: Who is able to ſtand before the ſonnes of *Anak?* Some other times I ſtand ſtill, and (as I can) weakely reſiſt; but am foiled with indignation, and ſhame. Then againe I riſe vp, not without baſhfulneſſe and ſcorne: and vvith more hearty reſiſtance preuaile, and triumph, when ere long, ſurprized with a ſudden and vnwarned aſſault, I am caried away captiue, whither I vvould not: and mourning for my diſcomfiture, ſtudy for a feeble reuenge: My quarrell is good, but my ſtrength maintaines it not; It is now long ere I can recouer this ouerthrow, and finde my ſelfe whole of theſe wounds. Beſides ſuggeſtions, croſſes fall heauy, and worke no ſmall diſtemper in a minde faint and vnſetled, vvhoſe law is ſuch, that the more I grow, the more I beare; and not ſeldome, when God giues me reſpite, I afflict my ſelfe: either my feare faineth euils, or my vnruly paſſions raiſe tumults vvithin me, vvhich breed much trouble, whether in ſatisfying or ſuppreſſing: not to ſpeake, that ſinne is attended, beſides vnquietneſſe, vvith terror.

Now you ſay; Alas! Chriſtianitie is hard: I grant it; but gainfull and happy. I contemne the difficultie, when I reſpect the aduantage. The greateſt labours that haue anſwerable requitals, are leſſe then the leaſt that haue no regard. Beleeue me, when

when I looke to the reward, I would not haue the worke easier. It is a good Master whom we serue, who not onely payes, but giues; not after the proportion of our earnings, but of his owne mercy. If euery paine that wee suffer were a death, and euery crosse an hell, we haue amends enough. It were iniurious to complaine of the measure, when we acknowledge the recompence. Away with these weake dislikes: tho I should buy it dearer, I would be a Christian. Any thing may make me out of loue with my selfe, nothing with my profession: I were vnworthy of this fauour if I could repent to haue endured: herein alone I am safe, herein I am blessed. I may be all other things, and yet with that dying Emperor complaine, with my last breath, *That I am no whit the better*: let me be a Christian, I am priuiledged from miseries; hell cannot touch me, death cannot hurt me. No euill can arrest me while I am vnder the protection of him, which ouer-rules all good and euill: yea so soone as it touches mee, it turnes good; and being sent and suborned by my spirituall aduersaries to betray mee, now in an happy change it fights for me, and is driuen rather to rebell, then wrong mee. It is a bold and strange word: No price could buy of me the gaine of my sinnes: That, which while I repented, I would haue expiated with blood; now after my repentance I forgoe not for a world; the fruit of hauing sinned (if not rather, of hauing repented.) Besides my freedome, how large is my possession? All good things are mine, to challenge, to enioy. I cannot looke beyond my owne, nor besides it; and the things that I cannot see, I dare claime no lesse. The heauen that rowles so gloriously about my head is mine, by this right: yea, those celestiall spirits, the better part of that high creation, watch me in my bed, guard me in my wayes, shelter me in my dangers, comfort me in my troubles, and are ready to receiue that soule which they haue kept.

What speake I of creatures? The God of spirits is mine: and by a sweet and secret vnion I am become an heire of his glory, yea (as it were) a limme of himselfe. O blessednesse! worthy of difficulty, worthy of paine. What thou wilt, Lord, so I may be thine, what thou wilt. When I haue done all, when I haue suffered all, thou exceedest more then I want. Follow me then, deare Vncle: or (if you will) leade me rather (as you haue done) in these steps; and from the rough way, looke to the end: Ouer-looke these trifling grieuances, and fasten your eyes vpon the happy recompence; and see if you cannot scorne to complaine. Pitie those that take not your paines; and persist with courage till you feele the weight of your Crowne.

To Mr *W. L.*

Ep. V. *Expostulating the cause of his vnsetlednesse in Religion, which is pleaded to be our dissensions: shewing the insufficiencie of that Motiue, and comparing the state of our Church herein, with the Romish.*

I Would I knew where to finde you: then I could tell how to take a direct ayme; whereas now I must roue, and coniecture. To day you are in the tents of the Romanists; to morrow in ours; the next day betweene both, against both. Our aduersaries thinke you ours, we theirs, your conscience findes you with both, and neither. I flatter you not: this of yours is the worst of all tempers: heat and cold haue their vses; luke-warmnesse is good for nothing, but to trouble the stomacke. Those that are spiritually hot, finde acceptation; those that are starke cold, haue a lesser reckoning; the meane betweene both, is so much worse, as it comes neerer to good, and attaines it not.

How

How long wilt you halt in this indifferency? Resolue one way, and know at last what you doe hold; what you should. Cast off either your wings or your teeth; and loathing this Bat-like nature, be either a bird or a beast. To dye wauering and vncertaine, your selfe will grant fearfull. If you must settle, when begin you? If you must beginne, why not now? It is dangerous deferring that, whose want is deadly, and whose opportunity is doubtfull. God cryeth with *Iehu, Who is on my side, who?* Looke at last out of your window to him, and in a resolute courage cast downe this *Iezabel* that hath bewitched you. Is there any impediment, which delay will abate? Is there any which a iust answer cannot remoue? If you had rather wauer, who can settle you? But if you loue not inconstancy, tell vs why you stagger. Bee plaine, or else you will neuer bee firme: What hinders you? Is it our diuisions: I see you shake your head at this, and by your silent gesture bewray this the cause of your distaste: Would God I could either deny this with truth, or amend it with teares: But I grant it, with no lesse sorrow, then you with offence. This earth hath nothing more lamentable, then the ciuill jarres of one faith. What then? Must you defie your mother, because you see your brethren fighting? Their dissension is her griefe: Must she lose some sonnes, because some others quarrell? Doe not so wrong your selfe in afflicting her. Will you loue Christ the lesse, because his coat is diuided? Yea, let mee bodly say; The hemme is torne a little, the garment is whole; or rather it is fretted a little, not torne; or rather the fringe, not the hem. Behold, here is one Christ, one Creed, one Baptisme, one Heauen, one way to it; in summe, one religion, one foundation, and (take away the tumultuous spirits of some rigorous Lutherans) one heart: our differences are those of *Paul* and *Barnabas*; not those of *Peter* and *Magus*: if they be some, it is well they are no more; if many, that they are not capitall. Shew me that Church, that hath not complained of distraction; yea that family, yea that fraternity, yea that man that alwayes agrees with himselfe. See if the Spouse of Christ, in that heauenly mariage song, doe not call him, a young Hart *in the mountaines of diuision*. Tell me then, whither wil you go for truth, if you will allow no truth, but where there is no diuision? To *Rome* perhaps, famous for vnitie, famous for peace. See now how happily you haue chosen, how well you haue sped: Loe, there Cardinall *Bellarmine* himselfe, a witnesse aboue exception, vnder his owne hand acknowledgeth to the world, and reckons vp 237 contrarieties of doctrine among the Romish Diuines. VVhat need we more euidence? O the perfect accordance of *Peters* See! worthy to be recorded for a badge of truth. Let now all our aduersaries scrape together so many contradictions of opinions amongst vs, as they confesse amongst themselues, and be you theirs. No, they are not more peaceable, but more subtle; they haue not lesse dissension, but more smothered. They fight closely within doores, without noyse; all our frayes are in the field: would God wee had as much of their cunning, as they want of our peace; and no more of their policy, then they want of our truth. Our strife is in ceremonies, theirs substance; ours in one or two points, theirs in all. Take it boldly from him that dares auouch it, there is not one point in all Diuinity (except those wherein we accord with them) wherein they all speak the same. If our Church displease you for differences, theirs much more; vnlesse you will be either wilfully incredulous, or wilfully partiall: vnlesse you dislike a mischiefe the lesse for the secrecy. VVhat will you doe then? VVill you be a Church alone? Alas, how full are you of contradictions to your selfe! how full of contrary purposes! how oft doe you chide with your selfe! how oft doe you fight with your selfe! I appeale to that bosome which is priuy to those secret combats: beleeue me not, if euer you find perfect vnity any where but aboue: either goe thither, and seeke it amongst those that triumph, or be content with what estate you finde in this warfaring number. Truth is in differences, as gold in drosse, wheat in chaffe; will you cast away the best mettall, the best graine, because it is mingled with this offall? VVill you rather bee poore and hungry, then bestow labour on the fanne, or the furnace? Is there nothing worth your respect, but peace? I haue heard that the interlacing of discords graces the best musick; and I know not whether the very euill spirits agree not with themselues. If the body

be ſound, what though the coat be torne? or if the garment be whole, what if the lace be vnript? Take you peace: let me haue truth; I cannot haue both. To conclude: Embrace thoſe truths that we all hold; and it greatly matters not what you hold in thoſe wherein we differ: and if you loue your ſafety, ſeeke rather grounds whereon to reſt, then excuſes for your vnreſt. If euer you looke to gaine by the truth, you muſt boe chuſe it, and cleaue to it: Meere reſolution is not enough; except you will rather loſe your ſelfe then it.

To Sir Edmvnd Lvcy.

Epist. VI. *Diſcourſing of the different degrees of heauenly glory; and of our mutuall knowledge of each other aboue.*

AS thoſe which neuer were at home, now after much heare-ſay trauelling toward it, aske in the way, What manner of houſe it is, what ſeat, what frame, what ſoile; ſo doe we in the paſſage to our glory: we are all pilgrimes thither; yet ſo; as that ſome haue lookt into it afarre through the open windowes of the Scripture. Goe to then: whiles others are enquiring about worldly dignities, and earthly pleaſures, let vs two ſweetly conſult of the eſtate of our future happineſſe; yet without preſumption, without curioſitie. Amongſt this infinite choice of thoughts, it hath pleaſed you to limit our diſcourſe to two heads. You aske firſt, if the ioyes of the glorified Saints ſhall differ in degrees. I feare not to affirme it. There is one life of all, one felicity; but diuers meaſures. Our heauen beginnes here, and here varies in degrees. One Chriſtian enioyes God aboue another, according as his grace, as his faith is more: and heauen is ſtill like it ſelfe, not other aboue from that beneath. As our grace begins our glory, ſo it proportions it: Bleſſednеſſe ſtands in the perfect operation of the beſt faculties, about the perfectеſt obiect; that is, in the viſion, in the fruition of God. All his Saints ſee him, but ſome more clearly; as the ſame Sunne is ſeene of all eyes, not with equall ſtrength. Such as the eye of our faith was to ſee him that is inuiſible, ſuch is the eye of our preſent apprehenſion to ſee as we are ſeene. Who ſees not, that our rewards are according to our workes? not for them, as on merit (woe be to that ſoule which hath but what it earneth) but after them, as their rule of proportion: and theſe, how ſenſibly vnequall! One giues but a cup of cold water to a diſciple, another giues his blood for the maſter. Different workes haue different wages, not of deſert, but of mercy. Fiue talents well imployed, carry away more recompence then two; yet both approued, both rewarded with their Maſters ioy. Who can ſticke at this, that knowes thoſe heauenly ſpirits (to whom we ſhall be like) are marſhalled by their Maker into ſeuerall rankes? He that was rapt into their element, and ſaw their bleſſed orders, as from his owne knowledge, hath ſtiled them, *Thrones, Principalities, Powers, Dominions.* If in one part of this Celeſtiall Family, the great Houſholder hath thus ordered it, why not in the other? yea euen in this he hath inſtanced; *You ſhall ſit on twelue Thrones, and iudge the twelue Tribes of Iſrael.* If he meane not ſome preheminence to his Apoſtles, how doth he anſwer, how doth he ſatisfie them? Yet more: *Lazarus* is in *Abrahams* boſome; therefore *Abraham* is more honoured then *Lazarus*. I ſhall need no moe proofes, if from heauen you ſhall looke down into the great Gulfe, and there ſee diuerſity of torments according to the value of ſinnes. Equality of offences, you acknowledge an idle Paradoxe of the Stoicks: to hold vnequall ſinnes equally puniſhed, were more abſurd, and more iniurious to

Gods

Gods iuſtice: There is but one fire, which yet otherwiſe burnes the ſtraw, otherwiſe wood and iron. He that made and commands this dungeon, theſe tortures, tells vs that the wilfully diſobedient ſhall ſmart with moe ſtripes; the ignorant with fewer. Yet ſo conceiue of theſe heauenly degrees, that the leaſt is glorious. So do theſe veſſels differ, that all are full: there is no want in any, no enuy. Let vs ſtriue for a place, not ſtriue for the order: how can we wiſh to be more then happy?

Your other queſtion is of our mutuall knowledge aboue; the hope whereof (you thinke) would giue much contentment to the neceſſity of our parture: for both wee are loth not to know thoſe whom we loue, and wee are glad to thinke wee ſhall know them happy: whereof (if it may comfort you) I am no leſſe confident. If I may not goe ſo far, as with the beſt of the Fathers, to ſay we ſhall know one anothers thoughts, I dare ſay, our perſons we ſhall; our knowledge, our memory, are not there loſt, but perfected: yea, I feare not to ſay we ſhall know both our miſeries paſt, and the preſent ſufferings of the damned. It makes our happineſſe not a little the ſweeter, to know that we were miſerable, to know that others are and muſt bee miſerable: wee ſhall know them; not feele them. Take heed, that you clearly diſtinguiſh betwixt ſpeculation and experience. We are then farre out of the reach of euils. We may ſee them to comfort vs, not to affect vs. Who doubts that theſe eyes ſhall ſee, and know the glorious manhood of our bleſſed Sauiour, aduanced aboue all the powers of heauen? And if one body, why not more? And if our elder brother, why no more of our ſpirituall fraternity? Yea if the twelue thrones of thoſe Iudges of *Iſrael* ſhall be conſpicuous; how ſhall wee not acknowledge them? And if theſe, who ſhall reſtraine vs from more? You will eaſily grant, that our loue can neuer faile: Faith and hope giue place to ſight, to preſent fruition; for theſe are of things not ſeene: but loue is perpetuall, not of God only, but his Saints: For nothing ceaſes, but our earthly parts, nothing but what ſauors of corruption. Chriſtian loue is a grace, and may well chalenge a place in heauen: and what loue is there, of what we know not? More plainly; If the three Diſciples in *Tabor* knew *Moſes* and *Elias*, how much more ſhall we know them in Gods *Sion*? Laſtly, (for it is a letter, not a volume, that I intended in this not neceſſary, but likely diſcourſe) that famous parable can tell you, that thoſe which are in hell, may know ſingular and ſeuerall perſons, though diſtant in place. The rich Glutton knowes *Lazarus* and *Abraham*. I heare what you ſay; It is but a parable: neither will I preſſe you with the contrary authority of *Ambroſe*, *Tertullian*, *Gregory*, *Hierome*, or any Father; nor with that vniuerſall rule of *Chryſoſtome*, that thoſe onely are parables, where examples are expreſſed, and names concealed: I yeeld it; yet all holy parables haue their truths, at leaſt their probabilities. Deny this, and you diſable their vſe, wrong their Author. Our Sauiour neuer ſaid ought was done, that cannot be: and ſhall then the damned retaine ought, which the glorified loſe? No man euer held that the ſoule was aduantaged by torment. Comfort you therefore in this; you ſhall know and be knowne. But farre be from hence all carnall and earthly thoughts; as if your affections ſhould be (as below) doubled to your wife or child. Nature hath no place in glory: here is no reſpect of blood, none of mariage. This groſſer aquaintance and pleaſure is for the Paradiſe of Turkes, not the Heauen of Chriſtians. Here is, as no mariage, (ſaue betwixt the Lambe and his Spouſe the Church) ſo no matrimoniall affections. You ſhall reioyce in your glorified child; not as your child, but as glorified. In briefe, let vs ſo enquire of our company, that aboue all things we ſtriue to be there our ſelues, where we are ſure, if we haue not what we imagined, we ſhall haue more then we could imagine.

To Mr T. L.

EP. VII. *Concerning the matter of diuorce in case of apparant adultery, aduising the innocent party of the fitteſt courſe in that behalfe.*

ALL intermedling is attended with danger; and euer ſo much more, as the band of the parties contending, is nearer and ſtraiter: how can it then want perill, to iudge betwixt thoſe which are, or ſhould bee one fleſh? yet great neceſsities require hazard. My profeſsion would iuſtly checke me, if I preferred not your conſcience to my owne loue. I pity and lament, that your owne boſome is falſe to you; that your ſelfe with ſhame, and with ſin, are pulled from your ſelfe, & giuen to whom you would not: An iniury that cannot be parallelled vpon earth; and ſuch as may without our wonder, diſtract you: ſleight croſſes are digeſted with ſtudy, and reſolution; greater, with time; the greateſt, not without ſtudy, time, counſell. There is no extreame euill, whoſe euaſions are not perplexed. I ſee here miſchiefe on either hand: I ſee you beſet, not with griefes onely, but dangers. No man euer more truly held a wolfe by the eare; which he can neither ſtay, nor let goe with ſafety. Gods ancient law would haue made a quicke diſpatch, and haue determined the caſe, by the death of the offender, and the liberty of the innocent; and not it alone. How many Heathen Law-giuers haue ſubſcribed to *Moſes? Arabians, Grecians, Romans*, yea very *Gothes*, the dregs of Barbariſme, haue thought this wrong not expiable, but by blood. With vs, the eaſineſſe of reuenge, as it yeelds frequence of offences, ſo multitude of doubts: Whether the wronged husband ſhould conceale, or complaine: complaining, whether he ſhould retaine or diſmiſſe: diſmiſſing, whether he may marry, or muſt continue ſingle: not continuing ſingle, whether he may receiue his own, or chuſe another: but your inquiries ſhall be my bounds. The fact (you ſay) is too euident. Let me aske you; To your ſelfe, or to the world. This point alone muſt vary our proceedings. Publike notice requires publike diſcharge. Priuate wrongs are in our owne power: publike, in the hands of authority. The thoughts of our owne breſts, while they ſmother themſelues within vs, are at our command, whether for ſuppreſſing, or expreſſing; but if they once haue vented themſelues by words, vnto others eares, now (as common ſtrayes) they muſt ſtand to the hazard of cenſure: ſuch are our actions. Neither the ſword, nor the keyes meddle within doores, & what but they vvithout? If fame haue laid hold on the wrong, proſecute it, cleere your name, cleere your houſe, yea Gods. Elſe you ſhall be reputed a Pandar to your owne bed: and the ſecond ſhame ſhall ſurpaſſe the firſt, ſo much as your owne fault can more blemiſh you, then anothers. If there were no more; he is cruelly mercifull, that neglects his owne fame. But what if the ſinne were ſhrouded in ſecrecy? The loathſomneſſe of vice conſiſts not in common knowledge. It is no leſſe hainous, if leſſe talked of. Report giues but ſhame: God and the good ſoule deteſt cloſe euils. Yet then I ask not of the offence, but of the offender; not of her crime, but her repentance. She hath ſinned againſt heauen, and you. But hath ſhe waſhed your polluted bed with her teares? Hath her true ſorrow beene no leſſe apparant then her ſinne? Hath ſhe peeced her old vow with new proteſtations of fidelity? Do you find her at once humbled and changed? Why ſhould that eare be deafe to her prayers, that was open to her accuſation? why is there not yet place for mercy? Why doe we Chriſtians liue as vnder Martiall law, wherein we ſinne but once? Plead not authority: Ciuilians haue beene too rigorous: the mercifull ſentence of Diuinity, ſhal ſweetly temper humane ſeuereneſs. How many haue we known

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the better for their ſinne? That *Magdalene* (her predeceſſor in filthineſſe) had neuer loued ſo much, if ſhe had not ſo much ſinned. How oft hath Gods Spouſe deſerued a diuorce? which yet ſtill her confeſſions, her teares haue reuerſed. How oft hath that ſcroll beene written, and ſigned; and yet againe cancelled, and torne, vpon ſubmiſſion? His actions, not his words onely, are our precepts: Why is man cruell, where God relents? The wrong is ours onely, for his ſake; without whoſe law, were no ſinne. If the Creditor pleaſe to remit the debt, doe ſtanders-by complaine? But if ſhe be at once filthy, and obſtinate, flie from her bed, as contagious. Now your beneuolence is adultery; you impart your body to her, ſhe her ſinne to you: A dangerous exchange; An honeſt body for an harlots ſinne: Herein you are in cauſe that ſhe hath more then one adulterer. I applaud the rigour of thoſe ancient Canons, which haue ſtill roughly cenſured euen this cloake of vice: As there is neceſſity of charity in the former, ſo of iuſtice in this. If you can ſo loue your wife, that you deteſt not her ſin, you are a better husband then a Chriſtian, a better bawd then an husband. I dare ſay no more vpon ſo generall a relation; good Phyſitians in dangerous diſeaſes dare not preſcribe on bare ſight of vrine, or vncertaine report, but will feele the pulſe, and ſee the ſymptomes, ere they reſolue on the receit. You ſee how no niggard I am of my counſels: would God I could as eaſily aſſwage your griefe, as ſatisfie your doubts.

To M. Robert Hay.

Epist. VIII. *A Diſcourſe of the continuall exerciſe of a Chriſtian, how he may keepe his heart from hardneſſe, and his wayes from error.*

TO keepe the heart in vre with God, is the higheſt taske of a Chriſtian. Good motions are not frequent: but the conſtancy of good diſpoſition is rare and hard. This worke muſt be continuall, or elſe ſpeedeth not: like as the body from a ſetled and habituall diſtemper muſt be recouered by long diets; and ſo much the rather, for that we cannot intermit here without relapſes. If this field be not tilled euery day, it will runne out into thiſtles. The euening is fitteſt for this worke: when retyred into our ſelues, we muſt cheerefully, and conſtantly, both looke vp to God, and into our hearts; as we haue to doe with both: to God in thankſgiuing firſt, then in requeſt. It ſhall be therefore expedient for the ſoule, duly to recount to it ſelfe all the ſpecialties of Gods fauours: a confuſed thankes fauours of careleſneſſe, and neither doth affect vs, nor win acceptance aboue. Bethinke your ſelfe then of all theſe externall, inferiour, earthly graces: that your being, breathing, life, motion, reaſon, is from him; that hee hath giuen you a more noble nature, then the reſt of the creatures, excellent faculties of the mind, perfection of ſenſes, ſoundneſſe of body, competency of eſtate, ſeemlineſſe of condition, fitneſſe of calling, preſeruation from dangers, reſcue out of miſeries, kindneſſe of friends, carefulneſſe of education, honeſty of reputation, liberty of recreations, quietneſſe of life, opportunity of well-doing, protection of Angels. Then riſe higher to his ſpirituall fauours, tho here on earth, and ſtriue to raiſe your affections with your thoughts: Bleſſe God that you were borne in the light of the Goſpell, for your profeſſion of the truth, for the honor of your vocation, for your incorporating into the Church, for the priuiledge of the Sacraments, the free vſe of the Scriptures, the communion of Saints, the benefit of their prayers, the ayde of their counſels, the pleaſure of their conuerſation; for the beginnings of regeneration, any foot-ſteps of faith, hope, loue, zeale, patience, peace, ioy, conſcionableneſſe, for any deſire of more. Then

let your ſoule mount higheſt of all, into her heauen, and acknowledge thoſe celeſtiall graces of her election to glory, redemption from ſhame and death, of the interceſſion of her Sauiour, of the preparation of her place; and there let her ſtay a while vpon the meditation of her future ioyes. This done, the way is made for your requeſt; Sue now to your God; as for grace to anſwer theſe mercies, ſo to ſee wherein you haue not anſwered them: From him therefore caſt your eyes downe vpon your ſelfe: and as ſome carefull Iuſticer doth a ſuſpected fellon, ſo doe you ſtrictly examine your heart, of what you haue done that day; of what you ſhould haue done; enquire whether your thoughts haue beene ſequeſtred to God, ſtrangers from the world, fixed on heauen; whether iuſt, charitable, lowly, pure, Chriſtian; whether your ſenſes haue beene holily guided, neither to let in temptations, nor to let out ſinnes; whether your ſpeeches haue not beene offenſiue, vaine, raſh, indiſcreet, vnſauoury, vnedifying; whether your actions haue beene warrantable, expedient, comely, profitable. Thence, ſee if you haue beene negligent in watching your heart, expence of your time, exerciſes of deuotion, performance of good workes, reſiſtance of temptations, good vſe of good examples: and compare your preſent eſtate with the former: looke iealouſly, whether your ſoule hath gained or loſt; loſt ought of the heat of her loue, tenderneſſe of conſcience, feare to offend, ſtrength of vertue; gained, more increaſe of grace, more aſſurance of glory. And when you find (alas! who can but find?) either holineſſe decayed, or euill done, or good omitted, caſt downe your eyes, ſtrike your breſt, humble your ſoule, and ſigh to him whom you haue offended; ſue for pardon as for life, heartily, yearningly: inioyne your ſelfe carefull amendment, redouble your holy reſolutions, ſtrike hands with God in a new couenant: my ſoule for your ſafety. Much of this good counſell I confeſſe to haue learned from the Table of an vnknown Author, at *Antwerp*. It contented me: and therefore I haue thus made it (by many alterations) my owne for forme, and yours for the vſe: Our practice ſhall both commend it, and make vs happy.

To Mr. *I. F.* one of the company of the Turkiſh Merchants.

EP. IX. *Diſcourſing of the lawfulneſſe of converſation and trade with Infidels and Hereticks, and ſhewing how farre and wherein it is allowable.*

IN matter of ſinne I dare not diſcommend much feare. Looſeneſſe is both a more ordinary fault, and more dangerous, then exceſſe of care: yet herein the minde may be vniuſtly tortured, and ſuffer without gaine. It is good to know our bounds, and keep them; that ſo we may neither be careleſly offenſiue, nor needleſly afflicted. How farre we may trauell to, and converſe with Infidels, with Hereticks, is a long demand, and cannot be anſwered at once. I ſee extreams on both hands, and a path of truth betwixt both, of no ſmall latitude. Firſt, I commend not this courſe to you; it is well, if I allow it. The earth is large, and truth hath ample Dominions; and thoſe not incommodious, not vnpleaſant. To neglect the maine bleſſings with competency of the inferiour; for abundance of the inferiour, without the maine, were a choice vnwiſe and vnequall. While we are free, who would take ought but the beſt? Whither goe you? Haue we not as temperate a Sunne, as faire an Heauen, as fertile an Earth, as rich a Sea, as ſweet Companions? What ſtand I on equality? a firmer peace, a freer Goſpell, an happier gouernment then the world can ſhew you? yet you muſt goe: I giue you allowance; but limited, and full of cautions: like an inquiſitiue Officer, you muſt let me aske, who, how, when, whither, why, how long, and accordingly determine. To communicate with them in their falſe ſeruices, who will not ſpit at, as impious? We ſpeake of converſing with men, not with idolatries: ciuilly, not in Religion: not in workes of darkneſſe,

neſſe, but buſineſſe of commerce and common indifferencies. Fie on thoſe Riunmonites, that plead an vpright ſoule in a proſtrate body: Hypocrites, that pretend a *Nathanael* in the skin of a *Nicodemus*. God hates their ſecret halting, and will reuenge it. Let goe their vices, and ſpeake of their perſons: Thoſe may bee conuerſed with; not with familiarity, not with intireneſſe; as men qualified, not as friends. Traffique is here allowed, not amity; not friendſhip, but peace. *Paul* will allow you to feaſt at their table, not to frequent it: yet not this to all. Chriſtianity hath all ſtatures in it, all ſtrengths: children, and men, weaklings, Gyants. For a feeble vngrounded Chriſtian, this verie company is dangerous: ſafe for the ſtrong and inſtructed. Turne a child looſe into an Apothecaries ſhop, or an Idiot, that gally-pot which lookes faireſt, ſhall haue his firſt hand, tho full of poyſonous drugs: where the iudicious would chooſe the wholeſomeſt, led not by ſenſe, but skill. Setledneſſe in the truth will cauſe vs to hate and ſcorne ridiculous impiety: and that hate will ſettle vs the more; where the vnſtayed may grow to leſſe diſlike, and indanger his owne infection. He had need bee a reſolute *Caleb* that ſhould goe to ſee the land of *Canaan*; yet not ſuch a one, vpon euery occaſion: meere pleaſure or curioſity I dare not allow in this aduenture. The command of authority, or neceſſity of traffique, I cannot reiect: Or if after ſufficient preuention, deſire to informe our ſelues thorowly in a forraine Religion, or ſtate (eſpecially for publike vſe) cary vs abroad, I cenſure not. In all matter of danger, a calling is a good warrant; and it cannot want perill to goe vnſent: Neither is there ſmall weight in the quality of the place, and continuance of the time. It is one caſe where the profeſſion of our religion is free, another where reſtrained; perhaps not without conſtraint to idolatry: where wee haue meanes for our ſoules, and allowed Miniſtery, the cauſe muſt needs differ from a place of neceſſary blindneſs, of peeuiſh ſuperſtition. To paſſe thorow an infected place is one thing, to dwell in it another: Each of theſe giue a new ſtate to the cauſe, and look for a diuerſe anſwer. But as in all theſe outward actions, ſo here, moſt force (I confeſſe) lies in the intention; which is able to giue not toleration onely, to our trauell, but praiſe. To conuerſe with them without, but in a purpoſe of their conuerſion, and with endeuour to fetch them in, can be no other then an holy courſe: wherein that the Ieſuits haue beene (by their owne ſaying) more ſeruiceable in their *Indies* and *China*; let them thank (after their number and leiſure) their ſhelter of *Spaine*: the opportunity of whoſe patronage hath preferred them to vs; not their more forward deſires. In ſhort, companying with Infidels may not be ſimply condemned; who can hold ſo, that ſees *Lot* in *Sodō*, *Iſrael* with the *Ægyptians*, *Abraham* & *Iſaac* with their *Abimelechs*; Roſes among thornes, and pearles among much mud; and, for all, *Chriſt* among *Publicans* & *Sinners*? ſo we neither be infected by them, nor they further infected by our confirmation; nor the weake Chriſtian by vs infected with offence, nor the Goſpel infected with reproch, what danger can there be? If neither we, nor they, nor the weake, nor (which is higheſt) the name of God be wronged, who can complaine? You haue mine opinion; diſpoſe now of your ſelfe as you dare: The earth is the Lords, and you are his; whereſoeuer he ſhall find you, be ſure you ſhall find him euery-where.

To the Gentlemen of his Highneſſe Court.

Ep. X. *A deſcription of a good and faithfull Courtier.*

WHiles I aduentured other Characters into the light, I reſerued one for you; whom I account no ſmall part of my ioy; The Character of *What you are*, of *What you ſhould be*: Not that I arrogate to my ſelfe, more then ordinary skill in theſe high points: I deſire not to deſcribe a Courtier; How ſhould I, that haue but ſeene and

and saluted the seat of Princes? Or why should I, whose thoughts are sequestred to the Court of heauen? But if I would decypher a good Courtier, who can herein controll my endeauor? Goodnesse in all formes is but the iust subiect of our profession: what my obseruation could not, no lesse certaine rule shall afford me. Our Discourse hath this freedome, that it may reach beyõd our eyes with beleefe. If your experience agree not with my speculation, distrust me. I care not for their barking, which condemne me, at first, of incongruity: as if these two tearmes were so dissonant, that one sentence could not hold them. The Poet slanders, that abandons all good men from Courts. Who knowes not that the *Ægyptian* Court had a *Moses*; the Court of *Samaria*, an *Obadiah*; of *Ierusalem* an *Ebed-melech*; of *Damascus* a *Naaman*; of *Babylon* a *Daniel*; of *Æthiopia* a good *Treasurer*; and very *Nero's* Court in *Pauls* time, his *Saints*? That I may not tell, how the Courts of Christian Princes haue beene likened by our Ecclesiasticall Historians, to some royall Colledges for their order, grauity, goodnes mixed with their Maiesty; and that I may willingly forbeare to compare (as, but for enuy, I durst) yours with theirs; I speake boldly, the Court is as nigh to heauen as the Cell, and doth no lesse require and admit strict holinesse. I banish therefore hence all impietie, and dare presage his ruine, whose foundation is not laid in goodnesse. Our Courtier is no other then vertuous, and serues the God of heauen as his first Maker, and from him deriues his duty to these earthen gods; as one that knowes the thrones of heauen and earth are not contrary, but subordinate, and that best obedience springs from deuotion: his ability and will haue both conspired to make him perfectly seruiceable, and his diligence waits but for an opportunity. In the factions of some great riuals of honour, he holds himselfe in a free neutrality, accounting it safer in vniust frayes to look on, then to strike; and if necessity of occasion will needs wind him into the quarrell, he chuses not the stronger part, but the better; resoluing rather to fall with innocence and truth, then to stand with powerfull iniustice. In the changes of fauours and frowns he changeth not; his sincere honesty beares him thorow all alterations, with wise boldnesse, if not with successe: and when hee spies clouds in the eyes of his Prince (which of long he will not seeme to see) his cleare heart giues him a cleare face; and if he may be admitted, his loyall breath shall soone dispell those vapours of ill suggestion: but if after all attempts of wind and sunne he sees them setled, and the might of his accusers will not let him seeme as he is; he giues way in silence, without stomach, and waits vpon Time. He is not ouer-hastily intent vpon his owne promotion; as one that seekes his Prince, not himselfe; and studies more to deserue then rise, scorning either to grow great by his owne bribes, or rich by the bribes of others. His officious silence craues more then others words; and if that language be not heard, nor vnderstood, hee opens his mouth, yet late and sparingly; without bashfulnesse, without importunity; caring onely to motion, not caring to plead. He is affable and courteous; not vainly popular, abasing his Princes fauour to wooe the worthlesse applause of the vulgar; approuing by his actions that he seekes one, not many; if not rather one in many. His Alphabet is his Princes disposition; which once learned, hee plies with diligent seruice, not with flattery; not commending euery action as good, nor the best too much, and in presence. When hee finds an apparant growth of fauour, hee dares not glory in it to others, lest he should solicite their enuy, and hazard the shame of his owne fall; but enioyes it in quiet thankfulnesse: not neglecting it, nor drawing it on too fast: Ouer-much forwardnesse argues no perpetuity. How oft haue we knowne the weake beginnings of a likely fire scattered with ouer-strong a blast? And if another rise higher, he enuieth not; onely emulating that mans merit, and suspecting his own. Neither the name of the Court, nor the grace of a Prince, nor applause of his inferiors, can lift him aboue himselfe, or lead him to affect any other then a wise mediocrity. His owne sincerity cannot make him ouer-credulous. They are few and well tried, whom hee dares vse; or perhaps obliged by his owne fauours: so in all employments of friendship he is wary without suspicion, and without credulity charitable. He is free as of heare, so of tongue, to speake what he ought, not what he might: neuer but (what

Princes

Princes eares are not alwayes inured to) meere Truth: yet that, tempred for the measure, and time, with honeſt diſcretion. But if he meet with ought that might bee beneficiall to his Maſter, or the State, or whoſe concealment might proue preiudiciall to either, neither feare nor gaine can ſtop his mouth. He is not baſely querulous, not forward to ſpend his complaints on the diſgraced, not abiding to build his owne fauours vpon the vniuſt ruines of an oppreſſed fortune. The errors of his fellowes hee reports with fauour; their vertues with aduantage. He is a good husband of his houres; equally deteſting idleneſſe and baſe diſports; and placing all his free time vpon ingenuous ſtudies, or generous delights; ſuch as may make either his body or minde, more fit for noble ſeruice. He liſteth not to come to councell vncalled, nor vnbidden to intermeddle with ſecrets, whether of perſon, or ſtate; which yet once impoſed, hee manageth, with ſuch fidelity and wiſedome, as well argue him to haue refrained, not out of feare, but iudgement. He knowes how to repay an iniury with thankes, and a benefit with vſury; the one out of a wiſe patience without malicious cloſeneſſe; the other out of a bounteous thankfulneſſe. His life is his owne willing ſeruant, and his Princes free vaſſall; which he accounts lent to him, that he may giue it for his maſter: the intercepting of whoſe harmes, he holds both his duty, and honour: and whether he be vſed as his ſword, or his ſhield, he doth both with cheerefulneſſe. He can ſo demeane himſelfe in his officious attendance, that he equally auoids ſatiety and obliuion; not needleſſy lauiſh of himſelfe, to ſet out and ſhew his parts alwayes at the higheſt; nor wilfully concealed in great occaſions. He loues to deſerue and to haue friends, but to truſt rather to his owne vertue. Reaſon and honeſty (next vnder religion) are his Councellers: which he followes without care of the euent, not without foreſight. In a iudgement of vnkindneſſe and enuy, he neuer caſts the firſt ſtone, and hates to picke thankes by detraction. He vndertakes none but worthy ſutes, ſuch as are free from baſeneſſe and iniuſtice; ſuch as is neither ſhame to aske, nor diſhonour to grant; not ſuffering priuate affections to ouer-weigh publique equity or conuenience; and better brooking a friends want, then an ill precedent; and thoſe which he yeeldeth to accept, hee loues not to linger in an afflicting hope: a preſent anſwer ſhall diſpatch the feares or deſires of his expecting client. His breſt is not a ciſterne to retaine, but as a conduit-pipe, to vent the reaſonable and honeſt petitions of his friend. Finally, he ſo liues,

as one that accounts not Princes fauours hereditary; as one that wil deſerue
their perpetuity, but doubt their change; as one that knowes
there is a wide world beſide the Court, and
aboue this world an
Heauen.

EPISTLES.

THE FOVRTH DECAD.

By Ios. Hall.

London,
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and *John Haviland*. 1624.

THE FOVRTH DECAD.

To Mr Walter Fitzwilliams.

Ep. I. *A discourse of the true and lawfull vse of pleasures; how we may moderate them, how we may enioy them with safety.*

INdeed; wherein stands the vse of wisedome, if not in tempering our pleasures and sorrowes? and so disposing our selues in spight of all occurrents, that the world may not blow vpon vs with an vnequall gale, neither tearing our sailes, nor slackning them. Euents will varie; if we continue the same, it matters not: nothing can ouerturne him, that hath power ouer himselfe. Of these two, I confesse it harder to manage prosperity, and to auoid hurt from good: strong and cold winds do but make vs gather vp our cloake more round, more close; but to keepe it about vs in a hot Sunne-shine, to runne and not sweat; to sweat and not faint; how difficult it is! I see some that auoid pleasures for their danger, and which dare not but abandon lawfull delights, for feare of sinne; who seeme to mee like some ignorant Matallists, which cast away the precious Ore, because they cannot separate the gold from the drosse; or some simple Iew, that condemnes the pure streames of *Iordan*, because it falls into the dead sea. Why do not these men refuse to eate, because meat hath made many gluttons? Or how dare they couer themselues, that know there is pride in ragges? These hard Tutors, if not Tyrants, to themselues, whiles they pretend a mortified strictnesse, are iniurious to their owne libertie, to the liberalitie of their Maker: wherefore hath he created and giuen the choice commodities of this earth, if not for vse? or why placed he Man in a Paradise, not in a Desert? How can we more displease a liberall friend, then to depart from his delicate feast wilfully hungry? They are deceiued that call this holinesse; it is the disease of a mind sullen, distrustfull, impotent: There is nothing but euill, which is not from heauen; and he is none of Gods friends, that reiects his gifts for his owne abuse. Heare me therefore, and true Philosophy; There is a neater way then this, and a fairer; if you will be a wise Christian, tread in it. Learne first by a iust suruey, to know the due and lawfull bounds of pleasure; and then beware, either to go beyond a knowne Mere, or in the licence of your owne desires to remoue it. That God, that hath curb'd in the fury of that vnquiet and foaming element, and said of old, *Here shalt thou stay thy proud waues*, hath done no lesse for the rage of our appetite. Behold, our limits are not obscure; which if wee once passe, our inundation is perilous and sinfull. No iust delight wanteth either his warrant, or his tearmes. More plainely be acquainted both with the qualitie of pleasures, and the measure: Many a soule hath lost it selfe in a lawfull delight, through excesse: and not fewer haue perished

in those, whose nature is vicious, without respect of immoderation. Your care must auoid both. The taste of the one is deadly; of the other, a full carouse: and in truth, it is easier for a Christian, not to taste of that, then not to be drunk with this: The ill is more easily auoided, then the indifferent moderated. Pleasure is of a winding and serpentine nature; admit the head, the body will aske no leaue: and sooner may you stop the entrance, then stay the proceeding. Withall, her insinuations are so cunning, that you shal not perceiue your excesse, till you be sicke of a surfet. A little honie is sweet; much, fulsome. For the attaining of this temper then, settle in your selfe a right estimation of that wherein you delight: resolue euery thing into his first matter, and there will bee more danger of contempt, then ouer-ioying. What are the goodly sumptuous buildings we admire, but a little burnt and hardned earth? What is the stately & wondrous building of this humane bodie, whose beauty we doat vpon, but the same earth wee tread on, better tempred; but worse, when it wants his guest? What are those precious metals whom we worship, but veines of earth better coloured? What are costly robes, but such as are giuen of worms, and consumed of moths? Then, from their beginning, looke to their end, and see laughter conclude in teares; see death, in this sweet pot. Thy conscience scourges thee with a long smart for a short libertie; and for an imperfect delight, giues thee perfect torment: Alas, what an hard peny-worth; so little pleasure for so much repentance! Enioy it, if thou canst: but if while the sword hangs ouer thee in an horses haire, still threatning his fall and thine, thou canst bee securely iocund: I wonder, but enuie not. Now I heare you recall mee, and after all my discourse (as no vvhit yet wiser) inquire by vvhat rule our pleasures shal be iudged immoderate? Wee are all friends to our selues, and our indulgence will hardly call any fauour too much. I send you not (tho I might) to your bodie, to your calling, for this tryall; while your delights exclude not the presence, the fruition of God, you are safe: the loue of the medicine is no hinderance to the loue of health; let all your pleasures haue reference to the highest Good, and you cannot exceed. You see the Angels sent about Gods messages to this earth; yet neuer out of their heauen, neuer without the vision of their Maker. These earthly things cause not distraction, if we rest not in them, if we can looke thorow them, to their giuer. The minde that desires them for their owne sakes, and suffers it selfe taken vp with their sweetnesse as his maine end, is already drunken. It is not the vse of pleasure that offends, but the affectation. How many great Kings haue beene Saints? they could not haue beene Kings, without choice of earthly delights; they could not haue been Saints, with earthly affections. If God haue mixed you a sweet cup, drinke it cheerefully; commend the taste, and be thankefull; but reioyce in it as his. Vse pleasures without dotage; as in God, from God, to God; you are as free from error, as miserie.

Written to *W. F.* and dedicated to Mr *Robert Fermin.*

EP. II. *A discourse of the bloody vse of single combats; the iniustice of all pretences of their lawfulnesse; setting forth the danger and sinfulnesse of this false and vnchristian manhood.*

YOu haue receiued a proud challenge, and now hold your selfe bound vpon termes of honour, to accept it. Heare first the answer of a friend, before you giue an answer to your enemie; receiue the counsell of loue, ere you enter those courses of reuenge: Think not you may reiect me, because my profession is peace; I speake from him, which is not onely the Prince of Peace, but the God of Hosts; of vvhom if you will not learne to manage your hand and your sword, I shall grieue to see, that courage hath

hath made you rebellious. Grant once that you are a Christian, and this victory is mine, I ouercome, and you fight not: would God the fury of mens passions could be as easily conquered, as their iudgements conuinced; how many thousands had beene free from blood! This conceit of false fortitude hath cost well-neere as many liues as lawfull warre, or as opinion of heresie. Let mee tell you with confidence, that all duels or single combats are murderous: blanch them ouer (how you list) with names of honour, and honest pretences; their vse is sinfull, and their nature diuelish.

Let vs two, if you please, (before hand) enter into these lists of words. Let reason (which is a more harmlesse fight) conflict with reason: Take vvhom you vvill vvith you into this field; of all the Philosophers, Ciuilians, Canonists; for Diuines (I hope) you shall finde none; and let the right of this truth betryed vpon a iust induction.

I only premise this caution, (lest wee quarrell about the cause of this quarrell) that necessity must be excluded from these vnlawfull fights; which euer alters their qualitie, and remoues their euill: The defence of our life, the iniunction of a Magistrate, are euer excepted: voluntary combats are onely questioned; or whose necessity wee doe not finde, but make. There are not many causes that can draw vs forth single into the field, with colour of equity. Let the first be the tryall of some hidden right; whether of innocence vpon a false accusation, or of title to inheritance, not determinable by course of Lawes; A proceeding not tolerable among Christians, because it wants both vvarrant and certaintie. Where euer did God bid thee hazard thy life for thy name? Where did he promise to second thee? When thou art without thy commandement, without his promise, thou art vvithout thy protection. Hee takes charge of thee, but vvhen thou art in thy wayes; yea in his. If this be Gods way, where did hee chalke it out? If thou want his Word, looke not for his aide. Miserable is that man, which in dangerous actions is left to his own keeping; yea how plainly doth the euent shew Gods dislike? How oft hath innocence lien bleeding in these combats, and guiltinesse insulted in the conquest? Those very decretals (whom we oft cite not, often trust not) report the inequalitie of this issue. Two men are brought to the barre, one accuses the other of theft, without further euidence, either to cleare, or conuince: The sword is called for, both witnesse, and Iudge: They meet, and combat: The innocent party is slaine: The stollen goods are found after in other hands, and confessed. O the iniustice of humane sentences! O vvretched estate of the party miscaried! his good name is lost with his life, which he would haue redeemed with his valour: he both dies and sinnes, while he striues to seeme cleare of a sinne. Therefore men say, he is guilty, because hee is dead, while the others wickednesse is rewarded with glory. I am deceiued, if in this case there were not three murderers; the Iudge, the aduersarie, himselfe. Let no man challenge God for neglect of innocence, but rather magnifie him for reuenge of presumption. What he enioynes, that he vndertakes, hee maintaines: Who art thou, O vaine man, that darest expect him a party in thine owne brawles? But there is no other vvay of tryall. Better none then this. Innocencie or land is questioned; and now wee send two men into the lists, to try vvhether is the better Fencer: vvhat is the strength or skill of the Champions, to the iustice of the cause? Wherefore serue our owne oathes? vvhereto vvitnesse, records, lotteries, and other purgations? Or why put wee not men as vvell to the old Saxon, or Liuonian, Ordalian tryals of hot yrons, or scalding liquors? It is farre better some truths should be vnknowne, then vnlawfully searched. Another cause seemingly warrantable may bee the determining of warre, preuention of common bloodshed: Two armies are readie to ioyne battell, the field is sure to bee bloody on both sides; either part chuses a champion; they two fight for all: the life of one shall ransome a thousand. Our Philosophers, our Lawyers shout for applause of this Monomachie, as a way neere, easie, safe: I dare not. Either the warre is iust, or vniust: if vniust, the hazard of one is too much; if iust, too little. The cause of a iust warre must be, besides true, important; the title common, wherein still a whole state is interessed; therefore may not, without rashnesse and tentation of God, be cast vpon two hands. The holy story neuer records any,

but a barbarous Philistine, to make this offer, and that in the presumption of his vnmatchableneſſe. Profane monuments report many, and ſome on this ground wiſely reiected. *Tullus* challenged *Albanus*, that the right of the two Hoſts might be decided by the two Captaines; he returned a graue reply, (which I neuer read noted of cowardize) That this honour ſtood not in them two, but in the two Cities of *Alba* and *Rome*.

All cauſes of publike right are Gods: when we put to our hand in Gods cauſe, then we may looke for his. In vaine we hope for ſucceſſe, if we doe not our vtmoſt; wherefore either warre muſt be determined without ſwords, or vvith many: why ſhould all the heads of the Common-wealth ſtand vpon the necke and ſhoulders of one champion? If he miſ-carry, it is iniury to loſe her; if he preuaile, yet it is iniury to hazard her: yet reſpecting the parties themſelues. I cannot but grant it neereſt to equity, and the beſt of combats, that ſome blood ſhould be hazarded, that more might bee out of hazard. I deſcend to your caſe, which is yet further from likelihood of approoſe; for what can you plead but your credit? others opinion? You fight, not ſo much againſt anothers life, as your owne reproach: you are wronged, and now if you challenge not; or you are challenged, and if you accept not, the vvorld condemnes you for a coward: who would not rather hazard his life, then blemiſh his reputation? It were well, if this reſolution were as wiſe as gallant. If I ſpeake to a Chriſtian, this courage muſt be rectified. Tell me, what world is this, whoſe cenſure you feare? Is it not that which God hath branded long agoe with *Poſitus in maligno*? Is it not that which hath euer miſconſtrued, diſcouraged, diſgraced, perſecuted goodneſſe? that which reproached, condemned your Sauiour? What do you vnder theſe colours, if you regard the fauour of that, whoſe amitie is enmitie with God? What care you for the cenſure of him, whom you ſhould both ſcorne and vanquiſh? Did euer wiſe Chriſtians, did euer your Maſter, allow either this manhood, or this feare? Was there euer any thing more ſtrictly, more fearfully forbidden of him, then reuenge in the challenge; then in the anſwer, paiment of euill; and murder in both? It is pitie, that euer the water of Baptiſme was ſpilt vpon his face, that cares more to diſcontent the world, then to wrong God: He ſaith, *Vengeance is mine*; and you ſteale it from him in a glorious theft, hazarding your ſoule more then your body. You are weary of your ſelfe, while you thruſt one part vpon the ſword of an enemie; the other, on Gods. Yet perhaps I haue yeelded too much. Let goe Chriſtians; The wiſer world of men (and who elſe are worth reſpect) will not paſſe this odious verdict vpon your refuſall: valiant men haue reiected challenges, with their honours vntainted. *Auguſtus*, when he receiued a defiance, and braue appointment of combat from *Antonie*, could anſwer him, That if *Antonie* were weary of liuing, there vvere vvayes enow beſides to death. And that Scythian King returned no other reply to *Iohn* the Emperor of *Conſtantinople*. And *Metellus* challenged by *Sertorius*, durſt anſwer ſcornefully, vvith his pen, not vvith his ſword; That it vvas not for a Captaine, to dye a ſouldiers death. Was it not diſhonorable for theſe wiſe and noble Heathens to turne off theſe deſperate offers, What law hath made it ſo with vs? Shall I ſeriouſly tell you? Nothing but the meere opinion of ſome humorous Gallants, that haue more heart then braine; confirmed by a more idle cuſtome: Worthy grounds, whereon to ſpend both life and ſoule; vvhereon to neglect God, himſelfe, poſteritie. Goe now and take vp that ſword, of vvhoſe ſharpneſſe you haue boaſted, and haſten to the field; vvhether you die or kill, you haue murdered. If you ſuruiue, you are haunted vvith the conſcience of blood; if you die, with the torments; and if neither of theſe, yet it is murder, that you vvould haue killed. See whether the fame of a braue fight can yeeld you a counteruailable redreſſe of theſe miſchiefes: how much more happily valiant had it been to maſter your ſelfe, to feare ſinne more then ſhame, to contemne the world, to pardon a wrong, to preferre true Chriſtianitie before idle manhood, to liue and doe vvell.

To

To Mr Mat. Milward.

Ep. III. *A discourse of the pleasure of study and contemplation, with the varieties of schollar-like imployments, not without incitation of others thereunto; and a censure of their neglect.*

I Can wonder at nothing more, then how a man can be idle; but of all other, a Scholar; in so many improuements of reason, in such sweetnesse of knowledge, in such variety of studies, in such importunity of thoughts. Other Artizans do but practise, we still learne; others runne still in the same gyre, to vvearinesse, to satietie; our choice is infinite: other labours require recreations, our very labour recreates our sports: wee can neuer want, either somewhat to doe, or somewhat, that we would do. How numberlesse are those volumes vvhich men haue vvritten, of Arts, of Tongues! How endlesse is that volume which God hath vvritten of the vvorld! wherein euery creature is a Letter, euery day a new Page: vvho can be weary of either of these? To finde wit in Poetry, in Philosophy profoundnesse, in Mathematicks acutenesse, in History wonder of euents, in Oratory sweet eloquence, in Diuinity supernatural! light and holy deuotion; as so many rich metals in their proper mynes, whom would it not rauish with delight? After all these, let vs but open our eyes, we cannot looke beside a lesson, in this vniuersall Booke of our Maker worth our study, worth taking out. What creature hath not his miracle? vvhat euent doth not challenge his obseruation? And if vveary of foraine imployment, we list to looke home into our selues, there wee finde a more priuate world of thoughts, which set vs on vvorke anew, more busily, not lesse profitably; now, our silence is vocall, our solitarinesse popular, and we are shut vp, to doe good vnto many. And if once we be cloyed with our owne company, the doore of conference is open; here interchange of discourse (besides pleasure) benefits vs: and he is a weake companion, from whom we returne not wiser. I could enuy, if I could beleeue that *Anachoret*, vvho secluded from the vvorld, and pent vp in his voluntary prison-wals, denied that hee thought the day long, vvhiles yet hee vvanted learning to vary his thoughts. Not to be cloyed with the same conceit, is difficult aboue humane strength; but to a man so furnished vvith all sorts of knowledge, that according to his dispositions he can change his studies, I should wonder, that euer the Sunne should seeme to pase slowly. How many busie tongues chase away good houres in pleasant chat, and complaine of the haste of night! What ingenuous minde can be sooner weary of talking vvith learned Authors, the most harmelesse, and sweetest of companions? What an heauen liues a Scholar in, that at once in one close roome can dayly conuerse vvith all the glorious Martyrs and Fathers? that can single out, at pleasure, either sententious *Tertullian*, or graue *Cyprian*, or resolute *Hierome*, or flowing *Chrysostome*, or diuine *Ambrose*, or deuout *Bernard*, or (vvho alone is all these) heauenly *Augustine*, and talke vvith them, and heare their wise and holy counsels, verdicts, resolutions: yea (to rise higher) with courtly *Esay*, with learned *Paul*, with all their fellow-Prophets, Apostles: yet more, like another *Moses*, with God himselfe, in them both? Let the vvorld contemne vs: while we haue these delights, we cannot enuy them; wee cannot wish our selues other then wee are. Besides, the way to all other contentments is troublesome; the onely recompence is in the end. To delue in the mynes, to scorch in the fire for the getting, for the fining of gold, is a slauish toyle; the comfort is in the wedge; to the owner, not the labourers; where our very search of knowledge is delightsome. Study it selfe, is our life; from which vve would not be barred for a world. How much sweeter then is the fruit of study, the conscience of knowledge? In comparison whereof, the

ſoule that hath once taſted it, eaſily contemnes all humane comforts. Goe now yee worldlings, and inſult ouer our paleneſſe, our needineſſe, our neglect. Ye could not bee ſo iocund, if you vvere not ignorant: if you did not vvant knowledge, you could not ouer-looke him that hath it: For me, I am ſo farre from emulating you, that I profeſſe, I had as leiue be a brute beaſt, as an ignorant rich man. How is it then, that thoſe Gallants, vvhich haue priuiledge of blood and birth, and better education, do ſo ſcornfully turne off theſe moſt manly, reaſonable, noble exerciſes of ſcholarſhip? An hawke becomes their fiſt better then a booke: No dogge but is a better companion: Any thing, or nothing, rather then what we ought. O minds brutiſhly ſenſuall! Doe they thinke that God made them for diſport? who euen in his Paradiſe, would not allow pleaſure, without vvorke. And if for buſineſſe; either of body, or minde: Thoſe of the body are commonly ſeruile, like it ſelfe. The minde therefore, the mind onely, that honorable and diuine part, is fitteſt to be imployed of thoſe vvhich vvould reach to the higheſt perfection of men, and vvould be more then the moſt. And what vvorke is there of the minde but the trade of a ſcholar, ſtudy? Let me therefore faſten this probleme on our Schoole-gates, and challenge all commers, in the defence of it; that, No Scholar cannot be truely noble. And if I make it not good, let me neuer be admitted further then to the ſubiect of our queſtion. Thus we do vvell to congratulate, to our ſelues, our own happineſſe: if others will come to vs, it ſhall be our comfort, but more theirs; if not, it is enough that we can ioy in our ſelues, and in him in whom we are that we are.

To Mr *J. P.*

EP. IV. *A diſcourſe of the increaſe of Popery; of the Oath of Allegeance; and theiuſt ſufferings of thoſe which haue refuſed it.*

YOu ſay, your religion dayly winneth. Bragge not of your gaine: you neither need, nor can, if you conſider how it gets, and whom: How, but by cunning ſleights, falſe ſuggeſtions, impudent vntruths? Who cannot thus preuaile againſt a quiet and innocent aduerſarie? Whom, but ſilly women, or men notoriouſly debauched? A ſpoyle fit for ſuch a conqueſt, for ſuch Victors. We are the fewer, not the worſe: if all our licentious hypocrites vvere yours, wee ſhould not complaine: and you might be the prouder, not the better. Glory you in this triumph, free from our enuy; who know we haue loſt none, but (by whom you ſaue nothing) either looſe, or ſimple. It were pity that you ſhould not forgoe ſome in a better exchange. The ſea neuer incroacheth vpon our ſhore, but it loſeth elſe-where: ſome we haue happily fetcht into the fold of our Church, out of your waſts; ſome others (though few, and ſcarce a number) vvee haue ſent into their heauen. Among theſe, your late ſecond *Garnet* liu'd to proclaime himſelfe a Martyr; and by dying, perſwaded. Poore man, how happy were he, if he might be his owne Iudge. That which gaue him confidence, vvould giue him glory: you beleeue, and wel-nere adore him. That fatall cord of his, was too little for reliques, though diuided into Mathematicke quantities. Whither cannot conceit lead vs? vvhether for his reſolution, or your credulitie? His death vvas fearleſſe: I commend his ſtomack, not his minde. How many malefactors haue wee knowne that haue laughed vpon their executioner, and icſted away their laſt vvinde? You might know. It is not long ſince our *Norfolke Arrian* leapt at his ſtake. How oft haue you learned, in martyrdome to regard not the death, but the cauſe? Elſe, there ſhould be no difference in guilt and innocence, error and truth. What then? Died hee for Religion? This had bin but your owne meaſure: we endured your flames, which theſe gibbets could not acquit. But dare impudency it ſelfe affirme it? Not for meere ſhame, againſt the euidence

euidence of ſo many tongues, eares, records. Your proſperitie, your numbers argue enough, that a man may be a Papiſt in Britaine, and liue. If treaſon be your religion, vvho will vvonder that it is capitall? Defie that Deuill vvhich hath mockt you with this madde opinion, that treacherie is holineſſe, deuotion cruelтie and diſobedience. I foreſee your euaſion: Alas, it is eaſie for a ſpightfull conſtruction to fetch religion within this compaſſe; and to ſay the ſwelling of the Foxes forehead is a horne. Nay then, let vs fetch ſome honeſt Heathen to be Iudge betwixt vs: Meere nature in him ſhall ſpeake vnpartially of both. To hold and perſwade, that a Chriſtian King may, yea muſt at the Popes will be dethroaned, and murdered; is it the voice of treaſon, or religion? And if traiterous, vvhether flatly, or by miſ-inferring? Beſides his practices, for this he died; witneſſe your own Catholikes. O God, if this be religion, what can be villany? Who euer dyed a Malefactor, if this be martyrdom? If this poſition be meritorious of heauen, hell is feared in vaine. O holy *Scillæ, Marij, Catilines, Cades, Lopezes, Gowries, Vaivxes*, and who euer haue conſpired againſt lawfull Maieſtie! all Martyrs of *Rome*, all Saints of *Beckets* heauen. How vvell do thoſe palmes of celeſtiall triumph become hands red with the ſacred blood of Gods anointed? I am aſhamed to thinke, that humanitie ſhould nouriſh ſuch monſters, whether of men, or opinions. But you defie this ſauage factiouſneſſe, this deuotion of deuils; and honeſtly vviſh both God and Cæſar his owne. I praiſe your moderation: but if you be true, let me yet ſearch you: Can a man be a perfect Papiſt, vvithout this opinion againſt it? If he may, then your *Garnet* and *Drurie* died not for religion: if he may not, then Poperie is treaſon. Chuſe now vvhether you will leaue your Martyrs, or your Religion. What you hold of merit, free-wil, tranſubſtantiation, inuocation of Saints, falſe adoration, ſupremacy of *Rome*, no man preſſes, no man inquires: your preſent inquiſition, your former examples would teach vs; mercy will not let vs learne. The only queſtion is, Whether our King may liue and rule; whether you may refraine from his blood, and not ſinne: Would you haue a man denie this, and not die? Would you haue a man thus dying honored? Dare you approue that religion, which defends the fact, canonizes the perſon? I heare your anſwer, from that your great Champion, which not many dayes ſince, with one blow hath driuen out three (not ſlight) vvedges: That not Ciuill obedience is ſtood vpon, but Poſitiue doctrine: That you are readie to ſweare for the Kings ſafetie, not againſt the Popes authoritie: King IAMES muſt liue and raigne; but *Paulus Quintus* muſt rule and be obeyed: and better were it for you to die, then your ſworne allegeance ſhould preiudice the Sea Apoſtolike. An eluſion fit for children. What is to daily, if not this? As if he ſaid, The King ſhall liue, vnleſſe the Pope will not, That hee ſhall not be diſcrowned, depoſed, maſſacred by your hands, vnleſſe your holy Father ſhould command. But (I aske, as vvho ſhould not?) What if he do command? What if your *Paulus Quintus* ſhould breathe out (like his predeceſſors) not threatnings, but ſtrong bellowings of Excommunications, of depoſition of Gods anointed? What if hee ſhall command (after that French faſhion) the throats of all Heretikes to bleed in a night? Pardon you in this: Now it is growne a point of doctrinall Diuinitie, to determine how farre the power of *Peters* ſucceſſor may extend: You may neither ſweare, nor ſay your hands ſhall not bee ſteep't in the blood of your true Soueraigne; and to die rather then ſweare it, is martyrdome. But what if heauen fall, ſay you? His Holineſſe (as you hope) vvill take none ſuch courſes. Woe vvere vs, if our ſafety depended vpon your hopes, or his mercies. Bleſſed be that God, which malgrè hath made and kept vs happie, and hath lift vs aboue our enemies. But what hope is there, that he who chargeth ſubiects not to ſweare allegeance will neuer diſcharge them from allegeance; that thoſe who clamorouſly and ſhameleſſely complaine to the world of our cruelty, will forbeare to ſollicit others cruelty to vs? Your hopes to you; to vs our ſecurities. Is this the Religion you father vpon thoſe Chriſtian Patriarkes of the Primitiue Age? O bleſſed *Ireney, Clemens, Cyprian, Baſil, Chryſoſtome, Auguſtine, Ierome*, and thou the ſeuereſt exactor of iuſt cenſures, holy *Ambroſe*! how vvould you haue ſpet at ſuch a rebellious aſſertion! What ſpeake I of Fathers? whoſe very mention in ſuch a cauſe were

The iudgement of a Catholike Engliſh-man baniſhed, &c. concerning the Apology of the Oath of Allegeance, intituled *Triplici nodo, &c.*

were iniury, were impiety. Which of those curſed hereſies of ancient times (for to them I hold it fitter to appeale) haue euer bin ſo deſperately ſhameleſſe, as to breed, to maintaine a conceit ſo palpably vnnaturall; vnleſſe perhaps thoſe old *Antitactæ* may vpon generall termes be compelled to patronize it, vvhile they held it pietie to breake the lawes of their Maker? For you, if you profeſſe not to loue willing errors, by this ſuſpect, and iudge the reſt: you ſee this defended with equall reſolution, and with no leſſe cheerefull expence of blood. In the body, where you ſee one monſtrous deformitie, you cannot affect; if you can doe ſo in your religion, yet how dare you? ſince the greater halfe of it ſtands on no other ground. Onely God make you wiſe, and honeſt, you ſhall ſhake hands with this faction of Popery; and I with you, to giue you a cheerefull welcome into the boſome of the Church.

To my brother M. SA. HALL.

EP. V. *A diſcourſe of the great charge of the miniſteriall function; together with particular directions for due preparation thereunto, and cariage therein.*

IT is a great and holy purpoſe (deare Brother) that you haue entertained, of ſeruing God in his Church: for what higher, or more worthy imploiment can there be, then to do theſe diuine duties, to ſuch a maſter, and ſuch a mother? wherin yet I ſhould little reioyce, if any neceſsity had caſt you vpon this refuge: for I hate and grieue to thinke that any deſperate mind ſhould make Diuinity but a ſhift, and diſhonour this Miſtreſſe by being forſaken of the world. This hath been the drift of your education: to this you were born, & dedicated in a direct courſe. I doe willingly incourage you, but not without many cautions. Enter not into ſo great a ſeruice, without much foreſight. When your hand is at the plow, it is too late to looke backe. Bethinke your ſelfe ſeriouſly of the weight of this charge: and let your holy deſire be allayed with ſome trembling. It is a fooliſh raſhneſſe of yong heads, when they are in Gods chaire, to wonder how they came thither, and to forget the awfulneſſe of that place, in the confidence of their owne ſtrength; which is euer ſo much leſſe, as it is more eſteemed. I commend not the waiward excuſes of *Moſes*, nor the peremptory vnwillingneſſe of *Ammonius*, and Frier *Thomas*, who maimed themſelues that they might be wilfully vncapable. Betwixt both theſe there is humble modeſty, and religious fearfulneſſe, eaſily to bee noted in thoſe, whom the Church honours with the name of her fathers, vvorthy your imitation: wherein yet you ſhall need no preſidents, if you well conſider vvhat worth of parts, what ſtrictneſſe of cariage, what weight of offices, God expects in this vocation. Know firſt, that in this place there wil be more holineſſe required of you, then in the ordinary ſtation of a Chriſtian: for whereas before you were but as a common line, now God ſets you for a copy of ſanctification vnto others, vvherein euery fault is both notable, and dangerous. Here is looked for a ſetled acquaintance with God, and experience both of the proceedings of grace, and of the offers and repulſes of tentations; which in vaine we ſhall hope to menage in other hearts, if we haue not found in our owne. To ſpeake by aime, or rote, of repentance, of contrition, of the degrees of regeneration, and faith, is both harſh, and ſeldom when, not vnprofitable. We truſt thoſe Phyſicians beſt, vvhich haue tryed the vertue of their drugs, eſteeming not of thoſe which haue onely borrowed of their bookes. Here will bee expected a free and abſolute gouernment of affections; that you can ſo ſtere your own veſſell, as not to be tranſported with fury, with ſelfe-loue, with immoderation of pleaſures, of cares, of deſires, with exceſſe of paſſions; in all which, ſo muſt you demeane your ſelfe, as one that thinkes hee is no

man

man of the vvorld, but of God; as one too good (by his double calling) for that, which is either the felicitie, or impotency of beasts. Here must be continuall and inward exercise of mortification, and seuere Christianitie, whereby the heart is held in due awe, and the vveake flames of the spirit quickned, the ashes of our dulnesse blowne off; a practice necessary in him, whose deuotion must set many hearts on fire: Heere must be wisedome, and inoffensiuenesse of cariage, as of one that goes euer vnder monitors, and that knowes other mens indifferencies are his euils. No man had such need to keep a strict meane. Setting aside contempt, euen in obseruation, behold, wee are made a gazing stocke to the world, to Angels, to men. The very sayle of your estate must be moderated, which if it beare too high (as seldome) it incurres the censure of profusion and Epicurisme; if too low, of a base and vnbeseeming earthlinesse; your hand may not be too close for others need, nor too open for your owne; your conuersation may not be rough and sullen, nor ouer-familiar and fawning; whereof the one breeds a conceit of pride, and strangenesse; the other, contempt; not loosely mery, nor Cynically vnsociable; not contentious in small iniuries; in great, not hurtfully patient to the Church: your attire (for whither doe not censures reach?) not youthfully wanton; not, in these yeares affectedly ancient, but graue and comely, like the minde, like the behauiour of the vvearer; your gesture like your habit, neither sauouring of giddy lightnesse, nor ouerly insolence, nor wantonnesse; nor dull neglect of your selfe; but such, as may beseeme a mortified minde, full of worthy spirits: your speech like your gesture, not scurrilous, not detracting, not idle, not boasting, not rotten, not peremptorie; but honest, milde, fruitfull, sauourie, and such as may both argue and worke grace: your deliberations mature, your resolutions well grounded; your deuices sage and holy. Wherein let me aduise you, to vvalke euer in the beaten rode of the Church; not to runne out into single paradoxes. And if you meet at any time with priuate conceits, that seeme more probable, suspect them and your selfe; and if they can win you to assent, yet smother them in your breft, and doe not dare to vent them out, either by your hand or tongue, to trouble the common peace. It is a miserable praise, to bee a witty disturber. Neither will it serue you to be thus good alone; but if God shall giue you the honour of this estate, the world will looke, you should be the graue guide of a well-ordered family: for this is proper to vs, that the vices of our charge reflect vpon vs; the sinnes of others are our reproach. If another mans children mis-cary, the Parent is pitied; if a Ministers, censured; yea, not our seruant is faulty vvithout our blemish. In all these occasions (a misery incident to vs alone) our griefe is our shame. To descend nearer vnto the sacred affaires of this heauenly trade; in a Minister, Gods Church is accounted both his house to dwell in, and his field to worke in; vvherein (vpon the penalty of a curse) he faithfully, wisely, diligently, deuoutly, deales with God for his people, with his people, for and from God. Whether he instruct, hee must doe it with euidence of the spirit; or whether he reproue, with courage and zeale; or whether he exhort, with meeknesse, and yet with power; or whether he confute, with demonstration of truth, not with rage and personall maliciousnesse, not with a wilfull heat of contradiction; or whether he admonish, with long-suffering, and loue without preiudice, and partialitie: in a word, all these he so doth, as he that desires nothing but to honour God, and saue men. His wisdome must discerne betwixt his sheepe and wolues; in his sheepe, betwixt the wholesome and vnsound; in the vnsound, betwixt the weake and tainted; in the tainted, betwixt the natures, qualities, degrees of the disease, and infection; and to all these he must know to administer a word in season. He hath Antidotes for all tentations, counsels for all doubts, euictions for all errors, for all languishings incouragements. No occasion from any altered estate of the soule may finde him vnfurnished: He must ascend to Gods Altar with much awe, with sincere and cheerefull deuotion; so taking, celebrating, distributing his Sauiour, as thinking himselfe at table in heauen with the blessed Angels. In the meane time, as he wants not a thankefull regard to the Master of the feast, so not care of the guests. The greatnesse of an offender may not make him sacrilegiously partiall, nor the obscurity negligent. I

haue

haue said little of any of our duties; and of some, nothing: yet enough, I think, to make you (if not timorous) carefull. Neither vvould I haue you hereupon to hide your selfe from this calling, but to prepare your selfe for it. These times call for them that are faithfull: and if they may spare some learning; conscience they can not. Goe on happily: it argues a minde Christianly noble, to bee incouraged with the need of his labours, with the difficulties.

To Mrs. A. P.

Ep. VI. *A discourse of the signes and proofes of a true faith.*

THere is no comfort in a secret felicitie. To be happy, and not know it, is little aboue miserable. Such is your state: onely herein better then the common case of the most; that the well of life lyes open before you; but your eyes (like *Agars*) are not open to see it; vvhiles they haue neither water, nor eyes. We doe not much more want that which vve haue not, then that which we doe not know we haue. Let mee sell you some of that spirituall eye-salue which the Spirit commends to his Laodiceans; that you may clearely see how well you are. There is nothing but those scales betwixt you and happinesse. Thinke not much that I espy in you what your selfe sees not. Too much nearenesse oft-times hindreth sight: and if for the spots of our own faces we trust others eyes, why not for our perfections? You are in heauen, and know it not: He that beleeues, is already passed from death to life: You beleeue, whiles you complaine of vnbeleefe. If you complained not, I should mis-doubt you more, then you doe your selfe, because you complaine. Secure and insolent presumption hath killed many, that breathes nothing but confidence and safety; and abandons all doubts, and condemnes them. That man neuer beleeued, that neuer doubted. This liquor of faith is neuer pure in these vessels of clay, without these lees of distrust. What then? Thinke not that I incourage you to doubt more; but perswade you, not to bee discouraged with doubting. All vncertaintie is comfortlesse: those that teach men to coniecture and forbid to resolue, reade lectures of misery. Those doubts are but to make way for assurance; as the oft shaking of the tree, fastens it more at the root. You are sure of God, but you are afraid of your selfe. The doubt is not in his promise, but your application. Looke into your owne heart. How know you that you know any thing, that you beleeue, that you will, that you approue, that you affect any thing? If a man, like your selfe, promise you ought, you know whether you trust him, whether you relye your selfe on his fidelitie. Why can you not know it in him that is God and man? The difference is not in the act, but the obiect. But if these habits (because of their inward and ambiguous nature) seeme hard to be descried; turne your eyes to those open markes that cannot beguile you. How many haue bragged of their Faith, when they haue embraced nothing but a vaine cloud of presumption? Euery man repeats his Creed, few feele it, few practise it. Take two boughs in the dead of winter; how like is one wood to another? how hardly discerned? Afterwards, *By their fruit you shall know them.* That faith, whose nature was obscure, is euident in his effects. What is faith, but the hand of the soule? What is the dutie of the hand, but either to hold or worke? This hand then holds Christ, workes obedience and holinesse: and if this act of apprehension be as secret, as the cause; since the closed hand hideth still what it holdeth; see the hand of faith open; see what it worketh, and compare it vvith your owne proofe. Deny if you can (yet I had rather appeale to any Iudge, then your preiudiced selfe) that in all your needs you can step boldly to the Throne of Heauen; and freely powre out your enlarged heart to your God, and craue of him, vvhether to receiue what you vvant, or

that

that you may vvant vvhat you haue, and would not. Be assured from God, this can be done by no power, but (that you feare to misse) of faith. God, as he is not, so he is not called a father without this. In vain doth he pray, that cannot cal God father: No father, without the spirit of adoption; no spirit, without faith: vvithout this, you may babble, you cannot pray. Assume you that you can pray, I dare conclude vpon my soule, *You beleeue*. As little as you loue your selfe, denie if you can, that you loue God. Say that your Sauiour from heauen should aske you *Peters* question, could your soule returne any other answer, then *Lord thou knowest I loue thee?* Why are you else in such awe to offend, that a world cannot bribe you to sinne? Why in such deepe griefe vvhen you haue sinned, that no mirth can refresh you? Why in such feruent desire of enioying his presence? Why in such agony when you enioy it not? neither doth God loue you, neither can you loue God without faith. Yet more: Doe you willingly nourish any one sinne in your brest; do you not repent of all? Doe you not hate all, tho you cannot leaue all? Doe you not complaine that you hate them no more? Doe you not, as for life, wish for holinesse, and endeuour it? Nothing but faith can thus cleanse the heart; that like a good houf-wife sweeps all the foule corners of the soule, and will not leaue so much as one webbe in this roomie house. Trust to it, you cannot hate sinne for it owne sake, and forsake it for Gods sake, without faith; the faithlesse hath had some remorse and feares, neuer repentance. Lastly, doe you not loue a good man for goodnesse, and delight in Gods Saints? Doth not your loue leade you to compassion; your compassion to relieue? An heart truely faithfull cannot but haue an hand christianly bountifull: Charitie and Faith make vp one perfect paire of Compasses, that can take the true latitude of a Christian heart: Faith is the one foot, pitcht in the centre vnmoueably, while Charitie vvalkes about, in a perfect circle of beneficence: these two neuer did, neither can goe asunder. Warrant you your loue, I dare warrant your faith: What need I say more? This heat of your affections, and this light of your workes, wil euince against all the gates of hell, that you haue the fire of Faith: let your soule then warme it selfe with these sweet and cordiall flames, against all those cold despaires, whereto you are tempted: say, *Lord, I beleeue*; and I will giue you leaue still to adde, *Helpe my vnbeleefe*.

To Mr Ed. Alleyne.

Ep. VII. *A direction how to conceiue of God in our deuotions and meditations.*

YOu haue chosen and iudged well: How to conceiue of the Deitie in our prayers, in our meditations, is both the deepest point of all Christianitie, and the most necessarie: so deepe, that if we wade into it, we may easily drowne, neuer finde the bottom: so necessarie, that without it, our selues, our seruices, are prophane, irreligious: wee are all borne Idolaters, naturally prone to fashion God to some forme of our owne, whether of an humane bodie, or of an admirable light; or if our minde haue any other more likely, and pleasing image. First then, away with all these wicked thoughts, these grosse deuotions; and with *Iacob* burie all your strange gods vnder the oake of *Shechem*, ere you offer to set vp Gods Altar at *Bethel*: and without all mentall representations, conceiue of your God purely, simply, spiritually; as of an absolute being, without forme, without matter, without composition; yea, an infinite, without all limit of thoughts. Let your heart adore a spirituall Maiestie, which it cannot comprehend, yet knowes to be; and, as it were, lose it selfe in his infiniteneſſe. Thinke of him, as not to be thought of; as one, whose wisedome is his iustice, whose iustice is his power, whose power is his

his mercie; and whose wisedome, iustice, power, mercy, is himselfe; as without qualitie good, great without quantitie, euerlasting without time, present euery where without place, containing all things without extent: and when your thoughts are come to the highest, stay there, and be content to vvonder, in silence: and if you cannot reach to conceiue of him as he is, yet take heed you conceiue not of him as he is not. Neither will it suffice your Christian mind, to haue this awefull and confused apprehension of the Deitie, without a more speciall and inward conceit of three in this one; three persons in this one essence, not diuided, but distinguished; and not more mingled then diuided. There is nothing, vvherein the vvant of words can wrong and grieue vs, but in this: Here alone, as we can adore, and not conceiue, so we can conceiue, and not vtter; yea, vtter our selues, and not be conceiued; yet as wee may, Thinke here of one substance in three subsistences; one essence in three relations; one IEHOVAH begetting, begotten, proceeding; Father, Sonne, Spirit: yet so, as the Son is no other thing from the Father, but another person; or the Spirit, from the Sonne. Let your thoughts here vvalke warily, the path is narrow: the conceit either of three substances or but one subsistence, is damnable. Let me lead you yet higher, and further, in this intricate vvay, towards the Throne of grace: All this will not auaile you, if you take not your Mediator with you: if you apprehend not a true manhood, gloriously vnited to the Godhead, without change of either nature, without mixture of both; whose presence, vvhose merits must giue passage, acceptance, vigour to your prayers.

Here must be therefore (as you see) thoughts holily mixed: of a Godhead and humanitie: one person in two natures: of the same Deitie, in diuers persons, and one nature: wherein (if euer) heauenly wisdome must bestir it selfe, in directing vs, so to seuer these apprehensions, that none be neglected; so to conioyne them that they bee not confounded. O the depth of diuine mysteries, more then can be wondred at! O the necessitie of this high knowledge, which vvho attaines not, may babble, but prayeth not? Still you doubt, and aske if you may not direct your prayers to one person of three. Why not? Safely, and with comfort. What need we feare, while wee haue our Sauiour for our patterne: *O my father (if possible) let this Cup passe:* and *Paul* euery where both in thanks and requests: but with due care of worshipping all in one. Exclude the other, while you fix your heart vpon one, your prayer is sinne; retaine all, and mention one, you offend not. None of them doth ought for vs, without all. It is a true rule of Diuines: All their externall workes are common: To sollicit one therefore, and not all, were iniurious. And if you stay your thoughts vpon the sacred humanitie of Christ, with inseparable adoration of the Godhead vnited, and thence climbe vp to the holy conceit of that blessed and dreadfull Trinity, I dare not censure, I dare not but commend your diuine method. Thus should Christians ascend from earth to heauen, from one heauen to another. If I haue giuen your deuotions any light, it is well: the least glimpse of this knowledge is vvorth all the full gleames of humane and earthly skill. But I mistake, if your owne heart wrought vpon with serious meditations (vnder that spirit of illumination) will not proue your best master. After this vveake direction, studie to conceiue aright; that you may pray aright; and pray that you may conceiue; and meditate that you may doe both:

and the God of heauen direct you, inable you,
that you may doe all.

To M. THOMAS IAMES of Oxford.

EP. VIII. *A discourse of the grounds of the Papists confidence in appealing to the Fathers: applauding his worthy offers and indeauors of discouering the falsifications and deprauations of antiquity.*

SIR, I know no man so like as you to make posterity his debter. I doe heartily congratulate vnto you so worthy labours, so noble a project. Our aduersaries knowing of themselues (that which *Tertullian* saith of all heresies) that if appeale bee made to the sacred bench of Prophets and Apostles, they cannot stand; remoue the suit of religion craftily, into the Court of the Fathers: A reuerend triall, as any vnder heauen; where, it cannot be spoken, how confidently they triumph ere the conflict. Giue vs the Fathers for our Iudges (say *Campian* and *Possevine*) the day is ours. And whence is this courage? Is antiquity our enemy, their aduocate? Certainly it cannot bee truth that is new: We would renounce our Religion, if it could be ouer-lookt for time. Let goe equity, the older take both. There bee two things then, that giue them heart in this prouocation: One, the bastardy of false Fathers; the other, the corruption of the true. What a flourish doe they make with vsurped names? Whom would it not amaze to see the frequent citations of the Apostles owne Canons, Constitutions, Liturgies, Masses: of *Clemens*, *Dennys* the Areopagite, *Linus*, *Hippolitus*, *Martiall* of *Burdeaux*, *Egesippus*: Donations of *Constantine* the great, and *Lewis* the godly: Of 50 Canons of *Nice*: of *Dorotheus*, *Damasus* his Pontificall; Epistles decretall of *Clemens*, *Euaristus*, *Telesphorus*, and an hundred other Bishops holy and ancient; of *Euodius*, *Anastasius*, *Simeon Metaphrastes*, and moe yet then a number moe; most whereof haue crept out of the Vatican, or Cloisters; and all cary in them manifest brands of falshood, and suppositions; that I may say nothing of those infinite writings, which either ignorance, or wilfulnesse, hath fathered vpon euery of the Fathers, not without shamelesse importunity, and grosse impossibilities: all which (as thine said of *Peter*) their speech bewrayeth; or (as *Austen* said of *Cyprians* stile) their face. This fraud is more easily auoided: For as in notorious burglaries, oft-times there is either an hat, or a gloue, or a weapon left behind, which descrieth the authors; so the God of truth hath beseemed these impostors to let fall some palpable error, (though but of false calculation) whereby, if not their names, yet their ages might appeare, to their conuiction. Most danger is in the secret corruption of the true and acknowledged issue of those gracious parents; whom, through close and crafty handling, they haue induced to belye those that begot them; and to betray their Fathers, either with silence, or false euidence. Plainly, how are the honoured Volumes of faithfull antiquity, blurred, interlined, altered, depraued by subtle trechery; and made to speake what they meant not? Fie on this, not so much iniustice, as impiety, to race the awefull monuments of the dead, and partially to blot and change the originall Will of the deceased, insert our owne Legacies. This is done by our guilty aduersaries, to the iniury not more of these Authors, then of the present and succeeding times. Hence those Fathers are some-where not ours: What wonder? while they are not themselues. Your industry hath offered (and that motion is liuely, and heroicall) to challenge all their learned and elegant pages, from iniury of corruption; to restore them to themselues, and to vs: that which all the learned of our times haue but desired to see done, you proffer to effect: your assay in *Cyprian* and *Augustine* is happy, and iustly applauded. All our Libraries, whom your diligent hand hath ransackt, offer their ayd, in such abundance of manuscripts, as all Europe would enuy to see met in one Iland. After all this, for that the most spightfull imputation

to our Truth is nouelty, you offer to deduce her pedegree from those primitiue times, through the successions of all ages; and to bring into the light of the world many (as yet obscure) but no lesse certaine and authenticall Patrons, in a continued line of defence. You haue giuen proofe enough, that these are no glorious vaunts, but the zealous challenges of an able Champion. What wanteth then? Let mee say for you: Not an heart, not an head, not an hand; but (which I almost scorne to name in such a cause) a purse. If this continue your hinderance, it will not be more our losse then shame. Heare me a little, yee great and wealthy: Hath God loaded you with so much substance; and will you not lend him a little of his owne? Shall your riot bee fed with excesse, while Gods cause shall starue for want? Shall our aduersaries so insultingly out-bid vs; and in the zeale of our profession laugh at our heartlesse and cold niggardlinesse? Shall heauenly truth lie in the dust for want of a little stamped earth to raise her? How can you so much any way honor God, yea your selues, deserue of posterity, pleasure the Church, and make you so good friends of your Mammon? Let not the next Age say, that she had so vnkind predecessors. Fetch forth of your superfluous store, and cast in your rich gifts into this treasurie of the Temple. The Lord and his Church haue need. For you, it angers me to see how that flattering *Possessuus* smoothly intices you from vs with golden offers, vpon the aduantage of our neglect; as if he (measuring your mind by his owne) thought an *Omnia dabo* would bring you with himselfe on your knees to worship the deuill, the beast, the image of both: as if we were not as able to incourage, to reward desert. Hath Vertue no Patrons on this side the *Alpes*? Are those hils onely the thresholds of honour? I plead not, because I cannot feare you: But who sees not how munificently our Church scattereth her bountifull fauours vpon lesse merit. If your day be not yet come, expect it; God and the Church owe you a benefit; if their payment be long, it is sure. Onely goe you on with courage, in those your high endeauors; and in the meane time, thinke it great recompence to haue deserued.

To Mr E. A.

Ep. IX. *A Discourse of fleeing or stay in the time of pestilence; whether lawfull for Minister or people.*

HOw many hath a seduced conscience led vntimely to the graue? I speake of this sad occasion of Pestilence. The Angell of God followes you, and you doubt whether you should flye. If a Lyon out of the forest should pursue you, you would make no question: yet could he not doe it vnsent. What is the difference? Both instruments of diuine reuenge; both threaten death; one by spilling the blood, the other by infecting it. Who knowes whether he hath not appointed your *Zoar* out of the lists of this destruction? You say it is Gods visitation. What euill is not? If warre haue wasted the confines of your Country, you saue your throats by flight: Why are you more fauourable to Gods immediate sword of pestilence? Very leprosie, by Gods law, requires a separation; yet no mortall sickenesse. When you see a noted Leper proclaime his vncleannesse in the street, will you embrace him for his sake that hath stricken him, or auoid him for his sake that hath forbidden you? If you honour his rod, much more will you regard his precept. If you mislike not the affliction because he sends it, then loue the life which you haue of his sending; feare the iudgement which he will send, if you loue it not. He that bids vs flee when we are persecured, hath neither excepted Angell nor man; whether soeuer, I feare our guiltinesse, if wilfully we flee not. But whither shall we flee from God? say you: where shall he not both find and lead vs? whither shall

ſhall not our deſtiny follow vs? Vaine men, we may runne from our home, not from our graue; Death is ſubtle, our time is ſet; we cannot, God will not alter it. Alas, how wiſe we are to wrong our ſelues! Becauſe Death will ouer-take vs, ſhall we runne and meet him? Becauſe Gods decree is ſure, ſhall we be deſperate? Shall we preſume, becauſe God changeth not? Why doe we not trye euery knife and cord, ſince our time is neither capable of preuention nor delay: our end is ſet, not without our meanes. In matter of danger where the end is not knowne, the meanes muſt be ſuſpected; in matter of hope where the end is not knowne, meanes muſt be vſed. Vſe then freely the meanes of your flight, ſuſpect the danger of your ſtay; and ſince there is no particular neceſſity of your preſence, know that God bids you depart and liue. You vrge the inſtance of your Miniſter: How vnequally? There is not more lawfulneſſe in your flight, then ſin in ours: you are your owne; wee our peoples: you are charged with a body, which you may not willingly leeſe, not hazard by ſtaying; wee with all their ſoules: which to hazard by abſence, is to loſe our owne: we muſt loue our liues; but not when they are riuals with our ſoules, or with others. How much better is it to bee dead, then negligent, then faithleſſe! If ſome bodies be contagiouſly ſicke, ſhall all ſoules bee wilfully neglected? There can be no time wherein good counſell is ſo ſeaſonable, ſo needfull. Euery threatning finds impreſſion, where the mind is prepared by ſenſible iudgements. When will the iron hearts of men bow, if not when they are heat in the flame of Gods affliction? now then to runne away from a neceſſary and publike good, to auoid a doubtfull and priuate euill, is to runne into a worſe euill then wee would auoid. He that will thus runne from Niniue to Tharſis, ſhall find a tempeſt, and a whale in his way. Not that I dare be an author to any, of the priuate viſitation of infected beds: I dare not without better warrant. VVho euer ſaid wee were bound to cloſe vp the dying eyes of euery departing Chriſtian? and vpon what-euer conditions, to heare their laſt grones? If we had a word, I would not debate of the ſucceſſe. Then, that were cowardlineſſe, which now is wiſedome. Is it no ſeruice, that wee publikely teach and exhort? that we priuately prepare men for death, and arme them againſt it? that our comfortable letters and meſſages ſtir vp their fainting hearts? that our loud voyces pierce their eares afarre; vnleſſe we feele their pulſes, and leane vpon their pillowes, and whiſper in their eares? *Daniel* is in the Lyons den; Is it nothing that *Darius* ſpeakes comfort to him thorow the grate, vnleſſe he goe in to ſalute him among thoſe fierce companions? A good Miniſter is the common goods: hee cannot make his life peculiar to one, without iniury to many. In the common cauſe of the Church, he muſt be no niggard of his life; in the priuate cauſe of a neighbours bodily ſickneſſe, he may ſoone be prodigall. A good father may not ſpend his ſubſtance on one child, and leaue the reſt beggers. If any man be reſolute in the contrary, I had rather praiſe his courage, then imitate his practice. I confeſſe, I feare; not ſo much death, as want of warrant for death.

To M. *R. B.*

Ep. X. *A complaint of the iniquity of the Times; with a preſcription of the meanes to redreſſe it.*

WHiles I accuſed the Times, you vndertooke their patronage. I commend your charity, not your cauſe. It is true: There was neuer any Age not complained of; neuer any that was not cenſured, as worſt. VVhat is, we ſee; what was, we neither inquire nor care. That which is out of ſight and vſe, is ſoone out of mind, and ere long out of memory. Yet the iniquity of others, cannot excuſe ours. And if you will be but as iuſt as charitable, you ſhall confeſſe, that both ſome times exceed others in euill;

and these, all. This earthly Moone the Church hath her fuls and wainings, and sometimes her eclypses; whiles the shadow of this sinfull masse hides her beauty from the world. So long as she wadeth in this planetary world, it should be vaine to expect better: it is enough when she is fixed aboue, to be free from all change. This you yeeld: but nothing can perswade you, that shee is not now in the full of her glory. True: or else she were not subiect to this darkning. There was neuer more light of knowledge, neuer more darknesse of impiety: and there could not be such darknesse, if there were not such light. Goodnesse repulsed, giues height to sin: therefore are we worse then our predecessors, because we might be better. By how much our meanes are greater, by so much are our defects. Turne ouer all records; and parallell such helps, such care, such cost, such expectation, with such fruit, I yeeld: We see but our owne times: There was neuer but one *Noah* (whom the Heathen celebrate vnder another name) that with two faces saw both before and behind him: But loe, that Ancient of dayes, to whom all times are present, hath told vs, that these last shal be worst: Our experience iustifies him, with all but the wilfull. This censure (lest you should condemne my rigour, as vnnaturally partiall) is not confined to our seas; but, free and common, hath the same bounds with the earth. I ioy not in this large society. Would God we were euill alone. How few are those, whose cariage doth not say, that profession of any conscience is pusillanimity? How few that care so much, as to shew well? And yet of those few, how many care onely to seeme? whose words disagree from their actions, and their hearts from their words? Where shall a man mew vp himselfe, that he may not be a witnesse of what he would not? What can he see, or heare, and not bee either sad or guilty? Oathes striue for number with words; scoffes with oathes, vaine speeches with both. They are rare hands, that are free either from aspersions of blood, or spots of filthinesse. Let mee bee at once (as I vse) bold and plaine: VVanton excesse, excessiue pride, close Atheisme, impudent profaneneſſe, vnmercifull oppression, ouer-merciful conniuence, greedy couetousnesse, loose prodigality, simoniacall sacriledge, vnbridled luxury, beastly drunkennesse, bloody treachery, cunning fraud, slanderous detraction, enuious vnderminings, secret idolatry, hypocriticall fashionablenesse, haue spred themselues all ouer the world. The Sunne of peace looking vpon our vncleane heaps, hath bred these monsters, and hath giuen light to this brood of darknesse. Looke about you, and see if three great Idols, Honour, Pleasure, Gaine, haue not shared the earth amongst them, and left him least, whose all is. Your deniall driues mee to particulars. I vrge no further. If any aduersary insult in my confession, tell him, that I account them the greatest part of this euill; neither could thus complaine, if they were not. VVho knowes not, that as the earth is the dregs of the world, so *Italy* is the dregs of the earth, *Rome* of *Italy*? It is no wonder to finde Satan in his Hell; but to find him in Paradise, is vncouth, and grieuous. Let them alone that will dye and hate to be cured. For vs: O that remedies were as easie as complaints! That we could be as soone cleared, as conuinced! That the taking of the medicine were but so difficult as the prescription! And yet nothing hinders vs from health, but our wil: neither Gospell, nor Grace, nor Glory, are shut vp; onely our hearts are not open. Let me turne my stile from you, to the secure, to the peruerse, tho why doe I hope they will heare mee, that are deafe to God? they will regard words, that care not for iudgements? Let me tell them yet (if in vaine) they must breake, if they bow not: That if mercy may be refused, yet vengeance cannot be resisted: that God can serue himselfe of them perforce, neither to their thanke nor ease: that the present plagues doe but threaten worse. Lastly, that if they relent not, hell was not made for nothing. What should be done then? Except we would faine smart, each man amend one, and we all liue. How commonly doe men complaine, and yet adde to this heape? Redresse stands not in words. Let euery man pull but one brand out of this fire, and the flame will goe out alone. What is a multitude, but an heape of vnities? The more we deduce, the fewer we leaue. O how happy were it then, if euery man would begin at home, and take his owne heart to task, and at once be his owne Accuser, and Iudge; to condemne his priuate errors, yea to mulct them

them with death! Till then, alas, what auailes it to talke? While euery man cenſures, and no man amends, what is it but buſie trifling? But tho our care muſt begin at our ſelues, it may not end there. Who but a *Cain* is not his brothers keeper? Publike perſons are not ſo much their owne, as others are theirs. Who ſits at the common ſterne, cannot diſtinguiſh betwixt the care of his owne ſafety, and his veſſels: both drowne at once, or at once ſalute the hauen. Ye Magiſtrates (for in you ſtand al our lower hopes) whom God hath on purpoſe, in a wiſe ſurrogation, ſet vpon earth, to correct her diſorders, take to your ſelues firme fore-heads, courageous hearts, hands buſie, and not partiall; to diſcountenance ſhameleſſe wickedneſſe, to reſiſt the violent ſway of euils, to execute wholeſome lawes, with ſtrictnes, with reſolutiō. The ſword of the Spirit meets with ſuch iron hearts, that it both enters not, and is rebated. Loe, it appeales to your arme, to your ayd. An earthen edge can beſt pierce this hardned earth: If iniquity die not by your hands, we periſh. And ye ſonnes of *Leui* gather to your *Moſes* in the gate of the Campe: conſecrate your hands to God in this holy ſlaughter of vice: Let your voice be both a trumpet to incite, and a two-edged ſword to wound and kill. Cry downe ſinne in earneſt, and thunder out of that ſacred chaire of *Moſes*; and let your liues ſpeake yet louder. Neither may the common Chriſtian ſit ſtill and looke on in ſilence: I am deceiued, if in this cauſe God allow any man for priuate. Here muſt bee all actors, no witneſſes. His diſcreet admonitions, ſeaſonable reproofes, and prayers neuer vnſeaſonable, beſides the power of honeſt example, are expected as his due tribute to the common health: What if we cannot turne the ſtreame? Yet we muſt ſwim againſt it: euen without conqueſt, it is glorious to haue reſiſted: in this alone, they are enemies, that doe nothing. Thus, as one that delights more in amendment, then excuſe, I haue both cenſured and directed. The fauour of your ſentence proceeds (I know) from your owne innocent vprightneſſe: So iudge of my ſeuere taxation. It ſhall be happy for vs, if wee can at once excuſe and diminiſh; accuſe and redreſſe iniquity. Let but the indeuour be ours, the ſucceſſe to GOD.

EPISTLES.

THE THIRD AND LAST VOLVME.

CONTAINING TWO *DECADS.*

By Ios. Hall.

London,
Printed for Thomas Pavier, Miles Flesher,
and *John Haviland.* 1624.

TO THE MOST HIGH AND EXCELLENT PRINCE, *HENRY*, PRINCE of WALES, All happineſſe.

MOſt Gratious Prince:

LEt me not (whiles I deſire to be dutifull) ſeeme importunate, in my dedications. I now bring to your Highneſſe theſe my laſt, and perhaps moſt materiall Letters: wherein, if I miſtake not, (as, how eaſily are wee deceiued in our owne?) the pleaſure of the variety ſhall ſtriue with the importance of matter. There is no worldly thing, I confeſſe, whereof I am more ambitious, then of your Highneſſes contentment; which that you place in goodneſſe, is not more your glory, then our ioy. Doe ſo ſtill, and heauen and earth ſhall agree to bleſſe you, and vs in you. For me, after this my officious boldneſſe, I ſhall betake my ſelfe in ſilence, to ſome greater worke, wherein I may approue my ſeruice to the Church, and to your Highneſſe, as her ſecond ioy and care. My heart ſhall be alwayes, and vpon all opportunities, my tongue and pen ſhall no leſſe gladly be deuoted to my gratious Maſter, as one

Who reioyce to be your Highneſſes
(though vnworthy, yet) faithfull
and obſequious Seruant,

IOS. HALL.

THE SVMME OF THE *SEVERALL EPISTLES.*

DECAC V.

EP.

1. To my B. Lord of Bathe and Wels.
Discourſing of the cauſes and meanes of the increaſe of Popery.

2. To my Lord Biſhop of Worceſter.
Shewing the differences of the preſent Church from the Apoſtolicall; and needleſneſſe of our conformity thereto in all things.

3. To my Lady MARY DENNY.
Containing the deſcription of a Chriſtian, and his differences from the worldling.

4. To my Lady HONORIA HAY.
Diſcourſing of the neceſſity of Baptiſme; and the eſtate of thoſe which neceſſarily want it.

5. To Sir RICHARD LEA.
Diſcourſing of the comfortable remedies of all afflictions.

6. To Mr PETER MOLIN Preacher of the Church at Paris.
Diſcourſing of the late French occurrents, and what vſe God expects to bee made of them.

7. To Mr THOMAS SVTTON.
Exciting him, and (in him) all others, to

EP.

early and cheerfull beneficence: ſhewing the neceſſitie and benefit of good workes.

8. To E. B. Dedicated to Sir GEORGE GORING. +
Remedies againſt dulnes and heartleſnes in our callings; and encouragements to cheerfulneſſe in labour.

9. To Sir IOHN HARRINGTON.
Diſcuſſing this Queſtion:
Whether a man and wife after ſome yeeres mutuall and louing fruition of each other, may vpon conſent, whether for ſecular, or religious cauſes, vow and perform a perpetuall ſeparation from each others bed, and abſolutely renounce all carnall knowledge of each other for euer.

10. To Mr WIL. KNIGHT.
Incouraging him to perſiſt in the holy calling of the miniſtery; which vpon conceit of his inſufficiency, and want of affection, he ſeemed inclining to forſake and change.

DECAD VI.

EP.

1. To my Lord DENNY.
   A particular account how our dayes are, or should bee spent, both common and holy.
2. To Mr T. S. Dedicated to Sir FVLKE GREVIL.
   Discoursing how we may vse the world without danger.
3. To Sir GEORGE FLEETWOOD.
   Of the remedies of sinne, and motiues to auoid it.
4. To Mr Doctor MILEVRNE.
   Discoursing how farre, and wherein Popery destroyeth the foundation.
5. Written long since to I.W.
   Disswading from separation, and shortly oppugning the grounds of that error.
6. To Master I.B.
   A complaint of the mis-education of our Gentry.
7. To Mr IONAS REIGERSBERGIVS in Zeland.

EP.

Written some whiles since, concerning some new opinions then broached in the Churches of HOLLAND; *and vnder the name of* Arminius (*then liuing*:) *perswading all great wits to a study and care of the common peace of the Church, and disswading from all affectation of singularity.*

8. To W. I. condemned for murder.
   Effectually preparing him, and (vnder his name) whatsoeuer Malefactor, for his death.
9. To Mr IOHN MOLE, of a long time now prisoner vnder the Inquisition at ROME.
   Exciting him to his wonted constancy, and encouraging him to Martyrdome.
10. To all Readers.
    Containing Rules of good aduice for our Christian and ciuill cariage.

THE

THE FIFT DECAD.

To my Lord Bishop of BATHE and WELLS.

EP. I. *Discoursing of the causes and meanes of the increase of Poperie.*

BY what meanes the Romish Religion hath in these later times preuailed so much ouer the world, (Right Reuerend and Honorable) is a consideration both weighty and vsefull; for hence may we frame our selues either to preuent, or imitate them: to imitate them in what we may; or preuent them in what they should not. I meddle not with the meanes of their first risings: the munificence of Christian Princes, the honest deuotions of wel-meaning Contributers, the diuision of the Christian world, the busie endeuours of forward Princes, for the recouerie of the Holy-land, with neglect of their own, the ambitious insinuations of that Sea, the farre and large dominion of those seuen hils; the compacted indulgence and conniuence of some treacherous, of other timorous Rulers; the shamelesse flatterie of Parasites; the rude ignorance of Times; or if there be any other of this kinde: My thoughts and words shall be spent vpon the present, and latest Age. All the world knowes, how that pretended Chaire of of *Peter* tottered, and cracked, some threescore yeares agoe, threatning a speedy ruine to her fearfull vsurper: How is it that still it stands, and seemes now to boast of some setlednesse? Certainly, if Hell had not contriued a new support, the Angell had long since said, It is fallen, it is fallen; and the Merchants, Alas, alas, the great Citie. The brood of that lame *Loyola* shall haue this miserable honour, without our enuy; that if they had not beene, *Rome* had not beene. By what meanes, it rests now to inquire.

It is not so much their zeale for falshood; which yet we acknowledge, and admire not. If Satan were not more busie then they, we had lost nothing. Their desperate attempts, bold intrusions, importunate sollicitations, haue not returned empty, yet their policy hath done more then their force. That Popish world was then foule, and debauched, as in doctrine, so in life; and now began to be ashamed of it selfe; When these holy Fathers, as some Saints dropt out of heauen, suddenly professed an vnusuall strictnesse, sad pietie, resolued mortification; and so drew the eyes and hearts of men after them, that poore soules began to thinke, it could not be other then diuine, which they taught; other then holy, which they touched. The very times (not seldome) giue as great aduantage, as our owne best strength: and the vices of others giue glory to those which either are, or appeare vertuous. They saw how ready the world was to bite at the bait; and now followed their successe, with new helps. Plenty of pretended miracles

cles must blesse, on all sides, the endeuors of this new Sect; and cals for both approbation, and wonder. Those things by the report of their owne pens (other witnesses I see none) haue beene done by the ten Patriarkes of the Iesuitish Religion, both aliue and dead, which can hardly be matched of him, whose name they haue vsurped. And now the vulgar can say, If these men were not of God, they could doe nothing: How can a man that is a sinner doe such miracles? not distrusting either the fame, or the vvorke; but applauding the Authors, for what was said to be done. But now lest the enuy of the fact should surpasse the wonder, they haue learned to cast this glory vpon their woodden Ladies, and to communicate the gaine vnto the whole Religion: Two blockes at *Hale* and *Scherpen heuuell*, haue said and done more for Poperie, then all Friers, euer since *Francis* wore his breeches on his head. But because that praise is sweet, vvhich arises from the disgrace of a riuall; therefore this holy societie hath, besides, euer wont to honour it selfe by the brokage of shameless vntruths against the aduerse part; not caring how probable any report is, but how odious. A iust volume would not containe those willing lies, wherewith they haue purposely loaded religion, and vs; that the multitude might first hate vs, and then inquire: and these courses are held not tolerable, but meritorious. So the end may be attained, all meanes are iust; all wayes straight. Whom we may, we satisfie: but wounds once giuen are hardly healed without some scarres: and commonly accusations are vocall, Apologies dumbe. How easie is it to make any cause good, if we may take libertie of tongue and conscience? Yet lest some glimpse of our truth and innocence should perhaps lighten the eyes of some more inquisitiue Reader, they haue by strict prohibitions, whether of bookes, or conference, restrained all possibilitie of true informations: Yea their owne writings, vvherein our opinions are reported with confutation, are not allowed to the common view; lest if it should appeare vvhat we hold, our meere opinion should preuaile more then their subtilest answer. But aboue all, the restraint of Gods booke hath gained them most: If that might be in the hands of men, their religion could not be in their hearts; now, the concealement of Scriptures breeds ignorance, and ignorance superstition. But because forbiddance doth but whet desire, and worke a conceit of some secret excellence in things denied; therefore haue they deuised to affright this dangerous curiositie, vvith that cruell, butcherly, hellish inquisition; wherein yet there is not lesse craft then violence. For since they haue perceiued the blood of Martyrs to bee but the seede of the Church, and that these perfumes are more dispersed with beating; they haue now learned to murder without noise, and to bring forth (if at least they list sometimes to make the people priuy to some examples of terror) not men, but carcasses. Behold, the constant confessions of the dying Saints haue made them weary of publike executions: none but bare walles shall now testifie the courage and faith of our happy Martyrs. A disguised corpse is onely brought forth to the multitude, either for laughter, or feare. Yet because the very dead speake, for truth in a loud silence, these spectacles are rare; and the graues of heretikes are become as close as their death.

Yet lest (since neither liuing mouthes, nor faithfull pens may be suffered to insinuate any truth) those speeches should perhaps be receiued from the Ancients, which in vs were hereticall; the monuments of vnpartiall antiquitie must be depraued; all vvitnesses that might speake against them must be corrupted, with a fraudulent violence; and some of them purged to the death. So whiles ours are debarred, and the Ancients altered, posteritie shall acknowledge no aduersarie.

What should I speake of those plausible deuices, which they haue inuented, to make superstitious and fooliish Proselytes? Their proud vaunts of antiquitie, vniuersalitie, succession, and the name of their fore-fathers, doe not onely perswade, but amaze and besot an ignorant heart. The glorious shewes of their processions, the gaudy ornaments of their Altars, the pompe and magnificence of the places, and manner of their Seruices, the triumphs of their great Festiuals, are enough to bewitch any childish, simple, or vaine beholders. Who knowes not that nature is most led by sense? Sure, children and fooles (such are all meere naturall men) cannot be of any other Religion.

Besides

Besides all these, their personall vndertakings, vvhat for cunning, what for boldnesse, could promise nothing but successe. They can transforme themselues into all shapes, and in these false formes thrust themselues into all Courts, and companies; not oftner changing their habit, then their name. They can take the best opportunities to worke vpon those vvhich are either most vnable to resist, or most like to bestead them. That I may not speake of the wrongs of vnseasonable trauell; vvherein many vnsetled heads haue met dangers, and sollicited errors, who like fond and idle *Dinahs*, going abroad to gaze, haue been rauished ere their returne. Neuer was any bird so laid for by the nets and calls of the fowler, as the great heire of some noble family, or some fiery vvit, is by these impostors. They know that greatnesse is both lawlesse, and commanding; if not by precept, yet by example: their very silence is perswasorie, and imperious. But alas for that other sex: Still the Deuill begins with *Eue*; still his assault is strongest, where is weakest resistance. *Simon Magus* had his *Helena*, *Nicolas* the Deacon had his *choros fœmineos*, (as *Hierome* calls them) *Marcion* had his Factoresse at *Rome*; *Appelles* his *Philumena*, *Montanus* his *Prisca* and *Maximilla*; *Arrius* his *Constantines sister*, *Donatus* his *Lucilla*, *Elpidius* his *Agape*, *Priscillianus* his *Galla*: and our Iesuites haue their painted Ladies (not dead, but liuing) both forobiects and instruments. When they saw they could not blow vp religion with French powder into heauen, they now try by this Moabitish plot to sinke it downe to Hell. Those silly women, which are laden with sinnes, and diuers lusts, must now be the stales of their spirituall fornications: But for that these enterprises want not danger, that both parts may securely succeed, behold publique libertie of dispensations, vvhether for diffen[illegible] religion, or not vnprofitable filthinesse. These meanes are (like the Authors) dish-meat, and go[illegible]. Adde (if you please) hereto, those which pretend more innocent [illegible] their commendatory dances vpon one Commander, their intelligences giuen, their [illegible] receiued, their rewards and honours (perhaps of the Calender, perhaps of a [illegible] Hat) duely conferred. Neither may the least helpe be ascribed to the conference of studies; (the conioyned labours of whole Societies directed to one end, and shrouded vnder the title of one Author) to large maintenances, raised from the death-beds of some guilty benefactors: from whence flow both infinite numbers, and incomparable helps, of Students. Vnder which head, for the time past, not a few are moued by the remembrance of the bounteous hospitalitie of the religious; who hauing ingrossed the vvorld to themselues, seemed liberall in giuing some thing; like vnto some vaine-glorious theeues, which hauing robbed wealthy Merchants, bestow some pence vpon beggers. Further, the smothering, if not composing of their frequent strifes, and confining of brawles within their owne thresholds; vvith the nice menaging of their knowne oppositions, hath wonne many ignorant friends. Lastly, the excellent correspondence of their doctrines vnto nature, hath been their best sollicitor. We haue examined particulars in a former Epistle: vvherein wee haue made it euident, that Popery affects nothing but to make Nature either proud, or vvanton: it offers difficulties, but carnall; and such as the greatest louer of himselfe would easily embrace for an aduantage. That we may therefore summe vp all; I need not accuse our carelesnesse, indifferencie, idlenesse, loose cariage; in all vvhich, would God wee had not aided them, and wronged our selues; nor yet their zeale and forwardnesse, worse meanes are guilty of their gaine. In short, the faire outside which they set vpon Religion, which sure is the best they haue, if not all; their pretended miracles, vvilfull vntruths, strait prohibitions, bloody and secret inquisitions, deprauations of ancient witnesses, expurgation of their owne, gay and garish sights, glorious titles, crafty changes of names, shapes, habits, conditions; insinuations to the great, oppugnation of the vveaker sexe; falshood of answers, and oathes, dispensations for sinnes, vniting of forces, concealing of differences, largenesse of contributions, multitude of actors, and meanes, accordances to mens naturall dispositions: Where we on the contrarie care not to seeme but to be, disclaime miracles, dare not saue the life of Religion with a lye; giue free scope to all pens, to all tongues, to all eyes: shed no blood for Religion: suffer all Writers to speake like them-

themſelues; ſhew nothing but poore ſimplicitie in our deuotions; goe euer, and looke, as we are; reach the truth right-downe in an honeſt plainneſſe, take no vantage of imbecilitie; ſweare true, though we die; giue no hope of indulgence for euill; ſtudy each retired to himſelfe, and the Muſes; publiſh our quarrels, and aggrauate them; anger nature, and conquer it. Such gaine ſhall be grauell in their throats: ſuch loſſes to vs (in our not daring to ſinne) ſhall bee happy and victorious; in all other regards are both blame-worthy, and recouerable. What dulneſſe is this? Haue wee ſuch a King, as in theſe liſts of Controuerſie, may dare to grapple with that great infallible Vicar, for his triple Crowne; ſuch Biſhops as may iuſtly challenge the whole Conſiſtorie of *Rome*; ſo many learned Doctors, and Diuines, as no Nation vnder heauen, more; ſo flouriſhing Vniuerſities, as Chriſtendome hath none; ſuch bleſſed opportunities, ſuch incouragements; and now when we want nothing elſe, ſhall we be vvanting to our ſelues? Yea aboue all theſe, the God of heauen fauours vs; and doe wee languiſh? The cauſe is his, and in ſpight of the gates of hell ſhall ſucceed, though wee were not: our neglect may ſlacken the paſe of truth, cannot ſtay the paſſage. Why are we not as buſie, as ſubtill, more reſolute? Such ſpirits, and ſuch hands as yours (Reuerend Lord) muſt put life into the cold breaſts of this frozen generation, and raiſe them vp to ſuch thoughts and endeuours, as may make the emulation of our aduerſaries equall to their enmitie.

To my Lord Biſhop of WORCESTER.

EP. II. *Shewing the differences of the preſent Church from the Apoſtolicall; and needleſneſſe of our conformity thereto in all things.*

I Feare not to ſay, thoſe men are but ſuperſtitiouſly curious (Right Reuerend, and Honorable) which would call backe all circumſtances to their firſt patternes. The Spouſe of Chriſt hath been euer cloathed with her own rites: and as apparell, ſo Religion hath her faſhions, variable according to ages and places. To reduce vs to the ſame obſeruations which were in Apoſtolicall vſe, were no better then to tie vs to the ſandals of the Diſciples, or ſeamleſſe coat of our Sauiour. In theſe caſes, they did what we need not; and we may, what they did not: God meant vs no bondage in their example: their Canons binde vs, whether for manners, or doctrine, not their Ceremonies. Neither Chriſt, nor his Apoſtles, did all things for imitation: I ſpeake not of miraculous acts. We need not be ſilent before a Iudge, as Chriſt was; we need not take a towell, and gird our ſelues, and waſh our ſeruants feet, as Chriſt did; we need not make tents for our liuing, as *Paul*; nor goe armed, as *Peter*; nor carry about our wiues, as he, and the other Apoſtles. I acknowledge the ground not onely of ſeparation, but Anabaptiſme, and wonder that theſe conceits doe not anſwer themſelues. Who can chuſe but ſee a manifeſt difference betwixt thoſe lawes, which Chriſt and his great Ambaſſadors made for eternall vſe, and thoſe rituall matters, which were confined to place and time? Euery Nation, euery perſon ſinnes that obſerues not thoſe; Theſe for the moſt part, are not kept of the moſt; and are as well left without ſinne by vs, as vſed without preſcription or neceſſitie by the Authors. Some of them we cannot doe: others we need not: which of vs can caſt out deuils by command? Who can cure the ſicke by oyntment, and impoſition of hands? The Diſciples did it. All thoſe Acts vvhich proceeded from ſupernaturall priuiledge, ceaſed with their cauſe: who now dare vndertake to continue them? Vnleſſe perhaps ſome bold Papiſts, who haue brought in groſſe

groſſe magick in ſtead of miraculous authoritie; and daub very carcaſes in ſtead of healing diſeaſes. There be more yet which we need not do. What need we to chooſe Miniſters by lot? What need we to diſclaime all peculiaritie in goods? What need wee to Chriſten in riuers; or to meet vpon their bankes? What need we to receiue Gods Supper after our owne? What to leane in each others boſome vvhile we receiue it? what to abhorre leauen in that holy Bread? what to celebrate loue-feaſts vpon the receipt? what to abſtaine from all ſtrangled and blood? vvhat to depend vpon a maintenance arbitrarie, and vncertaine? vvhat to ſpend our dayes in a perpetuall pererration, as not onely the Apoſtles, but the Prophets and Euangeliſts ſome ages after Chriſt? whoſoeuer would impoſe all theſe on vs, he ſhould ſurely make vs, not the ſonnes, but the ſlaues of the Apoſtles. Gods Church neuer her ſelfe in ſuch ſeruile termes; yea Chriſt himſelfe gaue at firſt ſome precepts of this nature, which he reuerſed ere long: when he ſent the Diſciples to preach, he charges: Take not gold, nor ſiluer, nor money in your girdles; afterwards *Iudas* caried the bagge. He charges, not to take ſo much as a ſtaffe; yet after behold two ſwords: ſhould the Diſciples haue held their Maſter to his own rule? Is it neceſſary that what he once commanded, ſhould bee obſerued alwayes? The very next Age to theſe Chriſtian Patriarks, neither would nor durſt haue ſo much varied her rites, or augmented them; if it had found it ſelfe tyed either to number, or kinde: As yet it was pure, chaſte, and (which was ground of all) perſecuted. The Church of Rome diſtributed the ſacramentall Bread: the Church of Alexandria permitted the people to take it: the Churches of Affricke and Rome, mixed their holy wine with water; other colder Regions dranke it pure. Some kneeled in their prayers, others fell proſtrate; and ſome lifted vp eyes, hands, feet towards heauen: ſome kept their Eaſter according to the Iewiſh vſe, the fourteenth of March; the French (as *Nicephorus*) the eight of the Calends of April, in a ſet ſolemnitie: the Church of Rome the Sunday after the fourteenth Moone; which yet (as *Socrates* truely writes) was neuer reſtrained by any Goſpel, by any Apoſtle. That Romiſh Victor ouercame the other world in this point, with too much rigour; whoſe cenſure therefore of the Aſian Churches was iuſtly cenſured by *Irenæus*. What ſhould I ſpeake of their difference of faſts? there can ſcarce be more varietie in dayes, or meats. It hath euer been thus ſeene, according to our *Anſelmes* rule, that the multitude of different ceremonies in all Churches, hath iuſtly commended their vnitie in faith. The French Diuines preach couered (vpon the ſame rule which required the Corinthians to be vncouered) we bare: The Dutch ſit at the Sacrament, vve kneele; Geneua vſeth wafers, we leauened bread; they common veſtures in Diuine ſeruice, wee peculiar: each is free: no one doth either blame, or ouer-rule others. I cannot but commend thoſe very Nouatian Biſhops (though it is a wonder any precedent of peace ſhould fall from Schiſmaticks) who meeting in Councell together, enacted that Canon of indifferencie, when the Church was diſtracted with the differences of her Paſchal ſolemnities; concluding, how inſufficient this cauſe was to diſquiet the Church of Chriſt. Their owne iſſue (our Separatiſts) will needs be vnlike them in good; and ſtriue to a further diſtance from peace: whiles in a conceit not leſſe idle, then ſcrupulous, they preſſe vs to an vniforme conformity in our faſhions to the Apoſtles. Their own practice condemnes them: They call for ſome, and yet keepe not all: yet the ſame reaſon inforces all, that pleads for ſome: and that vvhich warrants the forbearance of ſome, holds for all. Thoſe tooles which ſerue for the foundation are not of vſe for the roofe. Yea the great maſter-builder choſe thoſe workmen for the firſt ſtones, which he meant not to imploy in the walls. Doe we not ſee all Chriſts firſt agents extraordinary; Apoſtles, Euangeliſts, Prophets, Propheteſſes? See we not fiery and clouen tongues deſcending? What Church euer ſince boaſted of ſuch founders, of ſuch means? Why would God begin with thoſe which he meant not to continue; but to ſhew vs we may not alwayes look for one face of things? The nurſe feeds and tends her child at firſt; afterward hee is vndertaken by the diſcipline of a Tutor: muſt he be alwayes vnder the ſpoone, and ferule, becauſe he began ſo? If he haue good breeding, it matters not by whoſe hands. Who can denie, that we

haue the ſubſtance of all thoſe royall lawes, which Chriſt and his Apoſtles left to his Church; What doe we now thus importunately catching at ſhadowes? If there had been a neceſsitie of hauing what we want, or vvanting what we haue, let vs not ſo farre vvrong the wiſdom and perfection of the Law-giuer, as to thinke he would not haue inioyned that, and forbidden this. His ſilence in both argues his indifferencie, and calls for ours; which vvhile it is not peaceably entertained, there is clamour without profit, malice without cauſe, and ſtrife without end.

To my Lady MARY. DENNY.

EP. III. *Containing the deſcription of a Chriſtian, and his differences from the worldling.*

MADAM:

IT is true that worldly eyes can ſee no difference betwixt a Chriſtian, & another man; the out-ſide of both is made of one clay, and caſt in one mould; both are inſpired with one common breath: Outward euents diſtinguiſh them not; thoſe, God neuer made for euidences of loue or hatred. So the ſenſes can perceiue no difference betwixt the reaſonable ſoule, and that which informes the beaſt: yet the ſoule knowes there is much more, then betwixt their bodies. The ſame holds in this: Faith ſees more inward difference, then the eye ſees outward reſemblance. This point is not more high then materiall: which that it may appeare, let me ſhew what it is to be a Chriſtian: You that haue felt it, can ſecond mee with your experience; and ſupply the defects of my diſcourſe. He is the liuing temple of the liuing God, where the Deity is both reſident and worſhipped. The higheſt thing in a man is his own ſpirit; but in a Chriſtian the ſpirit of God, which is the God of ſpirits. No grace is wanting in him; and thoſe which there are, want not ſtirring vp. Both his heart and his hands are cleane: All his outward purity flowes from within; neither doth he frame his ſoule to counterfet good actions; but out of his holy diſpoſition commands and produces them, in the *light* of God. Let vs begin with his beginning, and fetch the Chriſtian out of his nature, as another *Abraham* from his Chaldea; whiles the worldling liues and dies, in nature, out of God. The true conuert therefore, after his wylde and ſecure courſes, puts himſelfe (through the motions of Gods Spirit) to ſchoole vnto the Law; there hee learnes what he ſhould haue done, what he could not do, what he hath done, what he hath deſerued. Theſe leſſons coſt him many a ſtripe, & many a teare, and not more griefe then terror: for this ſharpe maſter makes him feele what ſinne is, and what hell is, and in regard of both, what himſelfe is. When he hath vvell ſmarted vnder the whip of this ſeuere vſher, and is made vile enough in himſelf, then is he led vp into the higher ſchoole of Chriſt, and there taught the comfortable leſſons of grace; there hee learnes vvhat belongs to a Sauiour, what one he is, what he hath done, and for whom, how he became ours, vvhose his: and now finding himſelfe in a true ſtate of danger, of humilitie, of need, of deſire, of fitneſſe for Chriſt, he brings home to himſelfe all that he learnes, and what he knowes, he applyes. His former Tutor he feared, this he loueth; that ſhewed him his wounds, yea made them; this binds and heales them: that killed him; this ſhewes him life, and leades him to it. Now at once he hates himſelfe, defies Satan, truſts to Chriſt, makes account both of pardon & glory. This is his moſt precious Faith, whereby he appropriates, yea ingroſſes Chriſt Ieſus to himſelfe: whence he is iuſtified from his ſinnes, purified from his corruptions, eſtabliſhed in his reſolutions, comforted in his doubts, defended againſt temptations, ouercomes all his enemies. Which vertue, as it is moſt imployed, and moſt oppoſed, ſo caries the moſt care from the Chriſtian heart, that it be ſound, liuely, growing: ſound, not rotten, not hollow, not preſumptuous:

ſound

ſound in the act; not a ſuperficiall conceit, but a true, deepe, and ſenſible apprehenſion; an apprehenſion, not of the braine, but of the heart; and of the heart not approuing, or aſſenting, but truſting and repoſing. Sound in the obiect, none but Chriſt: he knowes, that no friendſhip in heauen can doe him good, without this? The Angels cannot: God will not: Ye beleeue in the Father, beleeue alſo in me.

Liuely; for it cannot giue life, vnleſſe it haue life; the faith that is not fruitfull, is dead: the fruits of faith are good workes; whether inward, within the roofe of the heart, as loue, awe, ſorrow, pietie, zeale, ioy, and the reſt; or outward towards God, or our brethren: obedience and ſeruice to the one; to the other reliefe and beneficence: Theſe he beares in his time; ſometimes all, but alwayes ſome.

Growing: true faith cannot ſtand ſtill; but as it is fruitfull in workes, ſo it increaſeth in degrees; from a little ſeed it proues a large plant, reaching from earth to heauen, and from one heauen to another: euery ſhower and euery Sun addes ſomething to it. Neither is this grace euer ſolitarie, but alwayes attended royally: for that he beleeues what a Sauiour he hath, cannot but loue him; and he that loues him, cannot but hate whatſoeuer may diſpleaſe him; cannot but reioyce in him, and hope to enioy him, and deſire to enioy his hope, and contemne all thoſe vanities which he once deſired and enioyed. His minde now ſcorneth to grouell vpon earth, but ſoareth vp to the things aboue, where Chriſt ſits at the right hand of God; and after it hath ſeene what is done in heauen lookes ſtrangely vpon all worldly things. He dare truſt his faith aboue his reaſon, and ſenſe: and hath learned to weane his appetite from crauing much. Hee ſtands in awe of his own conſcience, and dare no more offend it, then not diſpleaſe himſelfe. He feares not his enemies, yet neglects them not; equally auoiding ſecurity, and timorouſneſſe. He ſees him that is inuiſible; and walks with him awfully, familiarly. He knowes what he is borne to, and therefore digeſts the miſeries of his wardſhip, with patience: he findes more comfort in his afflictions, then any worldling in pleaſures. And as hee hath theſe graces to comfort him within, ſo hath hee the Angels to attend him without; ſpirits better then his owne; more powerfull, more glorious: Theſe beare him in their armes, wake by his bed, keepe his ſoule while he hath it, and receiue it when it leaues him. Theſe are ſome preſent differences: the greateſt are future; which could not be ſo great, if themſelues were not witneſſes; no leſſe then betwixt heauen and hell, torment and glory, an incorruptible crowne, and fire vnquenchable. Whether Infidels beleeue theſe things or no, we know them: ſo ſhall they, but too late. What remaines but that we applaud our ſelues in this happineſſe, and walke on cheerily in this heauenly profeſſion? acknowledging that God could not do more for vs; and that we cannot doe enough for him. Let others boaſt (as your Ladiſhip might with others) of ancient and Noble Houſes, large patrimonies, or dowries, honorable commands, others of famous names, high and enuied honours, or the fauours of the greateſt; others of vilour or beauty, or ſome perhaps of eminent learning and wit; it ſhall be our pride that we are Chriſtians.

To my Lady HONORIA HAY.

EP. IV. *Diſcourſing of the neceſſitie of Baptiſme; and the eſtate of thoſe which neceſſarily want it.*

MADAM:

METhinks children are like teeth, troubleſome both in the breeding, and loſing, and oftentimes painfull while they ſtand: yet ſuch, as wee neither would, nor can well be without. I goe not about to comfort you thus late, for your loſſe: I rather congratulate

gratulate your wise moderation, and Christian care of these first spirituall priuiledges; desiring onely to satisfie you in what you heard as a witnesse; not in what you needed as a mother. Children are the blessings of Parents, and Baptisme is the blessing of children, and parents: wherein there is not onely vse, but necessitie; necessitie, not in respect so much of the end, as of the precept: God hath enioyned it, to the comfort of parents, and behoose of children: which therefore, as it may not be superstitiously hastened, so not negligently deferred. That the contempt of baptisme damneth, is past all doubt; but that the constrained absence thereof, should send infants to hell, is a cruell rashnesse. It is not their sinne to die early: death is a punishment, not an offence; an effect of sinne, not a cause of torment; they want nothing but time; which they could not command. Because they could not liue a while longer, that therefore they should die euerlastingly, is the hard sentence of a bloody religion. I am onely sorie, that so harsh an opinion should bee graced with the name of a Father, so reuerend, so diuine: whose sentence yet let no man plead by halues. He who held it vnpossible for a childe to be saued vnlesse the baptismall water were powred on his face, held it also as vnpossible, for the same Infant, vnlesse the sacramentall bread were receiued into his mouth. There is the same ground for both, the same error in both, a weaknesse fit for forgetfulnesse; see yet how ignorant, or ill-meaning posterity, could single out one halfe of the opinion for truth, and condemne the other of falshood. In spight of whom, one part shall easily conuince the other; yea, without all force: since both cannot stand, both will fall together, for company. The same mouth, which said, Vnlesse yee be borne-againe of water, and the Holy Ghost, said also, Except yee eat the flesh of the Sonne of Man, and drinke his blood: an equall necessitie of both. And lest any should plead different interpretations, the same S. *Austin* auerres this later opinion also, concerning the necessary communicating of children, to haue been once the common iudgement of the Church of Rome: A sentence so displeasing, that you shall finde the memory of it noted vvith a blacke coale, and wip't out in that infamous bill of *Expurgations*. Had the ancient Church held this desperate sequele, what strange, and yet wilfull cruelty had it beene in them, to deferre baptisme a whole yeare long: till Easter, or that Sunday, which hath his name (I thinke) from the white robes of the baptised?

Yea what an aduenture vvas it in some, to adiourne it till their age (with *Constantine*) if being vnsure of their life, they had been sure the prevention of death would haue inferred damnation? Looke vnto that legall Sacrament of circumcision, which (contrary to the fancies of our Anabaptists) directly answers this Euangelicall. Before the eight day, they could not be circumcised: before the eight day they might die. If dying the seuenth day, they were necessarily condemned: either the want of a day is a sinne, or God sometimes condemneth not for sinne: Neither of them possible, neither according with the iustice of the Law-giuer. Or if from this parallel, you please to looke either to reason or example, the case is cleere. Reason; no man that hath faith, can be condemned, for Christ dwels in our hearts by faith: and hee in whom Christ dwels, cannot be a reprobate. Now it is possible a man may haue a sauing faith, before baptisme: *Abraham* first beleeued to iustification: then after receiued the signe of circumcision, as a seale of the righteousnes of that faith, which he had when he was vncircumcised: Therefore some dying before their baptisme, may, yea must be saued. Neither was *Abrahams* case singular; he was the Father of all them also, which beleeue, not being circumcised: these, as they are his Sonnes in faith, so in righteousnesse, so in saluation: vncircumcision cannot hinder, where faith admitteth; These following his steps of beliefe before the Sacrament, shall doubtlesse rest in his bosome, without the Sacrament; without it, as fatally absent, not as willingly neglected. It is not the water, but the faith: not the putting away the filth of the flesh (saith S. *Peter*) but the stipulation of a good conscience; for who takes Baptisme without a full faith (saith *Hierom*) takes the water, takes not the spirit; Whence is this so great vertue of the water, that it should touch the body, and cleanse the heart (saith *Austin*) vnlesse by the power of the word; not spoken, but beleeued? Thou seest water (saith *Ambrose*:) euery water heales not;

that

that water onely heales which hath the grace of God annexed; And if there bee any grace in the water (ſaith *Baſil*) it is not of the nature of the water, but of the preſence of the Spirit. Baptiſme is indeed, as Saint *Ambroſe* ſtiles it, the pawne and image of our reſurrection; yea (as *Baſil*) the power of God to reſurrection: but (as *Ignatius* expounds this phraſe aright) beleeuing in his death, we are by baptiſme made partakers of his reſurrection. Baptiſme therefore without faith cannot ſaue a man, and by faith doth ſaue him: and faith without baptiſme (where it cannot bee had; not where it may be had, and is contemned) may ſaue him: That ſpirit which workes by meanes, will not be tyed to meanes.

Examples. Caſt your eyes vpon that good thiefe; good in his death, though in his life abominable: he was neuer waſhed in Iordan, yet is receiued into Paradiſe; his ſoule was ſoule with rapines, and iniuſtice, yea bloody with murders: and yet being ſcoured onely with the blood of his Sauior, not with water of baptiſme, it is preſented glorious to God. I ſay nothing of the ſoules of *Traian*, and *Falconella*, meere heathens, liuing and dying without Chriſt, without baptiſme: which yet their honeſt Legend reports to be deliuered from hell, tranſported to heauen, not ſo much as ſcorched in Purgatory: The one by the prayers of *Gregory*, the other of *Tecla*. What partiality is this, to deny that to the children of Chriſtians, which they grant to knowne Infidels? The promiſe is made to vs, and our ſeed: not to thoſe that are without the pale of the Church. Thoſe Innocents which were maſſacred for Chriſt, are by them canonized for Saints, and make one day in their Kalendar (each yeare) both holy, and diſmall; whereof yet ſcarce any liued to know water, none to know baptiſme. Yea, all Martyrs are here priuiledged; who are Chriſtened in their owne blood, in ſtead of water: but where hath God ſaid, All that die without baptiſme, ſhall die for euer, except Martyrs; why not, except beleeuers? It is faith that giues life to Martyrs; which if they ſhould vvant, their firſt death could not auoid the ſecond. *Ambroſe* doubted not to ſay, his *Valentinian* was baptiſed becauſe he deſired it; not becauſe he had it: he knew the mind of God; who accounts vs to haue what we vnfainedly wiſh. Children cannot liue to deſire baptiſme: if their Parents deſire it for them, why may not the deſire of others be theirs, as well as (according to *Auſtins* opinion) the faith of others beleeuing, and the mouth of others confeſſing? In theſe caſes therefore, of any ſoules but our owne, it is ſafe to ſuſpend, and dangerous to paſſe iudgement. Secret things to God: He that made all ſoules, knowes vvhat to doe vvith them, neither will make vs of counſell: But if wee define either way, the errors of charitie are inoffenſiue. We muſt honour good means, and vſe them, and in their neceſſarie want depend vpon him, who can vvorke, beyond, vvithout, againſt meanes.

Thus haue I endeuoured your Ladiſhips ſatisfaction in what you heard, not without ſome ſcruple. If any man ſhall blame my choice in troubling you with a thornie and ſcholaſticall diſcourſe, let him know that I haue learned this faſhion of Saint *Hierome* the Oracle of Antiquitie, vvho was vvont to entertaine his *Paula* and *Euſtochium*, *Marcella*, *Principia Hedibia*, and other deuout Ladies, with learned canuaſes of the deepe points of Diuinitie. This is not ſo perplexed, that it need to offend: nor ſo vnneceſſary, that it may be vnknowne.

To Sir RICHARD LEA, ſince deceaſed.

EP. V. *Diſcourſing of the comfortable remedies of all afflictions.*

WISE men ſeeke remedies before their diſeaſe: ſenſible patients, when they begin to complaine: fooles, too late. Afflictions are the common maladies of Chriſtians:

ſtians: Theſe you feele, and vpon the firſt groanes ſeeke for eaſe. Wherefore ſerues the tongue of the learned, but to ſpeake words in ſeaſon? I am a Scholler of thoſe that can comfort you: If you ſhall, vvith me, take out my leſſons, neither of vs ſhal repent it. You ſmart and complaine: take heed leſt too much. There is no affliction not grieuous: the bone that vvas diſioynted, cannot bee ſet right without paine. No potion can cure vs, if it worke not: it vvorkes not, except it make vs ſicke: we are contented with that ſickneſſe, which is the vvay to health. There is a vexation without hurt: ſuch is this: We are afflicted, not ouer-preſſed; needie, not deſperate; perſecuted, not forſaken; caſt downe, but periſh not. How ſhould we, vvhen all the euill in a Citie comes from the prouidence of a good God; which can neither be impotent, nor vnmercifull? It is the Lord: let him doe vvhat hee will. Woe were vs if euils could come by chance; or were let looſe to alight where they liſt: now they are ouer-ruled; wee are ſafe. The deſtinie of our ſorrowes is written in heauen by a vviſe and eternall decree: Behold, he that hath ordained, moderates them. A faithfull God, that giues an iſſue vvith the tentation: An iſſue, both of their end, and their ſucceſſe. He chides not alwayes, much leſſe ſtriketh. Our light afflictions are but for a moment; not ſo long, in reſpect of our vacancy, and reſt. If wee weepe ſometimes, our teares are precious; As they ſhall neuer be dry in his bottle, ſo they ſhall ſoone be dry vpon our cheekes. He that wrings them from vs, ſhall vvipe them off: how ſweetly doth hee interchange our ſorrowes, and ioyes, that we may neither be vaine, nor miſerable? It is true; To be ſtrooke, once in anger, is fearfull: his diſpleaſure is more then his blow: In both, our God is a conſuming fire. Feare not, theſe ſtripes are the tokens of his loue: he is no Sonne, that is not beaten; yea till he ſmart, and cry; if not till he bleed: no Parent corrects anothers childe; and he is no good Parent that corrects not his owne. Oh rod worthy to be kiſſed, that aſſures vs of his loue, of our adoption! What ſpeake I of no hurt? ſhort praiſes doe but diſcommend; I ſay more, theſe euils are good: looke to their effects. What is good, if not patience? affliction is the mother of it; tribulation bringeth forth patience. What can earth or heauen yeeld better then the aſſurance of Gods Spirit: Afflictions argue, yea ſeale this to vs. Wherein ſtands perfect happineſſe, if not in our neere reſemblance of Chriſt? Why was man created happy, but becauſe in Gods image? The glory of Paradiſe, the beauty of his body, the duty of the creatures, could not giue him felicitie, without the likeneſſe to his Creator. Behold, what wee loſt in our height, wee recouer in our miſerie; a conformitie to the image of the Sonne of God: he that is not like his elder brother, ſhall neuer be coheire with him. Loe, his ſide, temples, hands, feet, all bleeding: his face blubbred, ghaſtly, and ſpitted on: his skin all pearled with a bloody ſweat, his head drouping, his ſoule heauy to the death: ſee you the vvorldling merry, ſoft, delicate, perfumed, neuer wrinkled with ſorrow, neuer humbled with afflictions? What reſemblance is here, yea what contrarietie? Eaſe ſlayeth the foole; it hath made him reſty, and leaues him miſerable. Be not deceiued; No man can follow Chriſt without his Croſſe, much leſſe reach him; and if none ſhall raigne with Chriſt, but thoſe that ſuffer vvith him, what ſhall become of theſe iolly ones? Goe now thou dainty worldling, and pleaſe thy ſelfe in thy happineſſe, laugh alwayes, and be euer applauded; It is a wofull felicitie that thou ſhalt finde in oppoſition to thy Redeemer: He hath ſaid, Woe to them that laugh: Beleeueſt thou, and doſt not weepe at thy laughter? and with *Salomon*, condemne it of madneſſe? And againe, with the ſame breath, Bleſſed are yee that weepe: who can beleeue this, and not reioyce in his owne teares, and not pitie the faint ſmiles of the godleſſe? Why bleſſed? For ye ſhall laugh: Behold, wee that weepe on earth, ſhall laugh in heauen: we that now weepe vvith men, ſhall laugh vvith Angels; while the fleering worldling, ſhall be gnaſhing, and howling with Diuels: we that weepe for a time, ſhall laugh for euer: who would not be content to deferre his ioy a little, that it may be perpetuall, and infinite? What mad man would purchaſe this crackling of thornes (ſuch is the vvorldlings ioy) with eternall ſhrieking and torment? hee that is the doore and the way, hath taught vs, that through many afflictions wee muſt enter into

into heauen. There is but one passage, and that a strait one: If with much pressure vvee can get through, and leaue but our superfluous ragges as torne from vs in the crowd, we are happy. He that made heauen, hath on purpose thus framed it; wide when wee are entred, and glorious: narrow and hard in the entrance: that after our paine, our glory might be sweeter. And if before-hand you can climbe vp thither in your thoughts; looke about you, you shall see no more Palmes, then crosses: you shall see none crowned, but those that haue wrestled with crosses and sorrowes, to sweat, yea to blood; and haue ouercome. All runnes here to the ouer-comer: and ouercomming implyes both fighting and successe. Gird vp your loynes therefore, and strengthen your weake knees: resolue to fight for heauen, to suffer fighting, to persist in suffering; so persisting you shall ouercome, and ouercomming, you shall be crowned. Oh reward truely great, aboue desert, yea aboue conceit! A crowne for a few groanes: An eternal crowne of life and glory, for a short and momentany suffering: How iust is Saint *Pauls* account, that the afflictions of this present life are not worthy of the glory which shal be shewed vnto vs? O Lord let me smart that I may reigne; vphold thou mee in smarting, that thou mayest hold me worthy of reigning. It is no matter how vile I be, so I may be glorious. What say you? would you not be afflicted? Whether had you rather mourne for a vvhile, or for euer? One must be chosen: the election is easie: Whether had you rather reioyce for one fit, or alwayes? You would doe both. Pardon me, it is a fond couetousnesse, and idle singularitie to affect it. What? That you alone may fare better then all Gods Saints? That God should strew Carpets for your nice feet onely, to walke into your heauen, and make that way smooth for you, which all Patriarkes, Prophets, Euangelists, Confessors, Christ himselfe, haue found rugged and bloodie? Away with this selfe-loue; and come downe you ambitious sonnes of *Zebedee*: and ere you thinke of sitting neere the Throne, be content to be called vnto the Cup. Now is your tryall: Let your Sauiour see how much of his bitter potion you can pledge; then shall you see how much of his glory he can afford you. Be content to drinke of his vineger and gall, and you shall drinke new wine with him in his Kingdome.

To Mr Peter Moulin, Preacher of the Church at Paris.

Ep. VI. *Discoursing of the late French occurrents, and what vse God expects to bee made of them.*

SInce your trauels here with vs, we haue not forgotten you; but since that, your vvittie and learned trauels in the common affaires of Religion haue made your memorie both fresh, and blessed. Behold, whiles your hand vvas happily busie in the defence of our King, the heads and hands of traitors vvere busie in the massacring of your owne. God doth no memorable and publike act, which hee would not haue talked of, read, construed of all the world. How much more of neighbors, whom scarce a sea seuereth from each other? how much yet more of brethren, whom neither land, nor sea, can seuer? Your dangers, and feares, and griefes haue beene ours: All the salt water that runnes betwixt vs, cannot vvash off our interest in all your common causes: The deadly blow of that miscreant (vvhose name is iustly sentenced to forgetfulnesse) pierced euen our sides. Who hath not bled within himselfe, to thinke that he, which had so victoriously out-liued the swords of enemies, should fall by the knife of a villaine? and that hee should die in the peaceable streets, vvhom no

no fields could kill? that all thoſe honorable and happy triumphs ſhould end in ſo baſe a violence? But oh our idleneſſe and impietie, if we ſee not a diuine hand from aboue, ſtriking vvith this hand of diſloyaltie. Sparrowes fall not to the ground vvithout him, much leſſe Kings. One dyes by a tyle-ſheard, another by the ſplinters of a Launce, one by Lice, another by a Fly, one by poiſon, another by a knife; What are all theſe but the executioners of that great God, vvhich hath ſaid, Ye are Gods, but ye ſhall die like men? Perhaps God ſaw (that we may gueſſe modeſtly at the reaſons of his acts) you repoſed too much, in this arme of fleſh; or perhaps he ſaw this ſcourge would haue beene too early, to thoſe enemies, whoſe ſinne, though great, yet was not full: or perhaps hee ſaw, that if that great ſpirit had beene deliberately yeelded in his bed, you ſhould not haue ſlept in yours: Or perhaps the ancient conniuence at thoſe ſtreames of blood, from your too common Duels was now called to reckoning; or, it may be, that weake reuolt from the truth. He whoſe the rod vvas, knowes why he ſtrooke: yet may it not paſſe without a note, that he fell by that religion, to vvhich he fell. How many Ages might that great Monarch haue liued (vvhatſoeuer the ripe head of your more then mellow *Cotton* could imagine) ere his leaſt finger ſhould haue bled, by the hand of an Huguenot? All religions may haue ſome monſters: but bleſſed bee the God of heauen, ours ſhall neuer yeeld that good Ieſuite, either a *Mariana* to teach treaſon, or a *Rauillac* to act it. But vvhat is that we heare? It is no maruell: That holy ſocietie is a fit Gardian for the hearts of Kings: I dare ſay, none more loues to ſee them: none takes more care to purchaſe them. How happy were that Chappell (thinke they) if it vvere full of ſuch ſhrines? I hope all Chriſtian Princes haue long, and vvell learned (ſo great is the courteſie of theſe good Fathers) that they ſhall neuer (by their vvils) need bee troubled with the charge of their owne hearts. An heart of a King in a Ieſuites hand, is as proper, as a wafer in a Prieſts. Iuſtly was it vvritten of old, vnder the picture of *Ignatius Loyola*, *Cauete vobis Principes*; Be vviſe O ye Princes, and learn to be the keepers of your owne hearts. Yea rather, O thou keeper of Iſrael, that neither ſlumbreſt nor ſleepeſt, keepe thou the hearts of all Chriſtian Kings, vvhether aliue or dead, from the keeping of this traiterous generation; whoſe very religion is holy rebellion, and whoſe merits bloody. Doubtleſſe, that murderer hoped to haue ſtabbed thouſands vvith that blow, and to haue let out the life of religion, at the ſide of her collapſed Patron: God did at once laugh and frowne at his proiect; and ſuffered him to liue to ſee himſelfe no leſſe a foole then a villaine. O the infinite goodneſſe of the wiſe and holy gouernour of the world! Who could haue looked for ſuch a calme in the middeſt of a tempeſt? who would haue thought that violence could beget peace? Who durſt haue conceiued that King *Henry* ſhould die alone? and that Religion ſhould loſe nothing but his perſon? This is the Lords doing, and it is maruellous in our eyes. You haue now parallel'd vs: Out of both our feares God hath fetched ſecuritie: Oh that out of our ſecuritie, wee could as eaſily fetch feare: not ſo much of euill, as of the Author of good; and yet truſt him in our feare, and in both magnifie him. Yea, you haue by this act gained ſome conuerts, againſt the hope of the agents: neither can I without many ioyfull congratulations, thinke of the eſtate of your Church; which euery day honours with the acceſſe of new clients; whoſe teares and ſad confeſſions make the Angels to reioyce in heauen, and the Saints on earth. We ſhould giue you example, if our peace were as plentifull of goodneſſe as of pleaſure. But how ſeldome hath the Church gained by eaſe? or loſt by reſtraint? Bleſſe you God for our proſperitie; and we ſhall praiſe him for your progreſſe.

TO

To M. Thomas Sytton.

Ep. VII. *Exciting him, and (in him) all others, to early and cheerfull beneficence: shewing the necessitie and benefit of good workes.*

SIR, I trouble you not with reasons of my writing, or with excuses: if I doe ill, no plea can warrant me; if well, I cannot be discouraged with any censures. I craue not your pardon, but your acceptation. It is no presumption to giue good counsell; and presents of loue feare not to be ill taken of strangers. My pen and your substance are both giuen vs for one end, to doe good: These are our talents; how happy are we, if we can improue them well! suffer me to doe you good with the one, that with the other you may doe good to many, and most to your selfe. You cannot but know, that your ful hand and worthy purposes, haue possessed the world with much expectation: what speake I of the world? whose honest and reasonable claimes yet, cannot bee contemned with honour, nor disappointed with dishonour. The God of heauen, which hath lent you this abundance, and giuen you these gracious thoughts of charity, of piety, lookes long for the issue of both; and will easily complaine either of too little, or too late. Your wealth and your will are both good: but the first is onely made good by the second. For if your hand were full, and your heart empty, we who now applaud you, should iustly pity you; you might haue riches, not goods, not blessings: your burthen should be greater then your estate; and you should be richer in sorrowes, then in metals. For (if we looke to no other world) what gaine is it to be the keeper of the best earth? That which is the common cofer of all the rich mynes, we do but tread vpon; and account it vile, because it doth but hold, and hide those treasures: Whereas the skilfull metallist, that findeth, and refineth those precious veines, for publike vse, is rewarded, is honoured. The very basest Element yeelds gold; the sauage Indian gets it, the seruile prentise workes it, the very Midianitish Camell may weare it, the miserable worldling admires it, the couetous Iew swallowes it, the vnthrifty Ruffian spends it: what are all these the better for it? Onely good vse giues praise to earthly possessions. Herein therefore you owe more to God, that he hath giuen you an heart to doe good: a will to be as rich in good workes, as great in riches. To be a friend to this Mammon, is to be an enemy to God: but to make friends with it, is royall, and Christian. His enemies may be wealthy: none but his friends can either be good, or do good. *Da & accipe* saith the Wise-man. The Christian, which must imitate the high patterne of his Creator, knowes his best riches to be bounty; God that hath all, giues all; reserues nothing. And for himselfe; he well considers, that God hath not made him an owner, but a seruant: and of seruants, a seruant not of his goods, but of the Giuer; not a Treasurer, but a Steward: whose praise is more To lay out well, then to haue receiued much. The greatest gaine therefore that he affects, is an euen reckoning, a cleare discharge: which since it is obtained by disposing, not by keeping, he counts reseruation losse. & iust expence his trade, and ioy; he knowes, that Wel done faithfull seruant is a thousand times more sweet a note, then Soule take thine ease; for that is the voice of the master recompencing, this of the carnall heart presuming: and what followes to the one, but his masters ioy? what to the other, but the losse of his soule? Blessed be that God which hath giuen you an heart to fore-thinke this; and in this dry and dead Age, a will to honour him with his owne; and to credit his Gospell, with your beneficence; Lo, we are vpbraided with barrennesse; your name hath beene publikely opposed to these chal-

lenges; as in whom it shall be seene, that the truth hath friends that can giue. I neither distrust, nor perswade you; whose resolutions are happily fixed on purposes of good: onely giue me leaue to hasten your pase a little, and to excite your Christian forwardnesse, to begin speedily, what you haue long and constantly vowed. You would not but doe good; why not now? I speake boldly, The more speed, the more comfort: Neither the times are in our disposing, nor our selues: if God had set vs a day, and made our wealth inseparable, there were no danger in delaying; now our vncertainty either must quicken vs, or may deceiue vs. How many haue meant well, and done nothing, and lost their crowne with lingring? whose destinies haue preuented their desires, and haue made their good motions the wards of their executors, not without miserable successe: to whom, that they would haue done good, is not so great a praise, as it is dishonour that they might haue done it: their wracks are our warnings, we are equally mortall, equally fickle. Why haue you this respite of liuing, but to preuent the imperious necessity of death? it is a wofull and remedilesse complaint, that the end of our dayes hath ouer-run the beginning of our good works. Early beneficence hath no danger, many ioyes: for the conscience of good done, the prayers and blessings of the releeued, the gratulations of the Saints, are as so many perpetuall comforters, which can make our life pleasant, and our death happy, our euill dayes good, and our good better. All these are lost with delay: few and cold are the prayers for him that may giue: and in lieu, our good purposes fore-slowed are become our tormentors vpon our death-bed. Little difference is betwixt good deferred, and euill done: Good was meant; who hindred it, will our conscience say? there was time enough, meanes enough, need enough, what hindred? Did feare of enuy, distrust of want? Alas what bugs are these to fright men from heauen? As if the enuy of keeping, were lesse then of bestowing: As if God were not as good a debtor, as a giuer: he that giues to the poore, lends to God, saith wise *Salomon*. If he freely giue vs what we may lend, & grace to giue; wil he not much more pay vs what we haue lent; and giue vs because we haue giuen? That is his bounty, this his iustice. O happy is that man that may be a creditor to his Maker: Heauen and earth shall be empty before he shall want a royall payment. If we dare not trust God whiles we liue, how dare we trust men when we are dead? men that are still deceitfull, & light vpon the balance, light of truth, heauy of selfe-loue. How many Executors haue proued the executioners of honest Wils? how many haue our eyes seene, that after most carefull choice of trusty guardians, haue had their children and goods so disposed, as if the Parents soule could returne to see it, I doubt whether it could bee happy. How rare is that man that prefers not himselfe to his dead friend? profit to truth? that will take no vantage of the impossibility of account? What-euer therefore men either shew, or promise, happy is that man that may be his own auditor, superuisor, executor. As you loue God and your selfe, be not afraid of being happy too soone. I am not worthy to giue so bold aduice; let the wise man of *Syrach* speak for me: Doe good before thou die, and according to thine ability stretch out thine hands, and giue: Defraud not thy selfe of thy good day; and let not the portion of thy good desires ouer-passe thee: Shalt thou not leaue thy trauels to another, and thy labours to them that will diuide thine heritage? Or let a wiser then he, *Salomon*: Say not, to morrow I will giue, if now thou haue it: for thou knowest not what a day will bring forth. It hath beene an old rule of liberality, He giues twice that giues quickly; whereas slow benefits argue vncheerfulnesse, and lose their worth. Who lingers his receits is condemned as vnthrifty: he that knoweth both, saith, It is better to giue, then to receiue. If we be of the same spirit, why are wee hasty in the worse, and slacke in the better? Suffer not your selfe therefore, good Sir, for Gods sake, for the Gospels sake, for the Churches sake, for your soules sake, to be stirred vp by these poore lines, to a resolute and speedy performing of your worthy intentions: and take this as a louing inuitation sent from heauen, by an vnworthy messenger. You cannot deliberate long of fit obiects for your beneficence, except it be more for multitude, then want: the streets, yea the world is full; How doth *Lazarus* lye at euery doore? how many sonnes of the Prophets in their meanly-prouided

Colledges

Colledges may say, not, *Mors in olla*, but *fames*? how many Churches may iustly plead that which our Sauiour bad his Disciples, The Lord hath need? And if this infinite store hath made your choice doubtfull, how easie were it to shew you, wherein you might oblige the whole Church of God to you, and make your memoriall both eternall and blessed; or, if you had rather, the whole Common-wealth? But now I finde myselfe too bold and too busie, in thus looking to particularities: God shall direct you; and if you follow him, shall crowne you: howsoeuer, if good bee done, and that betimes; he hath what he desired, and your soule shall haue more then you can desire. The successe of my weak yet hearty counsell, shall make me as rich, as God hath made you with all your abundance. That God blesse it to you, and make both our recknings cheerfull in the day of our common Audit.

To *E.B.* Dedicated to Sir *George Goring*.

Ep. VIII. *Remedies against dulnesse and heartlesnesse in our callings, and incouragements to cheerfulnesse in labour.*

IT falls out not seldome (if wee may measure all by one) that the minde ouer-layed with worke, growes dull and heauy: and now doth nothing because it hath done too much; ouer-lauish expence of spirits hath left it heartlesse: as the best vessell with much motion and vent, becomes flat, and dreggish. And not fewer (of more weake temper) discourage themselues with the difficulty of what they must doe: some Trauellers haue more shrunke at the Mappe, then at the way. Betwixt both, how many sit still with their hands folded, and wish they knew how to be rid of time? If this euill be not cured, we become miserable losers, both of good houres, and of good parts. In these mentall diseases, Empiricks are the best Physicians. I prescribe you nothing but out of feeling: If you will auoid the first, moderate your owne vehemency; suffer not your feite to doe all you could doe: Rise euer from your deske, not without an appetite. The best horse will tyre soonest, if the reines lye euer loose in his necke: Restraints in these cases are encouragements: obtaine therefore of your selfe to defer, and take new dayes. How much better is it to refesh your selfe with many competent meales, then to buy one dayes gluttony, with the fast of many? And if it bee hard to call off the mind, in the midst of a faire and likely flight; know that all our ease and safety begins at the command of our selues; he can neuer taske himselfe well, that cannot fauour himselfe. Perswade your heart, that perfection comes by leisure; and no excellent thing is done at once: the rising and setting of many Sunnes (which you thinke slackens your worke) in truth ripens it. That gourd which came vp in a night, withered in a day; whereas those plants which abide age, rise slowly. Indeed, where the heart is vnwilling, prorogation hinders: what I list not to doe this day, I loathe the next; but where is no want of desire, delay doth but sharpen the stomack. That which we doe vnwillingly leaue, we long to vndertake: and the more our affection is, the greater our intention, and the better our performance. To take occasion by the fore-top, is no small point of wisedome; but to make time (which is wyld and fugitiue) tame and pliable to our purposes, is the greatest improuement of a man: All times serue him, which hath the rule of himselfe.

If the second, thinke seriously of the condition of your being: It is that we were made for; the Bird to flye, and Man to labour. What doe we here, if we repine at our worke? We had not beene, but that we might be still busie; if not in this taske we dislike, yet in some other of no lesse toyle: there is no act that hath not his labour, which

varies in measure, according to the will of the doer. This which you complaine of, hath beene vndertaken by others, not with facility onely, but with pleasure; and what you chuse for ease, hath beene abhorred of others, as tedious. All difficulty is not so much in the worke, as in the Agent. To set the mind on the racke of a long meditation (you say) is a torment: to follow the swift foot of your hound all day long, hath no wearinesse: what would you say of him that finds better game in his study, then you in the field, and would account your disport his punishment? Such there are, though you doubt and wonder. Neuer thinke to detract from your businesse, but adde to your wil. It is the policy of our great enemy, to driue vs with these feares, from that he foresees would grow profitable: like as some inhospitall Sauages make fearfull delusions by forcerie vpon the shore, to fright strangers from landing. Where you find therefore motions of resistance, awaken your courage the more, and know there is some good that appeares not; vaine endeauors find no opposition. All crosses imply a secret commoditie: resolue then to will, because you begin not to will: and either oppose your selfe, as Satan opposes you, or else you do nothing. We pay no price to God for any good thing, but labour; if we higgle in that, we are worthy to lose our bargaine. It is an inualuable gaine, that we may make in this traffique: for God is bountifull, as well as iust; and when he sees true endeauor, doth not onely sell, but giue: whereas idlenesse neither gets nor saues; nothing is either more fruitlesse of good, or more fruitfull of euill; for we doe ill whiles we doe nothing, and lose whiles wee gaine not. The sluggard is senslesse; and so much more desperate, because he cannot complaine: but (though he feele it not) nothing is more precious then time, or that shall abide a reckning more strict and fearfull: yea this is the measure of all our actions, which if it were not abused, our accounts could not bee but euen with God: so God esteemes it (what euer our price be) that he plagues the losse of a short time, with a reuenge beyond all times. Houres haue wings, and euery moment flie vp to the Author of time, and carie newes of our vsage: All our prayers cannot intreat one of them either to returne, or slacken his pace: the misspence of euery minute is a new record against vs in heauen. Sure, if we thought thus, we would dismisse them with better reports, and not suffer them either to goe away empty, or laden with dangerous intelligence: how happy is it that euery houre should conuey vp, not onely the message, but the fruits of good, and stay with the Ancient of dayes, to speake for vs before his glorious Throne? Know this, and I shall take no care for your paines, nor you for pastime. None of our profitable labours shall be transient; but euen when we haue forgotten them, shall welcome vs into ioy: wee thinke wee haue left them behind vs; but they are forwarder then our soules, and expect vs where we would be. And if there were no crowne for these toiles, yet without future respects there is a tediousnesse in doing nothing. To man especially, motion is naturall: there is neither mind, nor eye, nor ioint which moueth not: and a company makes a way short, houres neuer goe away so merrily, as in the fellowship of worke. How did that industrious Heathen draw out water by night, and knowledge by day, and thought both short; euer labouring, onely that he might labour? Certainly, if idlenesse were enacted by authority, there would not want some, which would pay their mulct, that they might worke: and those spirits are likest to heauen, which moues alwayes, and the freest from those corruptions, which are incident to nature. The running streame clenseth it selfe, whereas standing ponds breed weeds and mud.

These meditations must hearten vs to that we must doe: whiles we are chearfull, our labours shall striue whether to yeeld vs more comfort, or others more profit.

To

To Sir IOHN HARRINGTON.

EPIST. IX. Discussing this Question:

Whether a man and wife after some yeeres mutuall and louing fruition of each other, may vpon consent, whether for secular, or religious causes, vow and perform a perpetuall separation from each others bed, and absolutely renounce all carnall knowledge of each other for euer.

I Wish not my selfe any other aduocate, nor you any other aduersary, then *S. Paul*, who neuer gaue (I speake boldly) a direct precept, if not in this: his expresse charge whereupon I insisted, is, Defraud not one another, except with consent for a time, that you may giue your selues to fasting and prayer; and then againe come together, that Satan tempt you not for your incontinency. Euery word (if you weigh it well) opposes your part, and pleads for mine. By consent of all Diuines, ancient and moderne [defrauding] is refraining from matrimoniall conuersation: see what a word the Spirit of God hath chosen for this abstinence; neuer but taken in ill part. But there is no fraud in consent, as *Chrysostome*, *Athanasius*, *Theophylact*, expound it: true; therefore *S. Paul* addes (vnlesse with consent) that I may omit to say, that in saying (vnlesse with consent) he implies, both that there may be a defrauding without it, and with consent a defrauding, but not vnlawfull: but see what he addes, (for a time) consent cannot make this defrauding lawfull, except it be temporary: No defrauding without consent, no consent for a perpetuity. How long then, and wherefore? Not for euery cause, not for any length of time, but onely for a while, and for deuotion *(vt vacetis, &c.)* Not that you might pray onely (as *Chrysostome* notes iustly) but that you might (giue your selues to prayer.) In our mariage society (saith he, against that paradox of *Hierome*) we may pray, and woe to vs if we doe not; but wee cannot *(vacare orationi.)* But we are bidden to pray continually: Yet not I hope, euer to fast and pray. Marke how the Apostle addes (that you may giue your selues to fasting and prayer.) It is solemne exercise, which the Apostle here intends, such as is ioyned with fasting, and externall humiliation; wherein all earthly comforts must be forborne. But what if a man list to taske himselfe continually, and will be alwayes painfully deuote? may he then euer abstaine? No: Let them meet together againe, saith the Apostle; not as a toleration, but as a charge. But what if they both can liue safely thus seuered? This is more then they can vndertake: here is danger, saith our Apostle, in this abstinence (lest Satan tempt you for your incontinency) what can be more plaine? Neither may the maried refraine this conuersation without consent: neither may they without consent refraine it for euer. What can you now vrge vs with, but the examples, and sentences of some Ancients? Let this stand cuicted for the true and necessary sense of the Apostle; and what is this, but to lay men in the balance with God? I see and confesse how much some of the Fathers admired virginity; so farre, that there wanted not some, which both detested mariage as vicious, and would force a single life vpon mariage, as commendable: whose authority should moue me, if I saw not some of them opposite to others, and others no lesse to *S. Paul* himselfe. How oft doth *S. Austin* redouble that rule, and importunately vrge it to his *Ecdicia*, in that serious Epistle, that without consent the continence of the maried, cannot be warrantable: teaching her (from these words of *S. Paul*, which he charges her, in the contrary practice, not to haue read, heard, or marked) that if her husband should containe, and she would not, hee were bound to pay her the debt of mariage benevolence; and that God would impute it to him for continence notwithstanding.

Homil. 1 Cor. 7.

ſtanding. Hence is that of *Chryſoſtome*, that the wife is both the ſeruant and the miſtris of her husband; a ſeruant to yeeld her body, a miſtris to haue power of his: who alſo in the ſame place determines it forbidden fraud, for the husband, or wife, to containe alone: according to that of the Paraphraſt; Let either both containe, or neither. *Hierome* contrarily, defines thus: But if one of the two (ſaith he) conſidering the reward of chaſtity, will containe, he ought not to aſſent to the other which containes not, &c. becauſe luſt ought rather to come to continency, then continency decline to luſt: concluding that a brother, or a ſiſter is not ſubiect in ſuch a caſe; and that God hath not called vs to vncleanneſſe, but to holineſſe. A ſtrange gloſſe to fall from the pen of a father: which yet I durſt not ſay, if it were more boldneſſe for me to diſſent from him, then for him to diſſent from all others. He that cenſures *S. Paul* to argue groſly to his Galatians, may as well taxe him of an vnfit direction to his Corinthians: It ſhall be no preſumption to ſay, that in this point all his writings bewray more zeale then truth: whether the conſcience of his former ſlip cauſed him to abhorre that ſex; or his admiration of Virginity tranſported him to a contempt of mariage. Antiquity will afford you many examples of holy men voluntarily ſequeſtred from their wiues: Precepts muſt be our guides, and not patternes. You may tell mee of *Sozomens Ammon*, that famous Monke, who hauing perſwaded his bride the firſt day to continuance of Virginity, liued with her 18 yeares in a ſeuerall bed, and in a ſeuerall habitation, vpon the mountaine Nitria, 22 yeares: you may tell me of *Ieromes Malchus*, *Auſtins Edicia*, and ten thouſand others: I care not for their number, and ſuſpect their example: Doe but reconcile their practice with *S. Pauls* rule, I ſhall both magnifie and imitate them. I profeſſe before God and men, nothing ſhould hinder me but this law of the Apoſtle: whereto conſider I beſeech you, what can be more oppoſite then this opinion, then this courſe of life.

The Apoſtle ſayes, Refraine not but with conſent for a time: your words, and their practice ſaith, Refraine with conſent for euer: hee ſaith (meet together againe) you ſay, neuer more: hee ſaith (meet leſt you be tempted) you ſay, meet not though you be tempted. I willingly grant with *Athanaſius*, that for ſome ſet time, eſpecially (as *Anſelme* interprets it) for ſome holy time, we may, (and in this latter caſe) we muſt forbeare all matrimoniall acts, and thoughts: not for that they are ſinfull, but vnſeaſonable. As mariage muſt bee alwayes vſed chaſtly, and moderately: ſo ſometimes it muſt be forgotten. How many are drunke with their owne vines, and ſurfet of their owne fruits: either immodeſty, or immoderation in man or wife, is adulterous. If yet I ſhall further yeeld, that they may conditionally agree, to refraine from each other, ſo long till they be perplexed with temptations, on either part: I ſhall goe as farre as the reach of my warrant, at leaſt; perhaps beyond it: ſince the Apoſtle chargeth, Meete againe leſt you be tempted; not, meet when you are tempted: But to ſay, abſolutely, and for euer renounce (by conſent) the conuerſation of each other, what temptation ſo euer aſſault you, is directly, not beyond, but againſt *Pauls* diuinity, no leſſe then my aſſertion is againſt yours. The ground of all theſe errors in this head of Matrimony, is an vnworthy conceit of ſome vnchriſtian filthineſſe in the mariage-bed: Euery man will not vtter, but too many hold that concluſion of *Hierome*: It is good for a man not to touch a woman, therefore to touch her, is euill; whom I doubt not, but *S. Auſtin* meant to oppoſe, while he writes, *Bonum inquam ſunt nuptiæ, & contra omnes calumniæs poſſunt ſana ratione defendi*: Mariage (I ſay) is a good thing, and may by ſound proofe be defended, againſt all ſlanders: well may man ſay, that it is good, which God ſaith is honourable; and both good and honourable muſt that needs bee, which was inſtituted by the honourable author of goodneſſe, in the ſtate of mans perfect goodneſſe: Let vs take heed of caſting ſhame vpon the ordinance of our Maker. But there was no carnall knowledge in Paradiſe. But againe, in Paradiſe God ſaid, Increaſe and multiply: there ſhould haue beene, if there were not. Thoſe that were naked without ſhame ſhould haue been conioyned without ſhame, becauſe without ſinne. Meats and drinks, and acts of mariage (ſaith *Auſtin*) for theſe he compares both in lawfulneſſe, and neceſſity)

De bono coniug. cap. 16.

De bono coniug. cap. 9. & c. 16.

ceſſity) are, as they are vſed, either lawfull, veniall, or damnable. Meats are for the preſeruation of man: mariage acts for the preſeruation of mankinde: neither of them without ſome carnall delight: which yet, if by the bridle of temperance it be held to the proper and naturall vſe, cannot bee tearmed luſt. There is no ordinance of God, which either is of more excellent vſe, or hath ſuffered more abuſe in all times: the fault is in men, not in mariage: let them rectifie themſelues, their bed ſhall be bleſſed. Here need no ſeparation from each other, but rather a ſeparation of brutiſhneſſe, and cloſe corruption from the ſoule; which whoſoeuer hath learned to remoue, ſhall finde the crowne of matrimoniall chaſtity, no leſs glorious then that of ſingle continence.

To M. William Knight.

Ep. X. *Incouraging him to perſiſt in the holy calling of the miniſtery; which vpon conceit of his inſufficiency, and want of affection, hee ſeemed inclining to forſake and change.*

I Am not more glad to heare from you, then ſory to heare of your diſcontentment: whereof, as the cauſe is from your ſelfe, ſo muſt the remedy. We Scholars are the apteſt of all others to make our ſelues miſerable: you might be your owne beſt counſellor, were you but indifferent to your ſelfe. If I could but cure your preiudice, your thoughts would heale you: and indeed the ſame hand that wounded you, were fitteſt for this ſeruice. I need not tell you, that your calling is honourable: if you did not thinke ſo, you had not complained. It is your vnworthineſſe that troubles you. Let me boldly tell you, I know you in this caſe better then your ſelfe: you are neuer the more vnſufficient, becauſe you thinke ſo: if we will be rigorous, *Pauls* queſtion (τις ικανος) will appoſe vs all: but according to the gratious indulgence of him that cals things which are not as if they were, we are that we are, yea, that we ought; and muſt be thankfull for our any thing. There are none more fearfull then the able, none more bold then the vnworthy. How many haue you ſeene and heard, of weaker graces (your owne heart ſhall be the iudge) which haue ſate without paleneſſe, or trembling, in that holy chaire, and ſpoken as if the words had beene their owne, ſatisfying themſelues, if not the hearers? And doe you (whoſe gifts many haue enuied) ſtand quaking vpon the loweſt ſtaire? Hath God giuen you that vnuſuall variety of tongues, ſtill of Arts, a ſtile worth emulation, and (which is worth all) a faithfull and honeſt heart; and doe you now ſhrinke backe, and ſay, Send him by whom thou ſhouldſt ſend? Giue God but what you haue; he expects no more: This is enough to honour him, and crowne you. Take heed while you complaine of want, leſt pride ſhroud it ſelfe vnder the skirts of modeſty: How many are thankfull for leſſe? You haue more then the moſt; yet this contents you not; it is nothing vnleſſe you may equall the beſt, if not exceed; yea, I feare how this may ſatisfie you, vnleſſe you may thinke your ſelfe ſuch as you would be. What is this but to grudge at the beſtower of graces? I tell you without flattery, God hath great gaines by fewer talents: ſet your heart to employ theſe, and your aduantage ſhall be more then your maſters. Neither doe now repent you of the vnaduiſedneſſe of your entrance; God called you to it vpon an eternall deliberation, & meant to make vſe of your ſuddenneſſe, as a meanes to fetch you into his worke, whom more leiſure would haue found refractary: Full little did the one *Saul* thinke of a kingdome, when he went to ſeeke his fathers ſtrayes in the land of Shaliſhah; or the other *Saul* of an Apoſtleſhip, when he went with his Commiſſion to *Damaſcus*: God thought of both; and effected what they meant not. Thus hath hee done to you: acknowledge this

this hand, and follow it. He found and gaue both facultie and opportunity to enter: find you but a will to proceed, I dare promiſe you abundance of comfort. How many of the Ancients, after a forceable ordination, became not profitable onely, but famous in the Church? But, as if you ſought ſhifts to diſcourage your ſelfe, when you ſee you cannot maintaine this hold of inſufficiency, you flie to alienation of affection; in the truth whereof, none can controll you but your owne heart; in the iuſtice of it, we both may, and muſt. This plea is not for Chriſtians; we muſt affect what we ought, in ſpight of our ſelues: wherefore ſerues religion, if not to make vs Lords of our owne affections? If we muſt be ruled by our ſlaues, what good ſhould we doe? Can you more diſlike your ſtation, then we all naturally diſtaſte goodneſſe? Shall we neglect the purſuit of vertue, becauſe it pleaſes not; or rather diſpleaſe, and neglect our ſelues, till it may pleaſe vs? Let me not aske whether your affections be eſtranged, but wherefore? Diuinity is a miſtreſſe worthy your ſeruice: All other Arts are but drudges to her alone: Fooles may contemne her, who cannot iudge of true intellectuall beauty: but if they had our eyes, they could not but bee rauiſhed with admiration. You haue learned (I hope) to contemne their contempt, and to pity iniurious ignorance. Shee hath choſen you as a worthy client, yea a fauorite; and hath honored you with her commands, and her acceptations; who but you would plead ſtrangeneſſe of affection? How many thouſands ſue to her, and cannot be look't vpon? You are happy in her fauours, and yet complaine; yea ſo farre, as that you haue not ſtucke to thinke of a change. No word could haue fallen from you more vnwelcome. This is Satans policy, to make vs out of loue with our callings, that our labours may be vnprofitable, and our ſtandings tedious. He knowes that all changes are fruitleſſe, and that while we affect to be other, we muſt needs be weary of what wee are: That there is no ſucceſſe in any endeauor without pleaſure; that there can be no pleaſure, where the mind longs after alterations. If you eſpy not this craft of the common enemy, you are not acquainted with your ſelfe. Vnder what forme ſoeuer it come, repell it; and abhorre the firſt motion of it, as you loue your peace, as you hope for your reward. It is the miſery of the moſt men, that they cannot ſee when they are happy; and whiles they ſee but the outſide of others conditions, prefer that which their experience teaches them afterwards to condemne, not without loſſe and teares. Far be this vnſtableneſſe from you, which haue beene ſo long taught of God. All vocations haue their inconueniencies; which if they cannot be auoided, muſt be digeſted. The more difficulties, the greater glory: Stand faſt therefore, and reſolue that this calling is the beſt, both in it ſelfe, and for you: and know that it cannot ſtand with your Chriſtian courage to run away from theſe incident euils, but to encounter them. Your hand is at the plough: if you meet with ſome tough clods, that will not eaſily yeeld to the ſhare, lay on more ſtrength rather; ſeek not remedy in your feet by flight, but in your hands by a conſtant endeuour. Away with this weake timerouſneſſe, and wrongful humility. Be cheerfull and couragious in this great worke of God; the end ſhall be glorious, your ſelfe happy, and many in you.

THE

EPISTLES.

THE SIXT DECAD.

By Ios. Hall.

London,
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THE SIXT DECAD.

To my Lord DENNY.

EPIST. I. *A particular account how our dayes are, or ſhould be ſpent, both common and holy.*

EVery day is a little life; and our whole life is but a day repeated: whence it is that old *Iacob* numbers his life by dayes, and *Moſes* deſires to bee taught this point of holy Arithmeticke, To number not his yeares, but his dayes: Thoſe therefore that dare loſe a day, are dangerouſly prodigall; thoſe that dare miſ-ſpend it, deſperate. We can beſt teach others by our ſelues: let me tell your Lordſhip, how I would paſſe my dayes, whether common or ſacred; that you (or whoſoeuer others, ouer-hearing mee) may either approue my thriftineſſe, or correct my errors: To whom is the account of my houres either more due, or more knowne? All dayes are his, who gaue time a beginning, and continuance; yet ſome hee hath made ours, not to command, but to vſe. In none may wee forget him: in ſome wee muſt forget all, beſides him. Firſt therefore, I deſire to awake at thoſe houres, not when I will, but when I muſt; pleaſure is not a fit rule for reſt, but health; neither doe I conſult ſo much with the Sunne, as mine owne neceſſity, whether of body, or in that, of the mind. If this vaſſall could well ſerue me waking, it ſhould neuer ſleepe: but now, it muſt be pleaſed, that it may be ſeruiceable. Now, when ſleepe is rather driuen away, then leaues mee; I would euer awake with God; my firſt thoughts are for him, who hath made the night for reſt, and the day for trauell: and as he giues, ſo bleſſes both. If my heart bee early ſeaſoned with his preſence, it will ſauour of him all day after. While my body is dreſſing, not with an effeminate curioſity, nor yet with rude neglect; my mind addreſſes it ſelfe to her enſuing taske; bethinking what is to bee done, and in what order; and marſhalling (as it may) my houres with my worke: That done, after ſome whiles meditation, I walke vp to my maſters and companions, my bookes; and ſitting downe amongſt them, with the beſt contentment, I dare not reach forth my hand to ſalute any of them, till I haue firſt looked vp to heauen, and craued fauour of him to whom all my ſtudies are duly referred: without whom, I can neither profit, nor labour. After this, out of no ouer-great variety, I call forth thoſe, which may beſt fit my occaſions; wherein, I am not too ſcrupulous of age: Sometimes I put my ſelfe to ſchoole, to one of thoſe Ancients, whom the Church hath honoured with the name of Fathers; whoſe Volumes, I confeſſe not to open, without a ſecret reuerence of their holineſſe, and grauity: Sometimes to thoſe later Doctors, which want nothing but age to make them claſſicall: alwayes, to Gods Booke. That day is loſt, whereof ſome houres are not

not improued in those Diuine Monuments: others I turne ouer out of choice; these out of duty. Ere I can haue sate vnto wearinesse, my family, hauing now ouercome all houshold-distractions, inuites me to our common deuotions: not without some short preparation. These heartily performed, send me vp, with a more strong and cheerfull appetite to my former worke, which I find made easie to me by intermission, and varietie: Now therefore can I deceiue the houres with change of pleasures, that is, of labours. One while mine eyes are busied, another while my hand, and sometimes my mind takes the burthen from them both: Wherein, I would imitate the skilfullest Cookes, which make the best dishes with manifold mixtures: one houre is spent in Textuall Diuinity, another in Controuersie: Histories relieue them both. Now, when the mind is weary of others labours, it begins to vndertake her owne: sometimes it meditates and winds vp for future vse; sometimes it layes forth her conceits into present discourse; sometimes for it selfe, ofter for others. Neither know I whether it workes or playes in these thoughts: I am sure no sport hath more pleasure, no worke more vse: Onely the decay of a weake body, makes me thinke these delights insensibly laborious. Thus could I all day (as Ringers vse) make my selfe Musicke with changes, and complaine sooner of the day for shortnes, then of the businesse for toyle; were it not that this faint monitor interrupts me still in the midst of my busie pleasures, and inforces me both to respite and repast: I must yeeld to both; while my body and mind are ioyned together in these vnequall couples, the better must follow the weaker. Before my meales therefore, and after, I let my selfe loose from all thoughts; and now, would forget that I euer studied: A full mind takes away the bodies appetite, no lesse then a full body makes a dull and vnweildy mind: Company, discourse, recreations, are now seasonable and welcome; These prepare me for a diet, not gluttonous, but medicinall; The palate may not bee pleased, but the stomacke; nor that for it owne sake: Neither would I thinke any of these comforts worth respect in themselues, but in their vse, in their end; so farre, as they may inable me to better things. If I see any dish to tempt my palate, I feare a Serpent in that Apple, and would please my selfe in a wilfull deniall: I rise capable of more, not desirous: not now immediately from my trencher, to my booke; but after some intermission. Moderate speed is a sure helpe to all proceedings; where those things which are prosecuted with violence of indeuour, or desire, either succeed not, or continue not.

After my later meale, my thoughts are sleight: onely my memory may be charged with her taske, of recalling what was committed to her custody in the day; and my heart is busie in examining my hands and mouth, and all other senses, of that dayes behauiour. And now the euening is come, no Trades-man doth more carefully take-in his wares, cleare his shop-board, and shut his Windowes, then I would shut vp my thoughts, and cleare my minde. That Student shall liue miserably, which like a Camell lies downe vnder his burden. All this done, calling together my family, we end the day with God. Thus doe we rather driue away the time before vs, then follow it. I grant, neither is my practice worthy to be exemplary, neither are our callings proportionable. The liues of a Nobleman, of a Courtier, of a Scholler, of a Citizen, of a Countriman, differ no lesse then their dispositions: yet must all conspire in honest labour. Sweat is the destiny of all trades, whether of the browes, or of the mind. God neuer allowed any man to doe nothing. How miserable is the condition of those men, which spend the time as if it were giuen them, and not lent: as if houres were waste creatures, and such as should neuer be accounted for: as if God would take this for a good bill of reckoning; *Item*, spent vpon my pleasures forty yeares. These men shall once finde, that no blood can priuiledge idlenesse; and that nothing is more precious to God, then that which they desire to cast away; *Time*. Such are my common dayes: but Gods day cals for another respect. The same Sunne arises on this day, and enlightens it; yet because that Sunne of righteousnesse arose vpon it, and gaue a new life vnto the world in it, and drew the strength of Gods morall precept vnto it, therefore iustly doe we sing with the Psalmist; *This is the day which the Lord hath made*. Now, I forget the world, &

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in a sort my selfe; and deale with my wonted thoughts, as great men vse, who, at some times of their priuacie, forbid the accesse of all suters. Prayer, meditation, reading, hearing, preaching, singing, good conference, are the businesses of this day; which I dare not bestow on any worke, or pleasure, but heauenly. I hate superstition on the one side, and loosenesse on the other; but I finde it hard to offend in too much deuotion, easie in prophanenesse. The whole weeke is sanctified by this day: and according to my care of this, is my blessing on the rest. I show your Lordship what I would doe, and what I ought: I commit my desires to the imitation of the weake; my actions to the censures of the Wise and Holy, my weaknesses to the pardon and redresse of my mercifull God.

To Mr *T. S.* Dedicated to Sir *Fulke Greuill.*

Ep. II. *Discoursing how we may vse the world without danger.*

HOw to liue out of the danger of the World, is both a great and good care, and that which troubles too few. Some, that the world may not hurt them, run from it; and banish themselues to the tops of solitarie mountaines: changing the Cities for Deserts, houses for Caues, and the societie of men for beasts; and lest their enemie might insinuate himselfe into their secrecie, haue abridged themselues of dyet, cloathing, lodging, harbour, fit for reasonable creatures; seeming to haue left off themselues, no lesse then companions.

As if the world were not euery where; as if wee could hide our selues from the Diuell; as if solitarinesse were priuiledged from Temptations: as if we did not more violently affect restrained delights; as if these *Icromes* did not finde *Rome* in their heart, when they had nothing but rocks and trees in their eye. Hence, these places of retirednesse, founded at first vpon necessity mixt with deuotion, haue proued infamously vncleane; Cels of lust, not of pietie. This course is preposterous; if I were worthy to teach you a better way, learne to be an *Hermite* at home: Begin with your owne heart, estrange and weane it from the loue, not from the vse of the world: Christianitie hath taught vs nothing, if we haue not learned this distinction; It is a great weaknesse not to see, but we must be inamoured: *Elisha* saw the secret state of the Syrian Court, yet as an enemy: The blessed Angels see our earthly affaires, but as strangers: *Moses* his bodie was in the Court of *Pharaoh*, amongst the delicate *Egyptians*, his heart was suffering with the afflicted *Israelites*. *Lot* tooke part of the faire medowes of *Sodom*, not of their sinnes. Our blessed Sauiour saw the glory of all Kingdomes, and contemned them: and cannot the world looke vpon vs Christians, but wee are bewitched? We see the Sunne dayly, and warme vs at his beames, yet make not an Idol of it; doth any man hide his face, lest he should adore it? All our safety or danger therefore, is from within. In vaine is the body an *Anachoret*, if the heart be a *Ruffian*: And if that bee retired in affection, the body is but a Cipher: Lo then the eyes will looke carelesly and strangely on what they see, and the tongue will sometimes answer to that was not asked. Wee eate and recreate, because we must, not because we would: and when we are pleased, wee are suspitious: Lawfull delights, wee neither refuse nor dote vpon, and all contentments goe and come like strangers. That all this may be done, take vp your heart with better thoughts; be sure it will not be empty: if heauen haue fore-stalled all the roomes, the world is disappointed, and either dares not offer, or is repulsed. Fixe your selfe vpon the glory of that eternitie, which abides you after this short pilgrimage. You cannot but contemne what you finde, in comparison of what you expect.

Leaue not till you attaine to this, that you are willing to liue, becauſe you cannot as yet be diſſolued: Bee but one halfe vpon earth, let your better part conuerſe aboue whence it is, and inioy that whereto it was ordained. Thinke how little the World can doe for you, and what it doth how deceitfully: what ſtings there are with this Honey, what Farewell ſucceeds this Welcome.

When this *Iael* brings you milke in the one hand, know ſhe hath a nayle in the other. Aske your heart what it is the better, what the merier, for all thoſe pleaſures wherewith it hath befriended you: let your owne tryall teach you contempt; Thinke how ſincere, how glorious thoſe ioyes are, which abide you elſewhere, and a thouſand times more certaine (though future) then the preſent.

And let not theſe thoughts be flying, but fixed: In vaine doe we meditate, if we reſolue not: when your heart is once thus ſetled, it ſhall command all things to aduantage. The World ſhall not betray, but ſerue it; and that ſhall bee fulfilled which God promiſes by his *Salomon*; *When the wayes of a man pleaſe the Lord, he will make his enemies alſo at peace with him.*

Sir, this aduice my pouertie afforded long ſince to a weake friend; I write it not to you any otherwiſe, then as Schollers are wont to ſay their part to their Maſters. The world hath long and iuſtly both noted and honoured you for eminence in wiſedome and learning, and I aboue the moſt; I am ready with the awe of a Learner, to imbrace all precepts from you: you ſhall expect nothing from me, but Teſtimonies of reſpect and thankfulneſſe.

To Sir George Fleetwood.

Ep. III. *Of the remedies of ſinne, and motiues to auoid it.*

THere is none, either more common or more troubleſome gueſt, then Sinne. Troubleſome, both in the ſolicitation of it, and in the remorſe. Before the act it wearies vs with a wicked importunitie; after the act, it torments vs with teares, and the painfull gnawings of an accuſing Conſcience: Neither is it more irkeſome to men, then odious to God; who indeed neuer hated any thing but it; and for it any thing. How happy were we, if we could be rid of it? This muſt be our deſire, but cannot bee our hope, ſo long as we carry this body of ſinne and death about vs: yet (which is our comfort) it ſhall not cary vs, though we carie it: It will dwell with vs, but with no command; yea, with no peace: We grudge to giue it houſe-roome; but wee hate to giue it ſeruice. This our *Hagar* wil abide many ſtrokes, ere ſhe be turned out of doores: ſhe ſhall goe at laſt, and the ſeed of promiſe ſhall inherit alone. There is no vnquietneſſe good, but this: and in this caſe, quietneſſe cannot ſtand with ſafety: neither did euer warre more truely beget peace, then in this ſtrife of the ſoule.

Reſiſtance is the way to victorie; and that, to an eternall peace and happineſſe. It is a bleſſed care then, how to reſiſt ſinne, how to auoid it: and ſuch as I am glad to teach and learne. As there are two grounds of all ſinne, ſo of the auoidance of ſinne; Loue, and Feare: Theſe if they be placed amiſſe, cauſe vs to offend: if right, are the remedies of euill: The Loue muſt be of God; Feare, of iudgement.

As he loues much, to whom much is forgiuen: ſo he that loues much, will not dare to doe that which may need forgiueneſſe. The heart that hath felt the ſweetneſſe of Gods mercies, will not abide the bitter relliſh of ſinne: This is both a ſtronger motiue then Feare; and more Noble; None but a good heart is capable of this grace: which who ſo hath receiued, thus powerfully repels tentations.

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Haue I found my God ſo gracious to me that he hath denied me nothing; either in earth or heauen: and ſhall not I ſo much as deny my owne will for his ſake? Hath my deare Sauiour bought my ſoule at ſuch a price, and ſhall he not haue it? Was he crucified for my ſinnes, and ſhall I by my ſinnes crucifie him againe? Am I his in ſo many bonds, and ſhall I ſerue the Diuell? O God! is this the fruit of thy beneficence to me, that I ſhould wilfully diſhonor thee? Was thy blood ſo little worth, that I ſhould tread it vnder my feet? Doth this become him that ſhall be once glorious with thee? Haſt thou prepared heauen for me, and doe I thus prepare my ſelfe for heauen? Shall I thus recompence thy loue, in doing that which thou hateſt? Satan hath no Dart (I ſpeake confidently) that can pierce this ſhield: Chriſtians are indeed too oft ſurprized, ere they can hold it out: there is no ſmall policy in the ſuddenneſſe of temptation: but if they haue once ſetled it before their breſt, they are ſafe, and their enemy hopeleſſe. Vnder this head therefore, there is ſure remedy againſt ſinne, by looking vpwards, backwards, into our ſelues, forwards. Vpwards, at the glorious Maieſtie, and infinite goodneſſe of that God whom our ſinne would offend, and in whoſe face wee ſinne: whoſe mercies, and whoſe holineſſe is ſuch, that if there were no hell, wee would not offend. Backwards, at the manifold fauours, whereby we are obliged to obedience. Into our ſelues, at that honorable vocation, wherewith hee hath graced vs, that holy profeſſion we haue made of his calling, and grace, that ſolemne vow and couenant, whereby wee haue confirmed our profeſſion; the gracious beginnings of that Spirit in vs, which is grieued by our ſinnes, yea quenched. Forwards, at the ioy which vvill follow vpon our forbearance, that peace of conſcience, that happy expectation of glory, compared with the momentarie and vnpleaſing delight of a preſent ſinne; All theſe, out of loue; Feare is a retentiue, as neceſſarie, not ſo ingenuous. It is better to be wonne, then to be frighted from ſinne: to be allured, then drawne. Both are little inough in our proneneſſe to euill: Euill is the onely obiect of feare. Herein therefore, we muſt terrifie our ſtubbornneſſe, with both euils; Of loſſe, and of ſenſe: that if it be poſſible, the horror of the euent may counteruaile the pleaſure of the tentation: Of loſſe; remembring that now we are about to loſe a God; to caſt away all the comforts and hopes of another world; to rob our ſelues of all thoſe ſweet mercies we inioyed; to thruſt his ſpirit out of dores (vvhich cannot abide to dwel vvithin the noiſome ſtench of ſinne,) to ſhut the doores of heauen againſt our ſelues. Of ſenſe; That thus we giue Satan a right in vs; power ouer vs; aduantage againſt vs; That wee make God to frowne vpon vs in heauen; That we arme all his good creatures againſt vs on earth; That we doe as it vvere take Gods hand in ours, and ſcourge our ſelues with all temporall plagues, and force his curſes vpon vs, and ours: That we wound our owne conſciences with ſinnes, that they may wound vs with euerlaſting torments; That we doe both make a hell in our breaſts beforehand, and open the gates of that bottomleſſe pit, to receiue vs afterwards: That we doe now caſt brimſtone into the fire; and leſt wee ſhould faile of tortures, make our ſelues our owne fiends: Theſe, and vvhat euer other terrors of this kinde, muſt be laid to the ſoule: vvhich, if they be throughly vrged to an heart, not altogether incredulous, vvell may a man aske himſelfe, how he dare ſinne? But if neither this Sunne of mercies, nor the tempeſtuous windes of iudgement can make him caſt off *Peters* cloake of vvickedneſſe: hee muſt be clad vvith confuſion, as vvith a cloake, according to the Pſalmiſt.

I tremble to thinke how many liue, as if they vvere neither beholden to God, nor afraid of him, neither in his debt, nor danger: As if their heauen and hell vvere both vpon earth; ſinning not onely vvithout ſhame, but not vvithout malice: It is their leaſt ill to doe euill: Behold they ſpeake for it, ioy in it, boaſt of it, inforce to it; as if they would ſend challenges into heauen, and make loue to deſtruction: Their lewdneſſe cals for our ſorrow, and zealous obedience; that our God may haue as true ſeruants, as enemies. And as vve ſee naturall qualities, increaſed vvith the reſiſtance of their contraries; ſo muſt our grace vvith others ſinnes: vvee ſhall redeeme ſomewhat of Gods diſhonour by ſinne, if vve ſhall thence grow holy.

To Mr Doctor MILBVRNE.

EP. IV. *Discoursing how farre, and wherein Popery destroyeth the foundation.*

THe meane in all things is not more safe then hard; whether to finde or keepe: and as in all other moralitie, it lyeth in a narrow roome; so most in the matter of our censure, especially concerning Religion: wherein we are wont to be either careleſſe or too peremptorie. How farre, and wherein Popery raceth the foundation, is worth our inquirie: I need not stay vpon words. By foundation, we meane the necessary grounds of Christian faith. This foundation Papistry defaces, by laying a new, by casting down the old. In these cases, addition destroyes: he that obtrudes a new word, no lesse ouerthrowes the Scripture, then he that denies the old; yea this, very obtrusion denies: he that sets vp a new Christ, reiects Christ: Two foundations cannot stand at once; the Arke and *Dagon*: Now Papistry layes a double new foundation: the one, a new rule of faith, that is, a new vvord; the other, a new Author, or guide of faith, that is a new head besides Christ. God neuer laid other foundation, then in the Prophets and Apostles: vpon their diuine writing, he meant to build his Church; which he therefore inspired, that they might be (like himselfe) perfect and eternall: Popery builds vpon an vnwritten word; the voice of old (but doubtfull) Traditions; the voice of the present Church, that is, as they interpret it, theirs; vvith no lesse confidence and presumption of certainty, then any thing euer written by the finger of God: If this be not a new foundation, the old vvas none. God neuer taught this holy Spouse to know any other husband, then Christ; to acknowledge any other head; to follow any other Shepheard; to obey any other King: he alone may be enioyed without iealousie, submitted to without danger, without error beleeued, serued without scruple: Popery offers to impose on Gods Church a King, Shepheard, Head, Husband, besides her own: A man; a man of sinne. He must know all things, can erre in nothing: direct, informe, animate, command, both in earth and Purgatorie; expound Scriptures, canonize Saints, forgiue sinnes, create new Articles of Faith; and in all these, is absolute and infallible as his Maker: who sees not, that if to attribute these things to the Son of God, be to make him the foundation of the Church; then to ascribe them to another, is to contradict him that said, *Other foundation can no man lay, then that which is laid, which is Iesus Christ.* To lay a new foundation, doth necessarily subuert the old: yet see this further actually done in particulars; wherin yet this distinction may cleare the way: The foundation is ouerthrown two wayes; either in flat tearmes, when a maine principle of faith is absolutely denyed, as the deity and consubstantialitie of the Son by *Arrius*, the Trinity of persons by *Sabellius* and *Seruetus*, the resurrection of the body by *Himeneus & Philetus*, the last Iudgement by S. *Peters* mockers: Or secondly, by consequent, vvhen any opinion is maintained, which by iust sequel ouer-turneth the truth of that principle, which the defendant professes to hold; yet so, as he will not grant the necessitie of that deduction. So the ancient *Minæi*, of whom *Ierome* speaketh, while they vrged Circumcision, by consequent, according to *Pauls* rule, reiected Christ: So the *Pelagians*, while they defended a full perfection of our righteousnes in our selues, ouerthrew Christs iustification: and in effect said, *I beleeue in Christ, and in my selfe*: So some *Vbiquitaries*, while they hold the possibilitie of conuersion and saluation of reprobates, ouerthrow the doctrine of Gods eternall Decree, and immutabilitie. Poperie comes in this latter ranke, and may iustly bee tearmed Heresie, by direct consequent; though not in their grant, yet in necessarie proofe and inference. Thus it ouerthrowes the truth of Christs humanitie,

humanitie, while it holds his whole humane body locally circumscribed in heauen, and at once (the same instant) wholly present in ten thousand places on earth, without circumscription: That whole Christ is in the formes of bread, with all his dimensions, euery part hauing his owne place and figure; and yet so, as that hee is wholly in euery part of the bread. Our iustification, while it ascribes it to our owne workes: The all-sufficiencie of Christs owne sacrifice, whiles they reiterate it dayly by the hands of a Priest. Of his satisfaction, while they hold a paiment of our vtmost farthings, in a deuised Purgatory. Of his mediation, while they implore others to aide them, not onely by their intercession, but their merits; suing not onely for their prayers, but their gifts: The value of the Scriptures, whiles they hold them insufficient, obscure, in points essentiall to saluation, and binde them to an vncertaine dependance vpon the Church. Besides hundreds of this kinde, there are Heresies in actions, contrary to those fundamentall practices which God requires of his: as prohibitions of Scriptures to the Laitie: Prescriptions of deuotion in vnknowne tongues: Tying the effect of Sacraments and Prayers to the externall worke; Adoration of Angels, Saints, Bread, Reliques, Crosses, Images: All vvhich, are so many reall vnderminings of the sacred foundation, which is no lesse actiue, then vocall. By this the simplest may see, what wee must hold of Papists; neither as no Hereticks, nor yet so palpable as the worst. If any man aske for their conuiction: In the simpler sort, I grant this excuse faire and tolerable; poore soules, they cannot be any otherwise informed, much lesse perswaded: Whiles in truth of heart, they hold the maine principles which they know; doubtlesse the mercy of God may passe ouer their ignorant weakenesse, in what they cannot know. For the other, I feare not to say, that many of their errors are wilfull. The light of truth hath shined out of heauen to them, and they loue darkenesse more then light. In this state of the Church, he shall speake and hope idly, that shall call for a publique and vniuersall euiction: How can that be, when they pretend to be Iudges in their owne cause? Vnlesse they will not be aduersaries to themselues, or judge of vs, this course is but impossible. As the Diuell, so Antichrist, will not yeeld: both shall bee subdued; neither will treat of peace: what remaines, but that the Lord shall consume that wicked man (which is now clearely reuealed) with the breath of his mouth, and abolish him vvith the brightnesse of his comming. Euen so, *Lord Iesus come quickly*. This briefely is my conceit of Popery: which I willingly referre to your cleare and deepe iudgement; being not more desirous to teach the ignorant vvhat I know, then to learne of you what I should teach, and know not: The Lord direct all our thoughts to his glory, and the behoofe of his Church.

Written long since to Mr *I. W.*

EP. V. *Dissvvading from separation, and shortly oppugning the grounds of that error.*

IN my former Epistle (I confesse) I touched the late separation with a light hand: onely setting down the iniury of it (at the best) not discussing the grounds in common: now your danger drawes me on to this discourse: it is not much lesse thankeworthy, to preuent a disease, then to cure it: you confesse that you doubt; I mislike it not: doubting is not more the way to error, then to satisfaction; lay downe first, all pride and preiudice, and I cannot feare you: I neuer yet knew any man of this vvay, which hath not bewraide himselfe far gone with ouer-weening: and therefore it hath been iust with God, to punish their selfe-loue with error: an humble spirit is a fit subiect

iect for truth: prepare you your heart, and let me then answer, or rather God for me; you doubt whether the notorious sinne of one vnreformed, vncensured, defile not the whole Congregation; so as we may not without sinne communicate therewith: and why not the whole Church? woe were vs, if wee should thus liue in the danger of all men: haue we not sinnes enow of our owne, but wee must borrow of others? Each man shall beare his owne burden: is ours so light, that we call for more weight, and vndertake what God neuer imposed? It was enough for him that is God and Man to beare others iniquities; it is no taske for vs, which shrinke vnder the least of our owne. But it is made ours, you say (though anothers) by our toleration and conniuence: indeed, if we consent to them, incourage them, imitate, or accompany them in the same excesse of ryot; yet more, the publique person that forbeares a knowne sinne, sinneth; but if each mans knowne sinne, be euery mans, what difference is betwixt the root and the branches? *Adams* sinne spred it selfe to vs, because we were in him, stood or fell in him; our case is not such. Doe but see how God scorneth that vniust Prouerbe of the Iewes, *That the fathers haue eaten sowre grapes, and the childrens teeth are set on edge?* How much lesse are strangers? Is any bond so neere as this of blood? Shall not the child smart for the Parent; and shall we (euen spiritually) for others? You obiect *Achans* stealth, and *Israels* punishment: an vnlike case, and extraordinary: for see how direct Gods charge is. *Be ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing, make also the Hoast of Israel execrable and trouble it.* Now euery man is made a partie, by a peculiar iniunction: and not onely all *Israel* is as one man; but euery *Israelite* is a publike person in this act, you cannot show the like in euery one, no, not in any: it was a law for the present, not intended for perpetuity: you may as well challenge the Trumpets of Rams-hornes, and seuen dayes walke vnto euery siege. Looke else-where: the Church of *Thyatira* suffers the woman *Iezabel* to teach and deceiue. A great sinne, *Yet to you* (saith the Spirit) *the rest of Thyatira, as many as haue not this learning, I will put vpon you none other burden, but that which you haue, hold fast*; He saith not, *Leaue your Church*, but *Hold fast your owne*. Looke into the practice of the Prophets, ransacke their burdens, and see if you find this there; yea, behold our best patterne, the Sonne of God. The Iewish Rulers in Christ's time were notoriously couetous, proud, oppressing, cruell, superstitious: our Sauiour feared not polluting, in ioyning with them; and was so farre from separating himselfe, that hee called and sent others to them. But, a little Leauen leauens the whole lumpe: it is true; by the infection of it, sinne, where it is vnpunished, spreadeth; it sowreth all those whose hands are in it, not others. If we dislike it, detest, desist, reproue, and mourne for it, we cannot bee tainted: the Corinthian loue-feasts had grosse and sinfull disorder: yet you heare not *Paul* say, *Abstaine from the Sacrament till these be reformed*; Rather he enioynes the act, and controules the abuse: God hath bidden you heare and receiue: shew me, where he hath said, except others be sinfull. Their vncleannesse can no more defile you, then your holinesse can excuse them. But while I communicate (you say) I consent; God forbid. It is sinne, not to cast out the deseruing: but not yours; who made you a Ruler and a Iudge? The vncleane must bee separated; not by the people: Would you haue no distinction betwixt priuate and publike persons? What strange confusion is this? And what other then the old note of *Corah* and his company, *Ye take too much vpon you*, seeing all the Congregation is holy, euery one of them, and the Lord is among them: wherefore then lift ye vp your selues aboue the Congregation of the Lord? What is (if this be not) to make a Monster of Christs body? hee is the head, his Church the body, consisting of diuers limbes. All haue their seuerall faculties and imployments; not euery one, all; who would imagine any man so absurd, as to say, that this bodie should be all tongue, or all hands; euery man a Teacher, euery man a Ruler? As Christ had said to euery man, *Goe teach, and whose sinnes yee remit*: How senseless are these two extreames? Of the Papists, that one man hath the Keyes: Of the Brownists, that euery man hath them. But these priuiledges and charges are giuen to the Church: True; to be executed by her Gouernors: the facultie of speech

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is giuen to the vvhole man, but the vse of it to the proper instrument. Man speaketh; but by his tongue; if a voice should be heard from his hand, eare, foot, it were vnnaturall. Now, if the tongue speake not when it ought, shall we bee so fooliſh as to blame the hand? But you say; if the tongue speake not, or speake ill, the whole man smarteth; the man sinneth: I grant it, but you shall set the naturall body on too hard a rack, if you straine it in all things, to the likenesse of the spirituall, or ciuill. The members of that being quickned by the same soule, haue charge of each other, and therefore either stand or fall together: It is not so in these. If then notwithstanding vnpurged sinnes, we may ioyne with the true Church: Whether is ours such? You doubt, and your solicitors deny: surely, if we haue many enormities, yet none worse then rash and cruell iudgement; let them make this a colour to depart from themselues: there is no lesse woe to them that call good, euill. To iudge one man is bold and dangerous. Iudge then vvhat it is to condemn a vvhole Church; God knowes, as much vvithout cause, as without shame. Vaine men may libell against the Spouse of Christ: her husband neuer diuorced her: No, his loue is still aboue their hatred, his blessings aboue their censures: Do but aske them, were we euer the true Church of God? If they deny it, Who then were so? Had God neuer Church vpon earth, since the Apostles time, till *Barrow* and *Greenwood* arose? And euen then scarce a number? nay, when or where vvas euer any man in the vvorld (except in the schooles perhaps of *Donatus* or *Nouatus*) that taught their doctrine; and now still hath he none, but in a blind lane at *Amsterdam*? Can you thinke this probable? If they affirme it, when ceased we? Are not the points controuerted still the same? The same gouernment, the same doctrine? Their minds are changed, not our estate: Who hath admonished, euinced, excommunicated vs; and when? All these must be done. Will it not be a shame to say, that *Francis Iohnson*, as he tooke power to excommunicate his Brother, and Father; so had power to excommunicate his Mother, the Church? How base and idle are these conceits? Are wee then Heretikes condemned in our selues? Wherein ouerthrow wee the foundation? What other God, Sauiour, Scriptures, Iustification, Sacraments, Heauen, do they teach besides vs? Can all the Masters of Separation, yea can all the Churches in Christendome, set forth a more exquisite and worthy confession of faith, then is contained in the Articles of the Church of England? Who can hold these and bee heretical? Or, from which of these are we reuolted? But to make this good, they haue taught you to say, that euery truth in Scripture is fundamentall; so fruitfull is erreur of absurdities; Whereof still one breeds another more deformed then it selfe. That *Trophimus* vvas left at *Miletum* sicke, that *Pauls* Cloake was left at *Troas*, that *Gaius*, *Pauls* hoast, saluted the *Romanes*, that *Nabal* was drunke; or that *Thamar* baked Cakes, and a thousand of this nature are fundamentall: how large is the Separatists Creed, that hath all these Articles? If they say all Scripture is of the same Author, of the same authoritie; so say we, but not of the same vse: is it as necessarie for a Christian to know that *Peter* hosted with one *Simon* a Tanner in *Ioppa*, as that Iesus Christ the Sonne of God vvas borne of the Virgin *Mary*? What a monster is this of an opinion, that all truths are equall? that this spirituall house should be all foundation, no walls, no roofe? Can no man be saued but he that knowes euery thing in Scripture? Then both they and vvee are excluded: heauen would not haue so many, as their Parlor at *Amsterdam*. Can any man be saued that knowes nothing in Scripture? It is farre from them to be so ouercharitable to affirme it: you see then that both all truths must not of necessitie bee knowne, and some must; and these we iustly call fundamentall: which who so holdeth, all his hay and stubble (through the mercy of God) condemne him not: still he hath right to the Church on earth, and hope in heauen: but whether euery truth bee fundamentall, or necessarie? discipline (you say) is so: indeed necessarie to the well-being of a Church, no more: it may be true without it, not perfect. Christ compares his Spouse to an Army with banners: as order is to an Armie, so is discipline to the Church: if the troopes be not well marshalled in their seuerall rankes, and moue not forward according to the discipline of warre, it is an Armie still: confusion may hinder their successe,

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it can not bereaue them of their name: it is, as beautifull proportion to the bodie, an hedge to a vineyard, a wall to a City, an hem to a garment, seeling to an house. It may be a body, vineyard, citie, garment, house, without them: it cannot be well and perfect: yet which of our aduersaries will say we haue no discipline? Some they grant, but not the right: as if they said, Your Citie hath a bricke wall indeed, but it should haue one of hewne stone; your Vineyard is hedged, but it should be paled and ditched: while they cauill at what we want, we thanke God for what we haue; and so much wee haue, in spight of all detraction, as makes vs both a true Church, and a worthy one.

But the maine quarrell is against our Ministerie, and forme of worship: let these be examined; this is the circle of their censure. No Church, therefore no Ministery: and no Ministerie, therefore no Church: vnnaturall sonnes, that spit in the face of those spirituall Fathers that begot them, and the Mother that bore them. What vvould they haue? Haue we not competent gifts from aboue, for so great a function? Are wee all vnlearned, vnsufficient? Not a man that knowes to diuide the word aright? As *Paul* to the *Corinths*, Is it so that there is not one wise man amongst vs? No man will affirme it: some of them haue censured our excesse in some knowledge; none, our defect in all: What then? Haue wee not a true desire to doe faithfull seruice to God and his Church? No zeale for Gods glory? Who hath been in our hearts to see this? Who dare vsurpe vpon God, and condemne our thoughts? Yea, wee appeale to that onely Iudge of hearts, whether he hath not giuen vs a sincere longing for the good of his Sion: he shall make the thoughts of all hearts manifest: and then shall euery man haue praise of God. If then we haue both ability and will to doe publike good: our inward calling (which is the maine point) is good and perfect; for the outward, what want we? Are wee not first (after good tryall) presented and approued by the learned in our Colledges: examined by our Church-gouernors, ordain'd by imposition of hands of the Eldership, allowed by the Congregations we are set ouer: doe wee not labour in word and doctrine? doe we not carefully administer the Sacraments of the Lord Iesus? haue we not by our publike meanes wonne many soules to God? what should we haue and doe more? All this, and yet no true Ministers? we passe very little to bee iudged of them, or of mans day: but our Ordainers (you say) are Antichristian: surely our censurers are vnchristian: tho we should grant it, some of vs vvere baptized by Hereticks: is the Sacrament annihilated, and must it be redoubled? How much lesse Ordination, vvhich is but an outward admission to preach the Gospell? God forbid that we should thus condemne the innocent: more hands vvere laid vpon vs, then one: and of them, for the principall, except but their perpetuall honour, and some few immateriall rites, let an enemie say what they differ, from Super-intendents; and can their double honour make them no Elders? If they haue any personall faults, why is their calling scourged? Looke into our Sauiours times: vvhat corruptions were in the very Priesthood? It vvas now made annuall, which was before fixed and singular. Christ saw these abuses, and was silent: here was much dislike and no clamour; we, for lesse, exclaime and separate: euen personall offences are fetcht into the condemnation of lawfull courses. God giue both pardon and redresse to this foule vncharitableneſse. Alas! how ready are we to tosse the fore-part of our Wallet, whiles our own faults are ready to breake our necks behind vs: all the world sees and condemnes their Ordination to be faulty: yea none at all: yet they cry out first on vs, craftily (I thinke) lest we should complaine: that Church-gouernors should ordaine Ministers, hath bin the constant practice of the Church, from Christs time, to this houre. I except onely, in an extreame desolation, meerely for the first course: that the people should make their Ministers, was vnheard of in all ages and Churches, till *Bolton*, *Browne*, and *Barrow*: and hath neither colour nor example: Doth not this comparison seeme strange and harsh? Their Tradesmen may make true Ministers, our Ministers cannot: who but they would not be ashamed of such a position? Or who but you would not thinke the time mis-spent in answering it? No lesse friuolous are those exceptions that are taken against our worship of God, condemned for false and idolatrous, whereof Volumes of

Apologies

Apologies are written by others: we meet together, pray, reade, heare, preach, ſing, adminiſter, and receiue Sacraments: wherein offend we? How many Gods doe we pray to? or to whom but the True God? In what words but holy? whom do we preach but the ſame Chriſt vvith them? what point of faith, not theirs? What Sacraments but thoſe they dare not but allow? Where lyes our Idolatry, that we may let it out? In the manner of performing: in ſet Prayers, Antichriſtian Ceremonies of croſſing, kneeling, &c. For the former: what ſinne is this? The original and truth of prayer is in the heart the voice is but as accidentall; if the heart may often conceiue the ſame thought, the tongue her ſeruant may often vtter it, in the ſame words: and if dayly to repeat the ſame ſpeeches bee amiſſe, then to entertaine the ſame ſpirituall deſires, is ſinfull: to ſpeake once vvithout the heart is hypocriticall: but to ſpeake often the ſame requeſt with the heart, neuer offendeth. What intolerable boldneſſe is this; to condemne that in vs which is recorded to haue been the continuall practice of Gods Church in al ſucceſſions? Of the *Iewes*, in the time of *Moſes*, *Dauid*, *Salomon*, *Iehoſaphat*, *Ezekiah*, *Ieremie*: Of the ancient Chriſtian aſſemblies, both Greeke and Latine, and now at this day of all reformed Churches in Chriſtendome; yea, which our Sauiour himſelfe ſo directly allowed, and in a manner preſcribed, and the bleſſed Apoſtles *Paul* and *Peter* in all their formall ſalutations (which were no other then ſet prayers) ſo commonly practiſed: for the other (leſt I exceed a Letter) tho wee yeeld them ſuch as you imagine (worſe they cannot bee) they are but Ceremonious appendances, the body and ſubſtance is ſound. Bleſſed be God that we can haue his true Sacraments at ſo eaſie a rate, as the payment (if they were ſuch) of a few circumſtantiall inconueniences: how many deare children of God in all ages, euen neere the golden times of the Apoſtles, haue gladly purchaſed them much dearer, and not complained: but ſee how our Church impoſes them: not as to binde the conſcience, otherwiſe then by the common bond of obedience; not as actions, wherein Gods worſhip eſſentially conſiſteth, but as themſelues, Ceremonies: comely or conuenient, not neceſſarie; whatſoeuer: is this a ſufficient ground of ſeparation? How many moderate and wiſer ſpirits haue we, that cannot approue the Ceremonies, yet dare not forſake the Church? and that hold your departure farre more euill, then the cauſe. You are inuited to a feaſt, if but a Napkin or Trencher be miſ-placed, or a diſh ill carued; do you run from the Table, and not ſtay to thanke the Hoaſt? Either bee leſſe curious or more charitable. Would God both you and all other, vvhich either fauour the Separation or profeſſe it, could but reade ouer the ancient ſtories of the Church, to ſee the true ſtate of things and times; the beginnings, proceedings, increaſes, encounters, yeeldings, reſtaurations of the Goſpell, what the holy Fathers of thoſe firſt times were glad to ſwallow for peace; what they held, practiſed, found, left: whoſoeuer knowes but theſe things, cannot ſeparate; and ſhal not be contented only, but thankfull: God ſhall giue you ſtill more light: in the meane time, vpon the perill of my ſoule, ſtay, and take the bleſſed offers of your God, in peace: And ſince Chriſt ſaith by my hand, will you alſo goe away? Anſwer him with that worthy Diſciple, *Maſter whither ſhall I goe from thee? thou haſt the words of eternall life.*

To Mr *I. B.*

EP. VI. *A complaint of the miſ-education of our Gentry.*

I Confeſſe, I cannot honour blood without good qualities; not ſpare it, with ill. There is nothing that I more deſire to be taught, then what is true Nobilitie: What thanke is it to you, that you are borne well? If you could haue loſt this priuiledge of Nature,

Nature, I feare you had not beene thus farre Noble: that you may not plead deſert, you had this before you vvere; long ere you could either know or preuent it; you are deceiued if you thinke this any other then the bodie of Gentilitie: the life and ſoule of it, is in noble and vertuous diſpoſition, in gallantneſſe of ſpirit vvithout haughtineſſe, vvithout inſolence, vvithout ſcornfull ouerlineſſe: ſhortly, in generous qualities, cariage, actions. See your errour, and know that this demeanor doth not anſwer an honeſt birth: If you can follow all faſhions, drink all healths, weare fauours & good cloathes, conſort vvith Ruffianly companions, ſweare the biggeſt oathes, quarrell eaſily, fight deſperately, game in euery inordinate Ordinarie, ſpend your patrimonie ere it fall, looke on euery man betwixt ſcorne and anger; vſe gracefully ſome geſtures of apiſh complement; talke irreligiouſly, dallie vvith a Miſtris, or (which terme is plainer) hunt after Harlots, take ſmoake at a Play-houſe, and liue as if you vvere made all for ſport, you thinke you haue done enough, to merit, both of your blood, and others opinions. Certainly, the vvorld hath no baſeneſſe, if this be generoſitie: well-fare the honeſt and ciuill rudeneſſe of the obſcure ſonnes of the earth, if ſuch be the graces of the eminent: The ſhame whereof (me thinkes) is not ſo proper to the wildneſſe of youth, as to the careleſneſſe or vanity of Parents: I ſpeake it boldly; our Land hath no blemiſh comparable to the miſ-education of our Gentry: Infancie and youth are the ſeed-times of all hopes: if thoſe paſſe vnſeaſonably, no fruit can be expected from our age, but ſhame and ſorrow: vvho ſhould improue theſe, but they vvhich may command them? I cannot altogether complaine of our firſt yeares. How like are wee to children, in the training vp of our children! Giue a childe ſome painted Babe; hee ioyes in it at firſt ſight: and for ſome dayes vvill not abide it out of his hand or boſome; but when he hath fated himſelfe with the new pleaſure of that gueſt, he now (after a while) caſts it into corners, forgets it, and can looke vpon it, vvith no care: Thus doe we by ours. Their firſt times findes vs not more fond, then carefull: vve doe not more follow them vvith our loue, then ply them with inſtruction: When this delight begins to grow ſtale, we begin to grow negligent. Nothing that I know can bee faulted in the ordering of Childhood, but indulgence. Fooliſh Mothers admit of Tutors, but debar rods. Theſe, while they deſire their children may learne, but not ſmart, as is ſaid of Apes, kill their yong ones vvith loue; for vvhat can worke vpon that age, but feare? And what feare without correction? Now at laſt, vvith what meaſure of Learning their owne vvill would vouchſafe to receiue, they are too early ſent to the common Nurſeries of Knowledge; There (vnleſſe they fall vnder carefull tuition) they ſtudy in jeſt, and play in earneſt. In ſuch vniuerſall meanes of Learning, all cannot fall beſides them; vvhat their company, what their recreation vvould either inſtill or permit, they bring home to their glad Parents. Thence are they tranſplanted to the Collegiate Innes of our common Lawes: and there too many learne to be lawleſſe, and to forget their former little: *Pauls* is their *Weſtminſter*, their Studie, an Ordinarie, or Play-houſe, or Dancing-ſchoole, and ſome *Lambert* their *Ployden*. And now after they haue (not without much expence) learned faſhions and licentiouſneſſe, they returne home, full of welcomes and gratulations. By this time ſome bloſſomes of youth appearing in their face, admoniſh their Parents to ſeeke them ſome ſeaſonable match; Wherein the Father inquires for wealth, the ſonne for beauty, perhaps the mother for Parentage, ſcarce any for Vertue, for Religion. Thus ſetled, What is their care; their diſcourſe, yea, their Trade, but either an Hound, or an Hawke? And it is vvell, if no worſe: And now, they ſo liue, as if they had forgotten that there were bookes: Learning is for Prieſts, and Pedants; for Gentlemen, pleaſure. Oh! that either wealth or vvit ſhould be caſt away thus baſely: That euer reaſon ſhould grow ſo debauched, as to thinke any thing more worthy then knowledge. With what ſhame and emulation may wee looke vpon other Nations (whoſe apiſh faſhions we can take vp in the channels, neglecting their imitable examples) and with what ſcorne doe they looke vpon vs? They haue their ſolemne Academies for all thoſe qualities, which may accompliſh Gentility: from which they returne richly furniſhed, both for action and ſpeculation. They account knowledge and abilitie

of

of discourse as essentiall to greatnesse,as blood: neither are they more aboue the vulgar in birth,then in vnderstanding: They trauell with iudgement, and returne with experience: so doe they follow the exercises of the body, that they neglect not the culture of the minde. From hence growes ciuilitie, and power to manage affaires, either of Iustice,or State: From hence incouragement to learning, and reuerence from inferiors. For those onely can esteeme knowledge, which haue it; and the common sort frame either obseruance, or contempt, out of the example of their Leaders.

Amongst them, the sonnes of Nobles scorne not either Merchandize, or learned professions; and hate nothing so much as to doe nothing: I shame and hate to thinke, that our Gallants hold, there can bee no disparagement, but in honest callings. Thus perhaps I haue abated the enuy of this reproofe,by communicating it to more;which I had not done, but that the generalitie of euill importunes redresse. I well see that either good or euill descends: In vaine shall we hope for the reformation of the many, while the better are disordered. Whom to solicite herein, I know not, but all: How glad should I be to spend my light to the snuffe, for the effecting of this! I can but perswade and pray; these I will not faile of: The rest to him that both can amend and punish.

To M. Ionas Reigesbergius in Zeland.

Ep. VII. *Written some whiles since, concerning some new opinions then broached in the Churches of* Holland; *and vnder the name of* Arminius *(then liuing:) perswading all great wits to a study and care of the common peace of the Church, and disswading from all affectation of singularity.*

I Receiued lately a short relation of some new Paradoxes from your *Leiden*; you would know what wee thinke: I feare not to be censured,as medling: your truth is ours: The Sea cannot diuide those Churches,whom one faith vnites. I know not how it comes to passe,that most men,while they too much affect ciuilitie, turne flatterers; and plaine truth is most-where counted rudenesse. He that tels a sicke friend he lookes ill,or termes an angry tumour the Gowt, or a waterish swelling Dropsie; is thought vnmannerly. For my part,I am glad that I was not borne to feed humors: How euer you take your owne euils, I must tell you, we pitie you,and thinke you haue iust cause of dejection,and we for you: not for any priuate cares, but (which touch a Christian neerest) the Common-wealth of God. Behold, after all those hils of carkases, and streames of blood,your ciuill sword is sheathed,wherein we neither congratulate, nor feare your peace; lo now,in stead of that,another while,the spirituall sword is drawne and shaken,and it is well,if no more. Now the politick State sits still, the Church quarrels: Oh! the insatiable hostilitie of our great enemy, with what change of mischiefes doth he afflict miserable man? No sooner did the Christian world begin to breathe from persecution, but it was more punished with *Arrianisme*: when the red Dragon cannot deuoure the childe, hee tryes to drowne the mother; and when the vvaters faile,he raises warre. Your famous *Iunius* had nothing more admirable then his loue of peace: when our busie Separatists appealed him, with what a sweet calmnesse did he reiect them, and with a graue importunitie call'd them to moderation! How it would haue vexed his holy soule (now out of the danger of passions) to haue foreseene his chaire troublesome. God forbid that the Church should finde a Challenger, in stead

ſtead of a Champion: Who vvould thinke but you ſhould haue bin taught the benefit of peace, by the long vvant? But if your temporal ſtate (beſides either hope, or beleefe) hath growne wealthy with warre, like thoſe Fowles which fatten vvith hard weather: yet bee too ſure, that theſe ſpirituall broyles cannot but impouerish the Church; yea, affamiſh it. It vvere pitie that your *Holland* ſhould bee ſtill the Amphitheatre of the world, on whoſe ſcaffolds all other Nations ſhould ſit, & ſee varietie of bloody ſhews, not without pitie, and horror. If I might challenge ought in that your acute and learned *Arminius*; I would thus ſolicit and coniure him: Alas that ſo wiſe a man ſhould not know the worth of peace; that ſo noble a ſonne of the Church ſhould not bee brought to light, without ripping the vvombe of his mother! What meane theſe ſubtil Nouelties? If they make thee famous, and the Church miſerable, vvho ſhall gaine by them? Is ſingularitie ſo precious, that it ſhould coſt no leſſe, then the ſafety and quiet of our common mother? If it be truth thou affecteſt, what alone? Could neuer any eyes (till thine) be bleſſed with this obiect? where hath that ſacred veritie hid herſelfe thus long from all her carefull Inquiſitors, that ſhee now firſt ſhewes her head to thee vnſought? Hath the Goſpell ſhined thus long, and bright, and left ſome corners vnſeene? Away with all new truths; faire and plauſible they may be, ſound they cannot? ſome may admire thee for them; none ſhall bleſſe thee. But grant that ſome of theſe are no leſſe true, then nice points: what doe theſe vnſeaſonable crochets and quauers trouble the harmonious plaine-ſongs of our peace? Some quiet error may bee better then ſome vnruly truth. Who binds vs to ſpeake all we thinke? So the Church may be ſtill, would God thou wert wiſe alone. Did not our aduerſaries quarrell enough before, at our quarrels? Were they not rich enough with our ſpoiles? By the deare name of our common parents, vvhat meaneſt thou *Arminius*? Whither tend theſe new-rais'd diſſenſions? Who ſhall thriue by them, but they which inſult vpon vs, and riſe by the fall of truth? who ſhall be vndone, but thy brethren? By that moſt precious, and bloodie ranſome of our Sauiour, and by that awfull appearance we ſhall once make before the glorious Tribunall of the Sonne of God, remember thy ſelfe, and the poore diſtracted limmes of the Church: Let not thoſe excellent parts, wherewith God hath furniſhed thee, lye in the narrow vvay, and cauſe any weake one either to fall, or ſtumble, or erre. For Gods ſake, either ſay nothing, or the ſame. How many great wits haue ſought no by-paths, and now are happy vvith their fellowes! Let it bee no diſparagement to goe vvith many to heauen. What could he reply to ſo plaine a charge? No diſtinction can auoid the power of ſimple truth. I know he heares not this of me firſt: Neither that learned and vvorthy *Fran. Gomarus*, nor your other graue fraternitie of reuerend Diuines, haue beene ſilent in ſo maine a cauſe. I feare rather too much noiſe in any of theſe tumults: There may too many contend, not intreat. Multitude of ſuters is commonly powerfull; how much more in iuſt motions? But if either he, or you, ſhal turne me home, and bid mee ſpend my little moiſture vpon our owne brands, I grant there is both the ſame cauſe, and the ſame need. This counſell is no whit further from vs, becauſe it is directed to you: Any Reader can change the perſon: I lament to ſee, that euery where peace hath not many clients, but fewer louers; yea, euen many of thoſe that praiſe her, follow her not. Of old, the very *Nouatian* men, women, children, brought ſtones and morter (vvith the Orthodoxe) to the building of the Church of the reſurrection, and ioyned louingly with them, againſt the *Arrians*: leſſer quarrels diuide vs; and euery diuiſion ends in blowes, and euery blow is returned; and none of all lights beſide the Church. Euen the beſt Apoſtles diſſented; neither knowledge, nor holineſſe can redreſſe all differences: True, but wiſdome and charitie could teach vs to auoid their preiudice. If we had but theſe two vertues, quarrels ſhould not hurt vs, nor the Church by vs: But (alas) ſelfe-loue is too ſtrong for both theſe: This alone opens the floud-gates of diſſenſion, and drownes the ſweet, but low valley of the Church. Men eſteeme of opinions, becauſe their owne; and will haue truth ſerue, not gouerne. What they haue vndertaken, muſt bee true: Victory is ſought for, not ſatisfaction; victory of the Author, not of the cauſe: Hee is a rare man that knowes to

yeeld,

yeeld,as well as to argue: vvhat ſhould we doe then, but beſtow our ſelues vpon that vvhich too many neglect,publike peace; firſt,in prayers that we may preuaile, then in teares that we preuaile not? Thus haue I beene bold to chat with you of our greateſt and common cares. Your old loue,and late hoſpitall entertainment in that your Iland, called for this remembrance; the rather to keepe your Engliſh tongue in breath,vvhich was wont not to be the leaſt of your deſires. Would God you could make vs happie with newes,not of truce,but ſincere amitie and vnion; not of Prouinces, but ſpirits. The God of ſpirits effect it both here and there,to the glory of his Name and Church.

To *W. ſ.* condemned for murder.

EP. VIII. *Effectually preparing him, and (vnder his name) whatſoeuer Malefactor for his death.*

IT is a bad cauſe that robbeth vs of all the comfort of friends; yea, that turnes their remembrance into ſorrow. None can do ſo,but thoſe that proceed from our ſelues: for outward euils,vvhich come from the infliction of others, make vs cleaue faſter to our helpers, and cauſe vs to ſeeke and find eaſe in the very commiſeration of thoſe that loue vs: whereas thoſe griefes which ariſe from the iuſt diſpleaſure of conſcience,will not abide ſo much as the memorie of others affection; or if it doe,makes it ſo much the greater corraſiue,as our caſe is more vncapable of their comfort. Such is yours. You haue made the mention of our names tedious to your ſelfe,and yours to vs. This is the beginning of your paine, that you had friends: If you may now ſmart ſoundly from vs,for your good,it muſt be the only ioy you muſt expect, and the finall dutie we owe to you. It is both vaine and comfortleſſe, to heare what might haue beene; neither would I ſend you backe to what is paſt,but purpoſely to increaſe your ſorrow; vvho haue cauſed all our comfort to ſtand in your teares. If therefore our former counſels had preuailed,neither had your hands ſhed innocent blood,nor iuſtice yours. Now,to your great ſinne,you haue done the one; and the other muſt bee done to your paine: and we your well-willers,with ſorrow and ſhame liue to be witneſſes of both. Your ſinne is gone before,the reuenge of iuſtice will follow: ſeeing you are guilty, let God be iuſt. Other ſinnes ſpeake,this cryeth,and will neuer be ſilent,till it be anſwered with it ſelfe. For your life; the caſe is hopeleſſe; feede not your ſelfe with vaine preſumptions,but ſettle your ſelfe to expiate anothers blood with your own. Would God your deſert had been ſuch,that we might with any comfort haue deſired you might liue. But now,alas, your fact is ſo hainous, that your life can neither bee craued without iniuſtice,nor be protracted without inward torment. And if our priuate affection ſhould make vs deafe to the ſhouts of blood,and partialitie ſhould teach vs to forget all care of publique right; yet reſolue,there is no place for hope. Since then you could not liue guiltleſſe,there remaines nothing,but that you labour to die penitent; and ſince your bodie cannot bee ſaued aliue, to endeuour that your ſoule may bee ſaued in death. Wherein,how happie ſhall it be for you, if you ſhall yet giue eare to my laſt aduice; too late indeed for your recompence to the world, not too late for your ſelfe. You haue deſerued death, and expect it: Take heed leſt you ſo faſten your eyes vpon the firſt death of the bodie, that you ſhould not looke beyond it to the ſecond, which alone is vvorthy of trembling, vvorthy of teares.

For, this,though terrible to Nature,yet is common to vs, with you. You muſt die: what doe we elſe? And what differs our end from yours, but in haſte and violence?

And vvho knowes vvhether in that? It may be a ſickneſſe as ſharpe, as ſudden, ſhal fetch vs hence: it may be the ſame death, or a vvorſe, for a better cauſe: Or if not ſo, there is much more miſery in lingring: Hee dies eaſily, that dies ſoone: but the other is the vtmoſt vengeance that God hath reſerued for his enemies: This is a matter of long feare, and ſhort paine. A few pangs lets the ſoule out of priſon: but the torment of that other is euerlaſting; after ten thouſand yeares ſcorching in that flame, the paine is neuer the neerer to his ending. No time giues it hope of abating; yea, time hath nothing to doe vvith this eternitie. You that ſhall feele the paine of one minutes *dying*, thinke what paine it is to be dying for euer and euer. This, although it be attended with a ſharpe paine, yet is ſuch as ſome ſtrong ſpirits haue endured without ſhew of yeeldance. I haue heard of an Iriſh Traitor, that when he lay pining vpon the vvheele with his bones broke, asked his friend if he changed his countenance at all; caring leſſe for the paine, then the ſhew of feare. Few men haue died of greater paines, then others haue ſuſtained and liue. But that other ouerwhelmes both bodie and ſoule, and leaues no roome for any comfort in the poſſibilitie of mitigation. Here, men are executioners, or diſeaſes; there fiends. Thoſe Deuils that were ready to tempt the graceleſſe vnto ſinne, are as ready to follow the damned vvith tortures. Whatſoeuer become of your carkaſe, ſaue your ſoule from the flames; and ſo manage this ſhort time you haue to liue, that you may die but once. This is not your firſt ſinne; yea, God hath now puniſhed your former ſinnes vvith this: a fearfull puniſhment in it ſelfe, if it deſerued no more: your conſcience (which now begins to tell truth) cannot but aſſure you, that there is no ſinne more worthy of hell, then murder; yea, more proper to it. Turne ouer thoſe holy leaues (which you haue too much neglected, and now ſmart for neglecting) you ſhall finde murderers among thoſe that are ſhut out from the preſence of God: you ſhall find the Prince of that darkneſſe, in the higheſt ſtile of his miſchiefe, termed a man-ſlayer. Alas! how fearfull a caſe is this, that you haue herein reſembled him, for vvhom *Topheth* was prepared of old; and imitating him in his action, haue endangered your ſelfe to partake of his torment! Oh, that you could but ſee what you haue done, what you haue deſerued; that your heart could bleed enough within you, for the blood your hands haue ſhed: That as you haue followed Satan our common enemy in ſinning, ſo you could defie him in repenting: That your teares could diſappoint *his hopes* of your damnation. What a happie vnhappineſſe ſhall this be to your ſad friends, that your better part yet liueth? That from an ignominious place your ſoule is receiued to glory? Nothing can effect this but your repentance; and that can doe it. Feare not to looke into that horror, which ſhould attend your ſinne: and bee now as ſeuere to your ſelfe, as you haue been cruell to another. Thinke not to extenuate your offence vvith the vaine titles of manhood: vvhat praiſe is this, that you vvere a valiant murderer? Strike your owne breſt (as *Moſes* did his Rocke) and bring downe riuers of teares to waſh away your bloodſhed. Doe not ſo much feare your iudgement, as abhorre your ſinne; yea, your ſelfe for it. And vvith ſtrong cries lift vp your guilty hands to that God whom you offended, and ſay, *Deliuer me from blood-guiltineſſe, O Lord.* Let me tel you: As vvithout repentance there is no hope; ſo with it, there is no condemnation. True penitence is ſtrong, and can grapple with the greateſt ſinne, yea with all the powers of hell. What if your hands be red vvith blood? Behold, the blood of your Sauiour, ſhall waſh away yours: If you can bathe your ſelfe in that; your Scarlet ſoule ſhall bee as white as Snow. This courſe alone ſhall make your Croſſe the way to the Paradiſe of God. This plaiſter can heale all the ſores of the ſoule, if neuer ſo deſperate: Only take heed that your heart be deepe enough pierced, ere you lay it on; elſe, vnder a ſeeming skin of diſſimulation, your ſoule ſhall feſter to death. Yet ioy vs with your true ſorrow, vvhom you haue grieued with your offence; and at once comfort your friends, and ſaue your ſoule.

To

To Mr. IOHN MOLE, of a long time now prisoner vnder the Inquisition at *Rome*.

EPIST. IX. *Exciting him to his wonted constancy, and encouraging him to Martyrdome.*

WHat passage can these lines hope to find into that your strait and curious thraldome? Yet who would not aduenture the losse of this paines for him, which is ready to lose himselfe for Christ? what doe we not owe to you which haue thus giuen your selfe for the common faith? Blessed bee the name of that God who hath singled you out for his Champion, and made you inuincible: how famous are your bonds? how glorious your constancy? Oh, that out of your close obscurity, you could but see the honour of your suffering, the affections of Gods Saints, and in some, an holy enuie at your distressed happinesse. Those wals cannot hide you: No man is attended with so many eyes from earth and heauen: The Church your Mother beholds you, not with more compassion, then ioy: Neither can it be sayd, how shee at once pities your misery, and reioyces in your patience: The blessed Angels looke vpon you with gratulation and applause. The aduersaries with an angry sorrow to see themselues ouercome by their captiue, their obstinate cruelty ouer-matched with humble resolution, and faithfull perseuerance. Your Sauiour sees you from aboue, not as a meere spectator, but as a patient with you, in you, for you: yea, as an agent in your indurance and victory, giuing new courage with the one hand, and holding out a Crowne with the other. Whom would not these sights incourage? who now can pity your solitarines? The hearts of all good men are with you. Neither can that place be but full of Angels, which is the continuall obiect of so many prayers, yea the God of heauen was neuer so neere you, as now you are remoued from men. Let me speake a bold, but true word. It is as possible for him to be absent from his heauen, as from the prisons of his Saints. The glorified spirits aboue sing to him; the persecuted soules below, suffer for him, and cry to him; he is magnified in both, present with both; the faith of the one, is as pleasing to him, as the triumph of the other. Nothing obligeth vs men so much, as smarting for vs; words of defence are worthy of thankes, but paine is esteemed aboue recompence. How do we kisse the wounds which are taken for our sakes, & professe that we would hate our selues, if we did not loue those that dare bleed for vs: How much more shall the God of mercies bee sensible of your sorrowes, and crowne your patience? To whom you may truly sing that ditty of the Prophet, *Surely for thy sake am I slaine continually, and am counted as a sheepe for the slaughter.* What need I to stir vp your constancy, which hath already amazed, and wearied your persecutors? No suspition shall driue me hereto; but rather the thirst of your praise. He that exhorts to persist in well doing, while he perswades, commendeth. Whither should I rather send you, then to the sight of your owne Christian fortitude? which neither prayers, nor threats, haue beene able to shake: Here stands on the one hand, liberty, promotion, pleasure, life, and (which easily exceeds all these) the deare respect of wife and children (whom your only resolution shall make widow and orphanes) these with smiles, and vowes, and teares, seeme to importune you. On the other hand, bondage, solitude, horror, death, (and the most lingring of all miseries) ruine of posterity: these with frownes and menaces labour to affright you: Betwixt both, you haue stood vnmoued; fixing your eyes either right forward vpon the cause of your suffering, or vpwards vpon the crowne of

your reward: It is an happy thing when our own actions may be either examples, or arguments of good. These blessed proceedings call you on to your perfection; The reward of good beginnings prosecuted, is doubled; neglected, is lost. How vaine are those temptations, which would make you a loser of all this praise, this recompence? Goe on therefore happily; keepe your eyes where they are, and your heart cannot be but where it is, and where it ought: Looke still, for what you suffer, and for whom: For the truth, for Christ: what can be so precious as truth? Not life it selfe. All earthly things are not so vile to life, as life to truth; Life is momentarie, Truth eternall; Life is ours, the truth, Gods: Oh happy purchase, to giue our life for the truth. What can we suffer too much for Christ? He hath giuen our life to vs; hee hath giuen his owne life for vs. What great thing is it, if he require what he hath giuen vs, if ours for his? Yea, rather if he call for what he hath lent vs; yet not to bereaue, but to change it; giuing vs gold for clay, glory for our corruption. Behold that Sauiour of yours weeping, and bleeding, and dying for you: alas! our soules are too strait for his sorrowes; wee can be made but paine for him; He was made sinne for vs: wee sustaine, for him, but the impotent anger of men; he strugled with the infinite wrath of his Father for vs. Oh, who can endure enough for him, that hath passed thorow death and hell for his soule? Thinke this, and you shall resolue with *Dauid, I will bee yet more vile for the Lord.* The worst of the despight of men, is but Death; and that, if they inflict not, a disease will; or if not that, Age. Here is no imposition of that, which would not be; but an hastning of that which will be: an hastning to your gaine. For behold, their violence shall turne your necessitie, into vertue and profit. Nature hath made you mortall: none but an enemie can make you a Martyr; you must die, though they will not; you cannot die for Christ, but by them. How could they else deuise to make you happie? since the giuer of both lifes hath said, *He that shall lose his life for my sake shall saue it.* Loe, this alone is lost with keeping, and gained by losse. Say you were freed, vpon the safest conditions, and returning: (as how welcome should that newes bee, more to yours, than to your selfe) perhaps, Death may meet you in the way, perhaps ouertake you at home: neither place, nor time, can promise immunitie from the common destinie of men: Those that may abridge your houres, cannot lengthen them; and while they last, cannot secure them from vexation; yea, themselues shall follow you into their dust; and cannot auoid what they can inflict; death shall equally tyrannize by them, and ouer them: so their fauours are but fruitlesse, their malice gainfull. For it shall change your Prison into Heauen, your Fetters into a Crowne, your Iaylors to Angels, your miserie into glory. Looke vp to your future estate, and reioyce in the present: Behold, the Tree of Life, the hidden Manna, the Scepter of power, the Morning-Starre, the white garment, the new name, the Crowne, and Throne of Heauen, are addressed for you. Ouercome and enioy them: oh glorious condition of Martyrs! whom conformity in death, hath made like their Sauiour in blessednesse; whose honour is to attend him for euer, whom they haue ioyed to imitate. *What are these which are araied in long white robes, and whence came they? These are* (sayes that heauenly Elder) *they which came out of great tribulation, and washed their long Robes, and haue made their Robes white, in the blood of the Lambe.*

Therefore they are in the presence of the Throne of God, and serue him day and night in his Temple: and he that sitteth on the Throne, will dwell among them, and gouerne them, and lead them vnto the liuely Fountaines of waters, and God shall wipe all teares from their eyes.

All the elect haue Seales in their fore-heads: but Martyrs haue Palmes in their hands. All the elect haue white Robes; Martyrs, both white and long: white, for their glory; long, for the largenesse of their glory. Once red with their owne bloud; now white with the bloud of the Lambe: there is nothing in our bloud, but weake obedience; nothing but merit in the Lambes bloud. Behold, his merit makes our obedience glorious. You doe but sprinkle his feet with your bloud; loe, hee washes your long white Robes, with his. Euery drop of your bloud is answered with a streame of his; and euery drop of his is worth Riuers of ours: *Precious in the sight of the Lord is the death*

death of his Saints : Precious in preuention, precious in acceptation, precious in remuneration. Oh, giue willingly that which you cannot keepe, that you may receiue what you cannot leese. The way is steepe, but now you breathe towards the top. Let not the want of some few steps, lose you an eternall rest. Put to the strength of your owne Faith : The prayers of Gods Saints shall further your pace ; and that gracious hand that sustaines heauen and earth, shall vphold, and sweetly draw you vp to your glory. Goe on to credit the Gospell with your perseuerance : and shew the false-hearted clients of that Roman-Court, that the Truth yeelds reall and hearty professors ; such as dare no lesse smart, than speake for her.

Without the wals of your restraint, where can you looke beside incouragements of suffering ? Behold in this, how much you are happier than your many predecessors. Those haue found friends, or wiues, or children, the most dangerous of all tempters. Suggestions of weakenesse, when they come masked with loue, are more powerfull to hurt. But you, all your many friends, in the valour of their Christian loue, wish rather a blessed Martyr, than a liuing and prosperous reuolter : yea, your deare wife (worthy of this honour, to be the wife of a Martyr) prefers your faith, to her affection ; and in a courage beyond her sex, contemnes the worst misery of your losse ; professing shee would redeeme your life with hers, but that she would not redeeme it with your yeeldance : and while she lookes vpon those many pawnes of your chaste loue, your hopefull children, wishes rather to see them fatherlesse, than their father vnfaithfull : The greatest part of your sufferings are hers : She beares them with a cheerefull resolution : She diuides with you in your sorrowes, in your patience ; she shall not bee diuided in your glory : For vs, we shall accompany you with our prayers, and follow you with our thankfull commemorations ; vowing to write your name in red letters in the Kalendars of our hearts ; and to register it in the monuments of perpetuall Records, as an example to all posterity, *The memoriall of the iust shall be blessed.*

To all READERS.

EP. X. *Containing Rules of good aduice for our Christian and ciuill cariage.*

I Grant, breuity where it is neither obscure, nor defectiue, is very pleasing, euen to the daintiest indgments. No maruell therefore, if most men desire much good counsell in a narrow roome ; as some affect to haue great personages drawne in little tablets; or, as we see worlds of Countries described in the compasse of small maps : Neither do I vnwillingly yeeld to follow them; for both the powers of good aduice are the stronger when they are thus vnited ; and breuity makes counsell more portable for memorie, and readier for vse. Take these therefore for more ; which as I would faine practise, so am I willing to commend. Let vs begin with him who is the first and last : Informe your selfe aright concerning God ; without whom, in vaine doe we know all things : Be acquainted with that Sauiour of yours, which paid so much for you on earth, and now sues for you in heauen ; without whom we haue nothing to doe with God, nor he with vs. Adore him in your thoughts, trust him with your selfe : Renew your sight of him euery day, and his of you. Ouer-looke these earthly things ; and when you doe at any time cast your eyes vpon heauen, think, there dwels my Sauiour, there I shall be. Call your selfe to often recknings ; cast vp your debts, payments, graces, wants, expences, employments ; yeeld not to thinke your set deuotions troublesome : Take not easie denials from your selfe ; yea, giue peremptory denials to your selfe : Hee can neuer bee good that flatters himselfe : hold nature to her allowance ; and let your will stand at

courteſie : happy is that man which hath obtained to be the maſter of his owne heart. Thinke all Gods outward fauours and prouiſions the beſt for you : your owne abilitie, and actions the meaneſt. Suffer not your mind to be either a Drudge, or a Wanton ; exerciſe it euer, but ouer-lay it not : In all your buſineſſes, looke through the world, at God ; whatſoeuer is your leuell, let him be your ſcope : Euery day take a view of your laſt ; and thinke either it is this, or may be : Offer not your ſelfe either to honour, or labour ; let them both ſeeke you : Care you onely to be worthy, and you cannot hide you from God. So frame your ſelfe to the time and company, that you may neither ſeruile it, nor ſullenly neglect it ; and yeeld ſo far, as you may neither betray goodneſſe, nor countenance euill. Let your words be few, and digeſted: It is a ſhame for the tongue to cry the heart mercy, much more to caſt it ſelfe vpon the vncertaine pardon of others eares. There are but two things which a Chriſtian is charged to buy, and not to ſell, *Time* and *Truth* ; both ſo precious, that we muſt purchaſe them at any rate. So vſe your friends, as thoſe which ſhould be perpetuall, may be changeable. While you are within your ſelfe, there is no danger : but thoughts once vttered muſt ſtand to hazard. Do not heare from your ſelfe, what you would be loth to heare from others. In all good things, giue the eye and eare the full of ſcope, for they let into the mind : reſtraine the tongue, for it is a ſpender. Few men haue repented them of ſilence. In all ſerious matters, take counſell of dayes, and nights, and friends; and let leiſure ripen your purpoſes: neither hope to gaine ought by ſuddenneſſe. The firſt thoughts may be confident, the ſecond are wiſer. Serue honeſtly euer, though without apparent wages : ſhee will pay ſure, it ſlow. As in apparell, ſo in actions, know not what is good, but what becomes you. How many warrantable acts haue miſ-ſhapen the Authors ? Excuſe not your owne ill, aggrauate not others : and if you loue peace, auoid cenſures, compariſons, contradictions. Out of good men chuſe acquaintance ; of acquaintance, friends ; of friends, familiars : after probation admit them, and after admittance change them not: Age commendeth friendſhip. Doe not alwayes your beſt : it is neither wiſe, nor ſafe for a man euer to ſtand vpon the top of his ſtrength. If you would bee aboue the expectation of others, be euer below your ſelfe. Expend after your purſe, not after your mind: take not where you may deny, except vpon conſcience of deſert, or hope to requite. Either frequent ſuits, or complaints, are wearieſome to a friend. Rather ſmother your griefes and wants as you may, than be either querulous, or importunate. Let not your face belie your heart, nor alwayes tell tales out of it : he is fit to liue amongſt friends or enemies, that can be ingenuouſly cloſe. Giue freely, ſell thriftily : Change ſeldome your place, neuer your ſtate : either amend inconueniences, or ſwallow them, rather then you ſhould run from your ſelfe to auoid them.

In all your recknings for the world, caſt vp ſome croſſes that appeare not ; either thoſe will come, or may : Let your ſuſpicions be charitable ; your truſt fearfull ; your cenſures ſure. Giue way to the anger of the great : The thunder and cannon will abide no fence. As in throngs we are afraid of loſſe ; ſo while the world comes vpon you, looke well to your ſoule ; There is more danger in good than in euill : I feare the number of theſe my rules ; for Precepts are wont (as nayles) to driue out one another: but theſe, I intended to ſcatter amongſt many : and as I was loth that any gueſt ſhould complaine of a niggardly hand ; Dainty diſhes are wont to be ſparingly ſerued out : homely ones ſupply in their bigneſſe, what they want in their worth.

FINIS.

PHARISAISME
AND
CHRISTIANITIE.

COMPARED AND SET FORTH IN A SERMON AT *Pauls Crosse*, MAY 1. 1608.

By Ios. HALL.

Vpon MATTH. 5. 20.

Except your righteousnesse exceed the righteousnesse of the Scribes and Phariſes, yee ſhall not enter into the Kingdome of Heauen.

Imprinted at LONDON, 1627.

TO THE RIGHT REVEREND FATHER IN GOD, AND MY VERY good Lord, THOMAS, Lord Bishop of LONDON, I. H. wisheth all Grace and Happinesse.

RIght Reuerend and Honourable:

I Know there is store of Sermons extant: The Pulpit scarce affordeth more than the Presse. If adde to the number, and complaine not: in all good things, abundance is an easie burden. If the soule may feed it selfe with varietie, both by the eare, and by the eye, it hath no reason to finde fault with choice. But if any weaker stomacke (as in our bodily Tables) shall feare to surfet at the sight of too much, it is easie for that man to looke off, and to confine his eyes to some few: Who cannot much sooner abate to himselfe, than multiply to another? Let not his nice sullennesse preiudice that delight and profit which may arise to others from this number. For mee, I dare not be so enuious, as not to blesse God for this plenty, and seriously to reioyce that Gods people may thus liberally feast themselues by both their senses: neither know I for whether more:

more: The sound of the word spoken pierceth more; the letter written endureth longer: the eare is taught more suddenly, more stirringly; the eye with leisure and continuance. According to my poore abilitie, I haue desired to doe good both wayes; not so much fearing censures, as caring to edifie. This little labour submissely offers it selfe to your Lordship, as iustly yours: being both preached at your call, and (as it were) in your charge, and by one vnder the charge of your fatherly iurisdiction, who vnfainedly desires by all meanes to shew his true heart to Gods Church, together with his humble thankefulnesse to your Lordship: and professeth still to continue

Your Lordships in all humble

duty and obseruance,

Ios. Hall.

PHARISAISME AND CHRISTIANITIE.

MATTH. CHAP. 5. Vers. 20.

Except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, ye shall not enter into the kingdome of heauen.

THE curious Doctors of the Iewes had reduced all Gods statute-law to six hundred and thirteene precepts; so many as there are dayes in the yeere, and members in the body. It was an honest and (which were strange) a Christian conceit of one of their Rabbins, that *Dauid* abridges all these to eleuen, in his Psalme 15. *Esay* to six, in his 33. 15. *Michai* yet lower to three, in his 6, 8. *Esay* yet againe to two, in his 56. 1. *Habacuc* to one, *The iust man shall liue by faith.* So yee see, the Law ends in the Gospell: and that Father said not amisse, *The Law is the Gospell foretold; and the Gospell is the Law fulfilled.* These two are the freehold of a Christian; and what but they?

Petr. Galatin. de arcan. fidei Cath. ad finem ex glos. Rab. Shelomoh.

Lex est Euangelium praedictum: Euangelium lex completa.

The Iewes of these times peruerted the Law, reiected the Gospell. Our Sauiour therefore, that great Prophet of the world (as it was high time) cleares the Law, deliuers and settles the Gospell, well approuing in both these, that he came not to consume, but to consummate the Law. Wherein (as *Paul* to his Corinths) he had a great doore, but many aduersaries: amongst these were the great masters of Israel (so our Sauiour tearmes the Pharises) and their fellowes (and yet their riuals) the Scribes: both so much harder to oppose, by how much their authority was greater.

1 Cor. 16. 9. Iohn 3. *Art thou a Master in Israel?*

Truth hath no roome till falshood be remoued: Our Sauiour therefore (as behoueth) first shewes the falshood of their Glosses, and the hollownesse of their profession: and if both their life and doctrine be naught; what free part is there in them? And loe both of these so faulty, that *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, ye shall not enter into the kingdome of Heauen.*

What were the men? What was their righteousnesse? What wanted it? Follow me, I beseech you, in these three: and if my discourse shall seeme, for a while, more thorny and perplexed, remedy it with your attention.

Those things which are out of the ken of sense or memory, must be fetcht from Story. The Sect (or order whether) of the Pharises ceased with the Temple; since that, no man reades of a Pharise; and now is growne so farre out of knowledge, that the moderne Iewes are more ready to learne of vs who they were: There is no point, wherein

it

it is more difficult to auoid variety, yea oſtentation of reading; without any curious trauerſing of opinions, I ſtudy for ſimple truth, as one that will not lead you out of the rode-way to ſhew you the turnings. *Scribes* were ancient; *Ezra* is called (*Sopher mahir*) *a prompt Scribe*. As long before him, ſo euer ſince they continued till Chriſts time; but in two rankes; ſome were γραμματεῖς λαϊκοὶ: others νόμικοι. Some popular, others legall; Some the peoples; others, Gods; the one, *Secretaries, Recorders, Notaries*, as 2 Chron: 24. 11. (*Sopher hamelec*) *the Kings Scribe*: The other Doctors of the Law of God: *The Law of the Lord is with vs, in vaine made he it, the penne of the Scribe is in vaine.*

Ezr. 6. 7.

Ier 8. 8.

As the Phariſes were (νομοδιδάσκαλοι;) *Law maſters*: ſo theſe are the ſame which *Luke* 11. 45. are called (νομικοὶ) *interpreters of the Law*. Tho to ſome not meane Critickes it ſeemes theſe ſhould be a third ſort; which conſider not that our Sauiour on purpoſe addreſſing his ſpeech to the *Phariſes*, fell by the way vpon the *Scribes*; and being admoniſhed by one of them, as of an ouer-ſight, now auerres right downe of the *Scribes*, what before he had but indifferently glanced at. What they were, is plaine by *Ezraes* pulpit, and *Moſes* his chaire. Theſe and *Phariſes* differed not ſo much; they agreed in ſome good, but in more euill. But the profeſſion of *Phariſes*, becauſe it is more obſcure, you ſhall giue me leaue to fetch ſomewhat further.

Neh. 8. 4. Mat. 23. 2. *Clerici Iudæorũ*, ſaith Ierome. *Euſeb. eccl. hiſt. l. 4. c. 22. Erant in circumciſione diuerſæ ſententiæ quæ maximè tribui Iudæ aduerſabantur, &c. vide Ioſ. Scalig. reſp. ad Serariũ. Orig. lib 5. aduerſ. Celſ. Chriſtianos nõ habere verã religionem, quod in varias ſectas diuiſi eſſent. Domus Sammai & Hillel. Ar. Mont. in Euang. Ante aduentum Chriſti, non tot & tam blaſphemiæ hereſes Iren. lib. 5.*

There were, ſaith old *Egeſippus* (as *Euſebius* cites him) diuers opinions in the Circumciſion; which all croſſed the Tribe of *Iuda*: *Eſſens, Galileans, Emerobaptiſts, Masbutheans, Samaritans, Phariſes, Sadduces*. It were eaſie to helpe him with more, *Sebuaans, Cannæans, Sampſæans*; and if need were, yet more. Where are thoſe wauerers, that ſtagger in their truſt to the Church, becauſe of different opinions, receiuing that rotten argument of profane *Celſus* againſt the Chriſtians? Say the Papiſts, one ſaith I am *Caluins*, another, I am *Luthers*. We diſclaime, we defie theſe titles, theſe diuiſions: we are one in truth: would God we were yet more one: It is the lace and fringe of Chriſts garment that is queſtioned amongſt vs, the cloth is ſound. But what? Was the Iewiſh Church before Chriſt, Gods true Church, or not? If it were not, which was it? If it were: ſo that here rent in more then eight parts, & one of them differing from it ſelfe in eighteene opinions: and yet as *Irenæus* well obſerues, Before Chriſt, there were neither ſo many hereſies, nor ſo blaſphemous.

Act. 15. 5.

Shew me a Church on earth without theſe wrinkles of diuiſion, and I will neuer ſeeke for it in heauen: although to ſome, *Phariſaiſme* ſeemes rather a ſeuerall order, then a ſect: but S. *Luke* that knew it better, hath (αἵρεσιν φαρισαίων) *the ſect of the Phariſes*. When the Profeſſion began, no hiſtory recordeth. Some would faine fetch them *Eſay* 65. 5. *Touch me not, for I am holier then thou*. But theſe ſtraine too farre; for in the verſe before, the ſame men eat Swines fleſh; which to the *Phariſes* is more then piacular. Heare briefly their name, their original, their office. Their name (though it might admit of other probable deriuations, yet) by conſent of all * Hebrew Doctors (I haue a great author for it) is fetcht from *ſeparation*; tho vpon what grounds, all agree not; doubtleſſe for the perfection of their doctrine, and auſterity of life. Their originall is more intricate; which after ſome ſcanning, I haue thus learned of ſome great Maſters of Iewiſh Antiquities. Before there was any open breach in the old Iewiſh Church, there were two generall and diuers conceits about Gods ſeruice: One that tooke vp onely with the law of God; and if they could keepe that, thought they needed no more; neither would they *ſapere ſupra ſcriptum, be wiſer than their Maker*: Theſe were called (*Karraim*) of which ſort there are diuers at this day in *Conſtantinople*, and other-where, at deadly feod with the other Iewes, which they now call *Rabbiniſts*.

In eam conſentiunt omnes Hebræi, teſte Babal. Haruch, Pagnin. in ברש *Ar. Montanus Ioſ. Scal. I. Druſius, &c.*

The other, that thought it ſmall thanks to doe onely what they were bidden; Gods Law was too ſtraight for their holineſſe: It was nothing, vnleſſe they did more than content God, earne him (for theſe were popiſh Iewes) and ſupererrogate of him. Theſe were therefore called *Chaſidim, Holy, aboue the Law*. They plyed God with vnbidden oblations, gaue more than needed, did more than was commanded; yet ſo, as both parts pleaſed themſelues, reſiſted not the other. The more franke ſort vpbraided not the

the other, with too much niggardlinesse; neither did the straiter-handed enuy the other for too much lauishnesse. Would God we could doe thus. They agreed, though they differed. But now, when these voluntary seruices began to be drawne into Canons (as *Scaliger* speaketh) and that which was before but arbitrary, was imposed as necessary, (necessary for beleefe, necessary for action) questions arose, and the rent began in the Iewes. Those dogmaticall Doctors which stood for supererogation, and traditions aboue Law, were called *(Perushim) Pharises*; separate fō the other in strict iudgement, in superfluous holinesse: These, as they were the brood of those *(Chasidim)* whom wee find first mentioned in the Machabees, by the corrupt name of *Asideans*; so from them againe, in a second succession proceeded (as their more refined issue) the Essens, both Collegiate and Eremiticall: These *Pharises* then, were a fraternitie or College of extraordinary deuotion; whose rule was Tradition, whose practise voluntary austereneſse: To them the *Scribes* ioyned themselues, as the purer Iewes; for *Paul* calls them [ακριβεστάτην αἵρεσιν] *the most exquisite sect*; yea, & (as *Iosephus*) the best expositors; willingly expounding the law according to their Traditiōs, & countenancing their traditions by the forced senses of the Law. Both which professions were greatly inlarged & graced by two famous Doctors, *Sammai* & *Hillel* (whom some, though falsly, would haue the founders of them) not long before Christs time; for old *Hillel* of a 120. yeeres, protracted his daies by likely cōputation, to ten yeeres after Christs birth. How *Hierom* fetcheth their names with more wittines than probabilitie, from *Dissipating* & *Profaning* the Law; and what bickerings & deadly quarels were euen amongst themselues in those two famous houses; and what were the foure expositions of the Law which they followed, I list not now to discourse. Their imploiment was, expounding the Law, and vrging Traditions; therefore their auditors had wont to say, when they called one another to Church (as S^t. *Hierome* tells vs) [οἱ σοφοὶ διατιθῶσι] *The wise*, that is, the Pharises, *expound to day*. Whence perhaps, that may be interpreted of S. *Paul* to the Corinths, *Where is the wise? where is the Scribe?* So did the Scribes too; but the difference was, that the *Scribes* were more Textuall, the *Pharises* more Traditionall: therefore obserue, that the *Scribe* findes fault with the suspicion of blasphemy; the *Pharise*, with vnwashen hands: the *Scribes* (their Doctors) exceld for learning, the *Pharises* for piety. Their attire was the same, and their fashions: but the *Pharises* had [πολιτείας μείζους] *more sway*; and were more strict and Cappucine-like; professed more yeeres continency; and in a word, tooke more paines to goe to hell. These did so carry away the hearts of the Iewes, that there was no holy man, which was not tearmed a *Pharise*; and therefore among the seuen kindes of *Pharises* in their *Talmud*, they make *Abraham* a *Pharise* of *Loue*, *Iob* a *Pharise* of *Feare*. And if from the men you cast your eyes vpon their righteousnesse, you cannot but wonder at the curiosity of their zeale. Wherein looke (I beseech you) first at their deuotion, then their holy carriage, lastly their strict obseruation of the Law.

Such was their deuotion, that they prayed [σωρηδὸν] as a Father saith, oft and long: thrise a day was ordinary; at nine, twelue, and three a clocke: yea their progenitors (whom they would scorne not to match) diuided the day into three parts; whereof one was bestowed on prayer, the next on the Law, the third on their worke. See here, God had two parts of three, themselues but one: besides at their meales what strictnesse?

Their very disciples were taught (to shame vs Christians) if they had forgotten to giue thankes, to returne from the field to the boord to say grace. For diuine seruice; the Decalogue must be read once a day of euery man: the *Scribes* say the first watch; the *Pharises*, any houre of the night: others, twice, without mouing eye, hand, foot, in a cleane place, free from any excrement, and foure cubits distant from any sepulchre. For fasting, they did it twice a weeke; not popishly (which *Wickliffe* iustly calls Foole-fasting) but in earnest; on Monday and Thursday. Besides (to omit their almes, which were euery way proportionable to the rest) what miserable penance did they wilfully? They beat their heads against the walls, as they went, till bloud came: whence one of their seuen *Pharises* is called *(Kizai)* a *Pharise-draw-bloud*: They put thornes in their skirts, to sting them themselues; they lay, on plankes, on stones, on thornes: and *Banus*

1 Mac. 2. 47.

Act. 26. 5. *Eruditus cateruis egem exponunt Plur. I. 5. h. de bello Iud. c. 4.* Or old saying, Διδάσκαλος σκολιόνους ὕδατος. *Discipuli Sammai occidebant discipulos Hillel.* διάτρεπε cap. 4. *Epiphan. in nomen.* { *Messis, Aciba, Anina, Filiorum Assamonæi.* *Hier. Algasiæ de 11. quæst. onib.* 1 Cor. 1. 20. ποῦ σοφός, ποῦ γραμματεύς? *Scribæ lectionarij, quasi Scripturarij vel Textuarij: Pharisei* διάτρεφε, *Drus.* Matt. 9. *Eadem habita cum Scribis; muliebri pallio, latis crepidis, & Calceamentorum figulis procedentes. Epiphan. Meahanah. Epiph.*

Chasidim.

Præc. Mosaica cum expos. Rabbinorum à Munster. ed. Ibid. διάτρεχον ἐν πέμπτῳ. *Epiphan. Hier. in Mat. 23. Acutissimas in eis spinas ligabant, vt ambulantes & sedentes pungerentur & admonerentur offati. Iosephus.*

that Heremiticall *Phariſe* drencht himſelfe oft, night and day, in cold water [ἀκλὶς ἀγνείας] *for chaſtity*; or (if you read it without an aſpiration) it ſignifies *for folly* rather: what could that apiſh and ſtigmaticall Frier haue done either more or worſe? This was their deuotion. The holineſſe of their carriage was ſuch, that they auoided euery thing that might carry any doubt of pollution: they would not therefore conuerſe with any different religion; and this Law went currant amongſt them: *He that eats a Samaritans bread, be as he that eats ſwines fleſh.* An Hebrew Midwife might not helpe a Gentile; not bookes, not wax, not incenſe, might be ſold to them: yea, no familiarity might be ſuffered with their owne vulgar. For whereas there were three ranks among the Iewes; the wiſe, (thoſe were the *Phariſes*) their Diſciples, and the *populus terræ*, (as they called them) this was one of the ſix reproaches to a nouice of the *Phariſes*, *To eat with the vulgar ſort*: and leſt (when they had beene abroad) they ſhould haue beene toucht by any, contrary to the warning of their phylacteries, they ſcoure themſelues at their returne; and eat not, vnleſſe they haue waſht [πυγμὴ] that is, accurately, as the Syriac; oft, as *Eraſmus*; or with the grip't fiſt, as *Beza* following *Hierome*. And not with euery water (marke the niceneſſe) but with that onely which they had drawne vp with their owne labour: and to make vp the meaſure of their pretended ſanctimony, they vowed continency, not perpetuall (as our Romaniſts vrge) but for eight or tenne yeeres. Thus they did vnbidden. How ſtrictly did they performe what was inioyned? No men ſo exact in their tithes: *I pay tithes of all*, ſaith the boaſting *Phariſe*: *Of all* (as a great Doctor noteth) it was more than he needed. God would haue a Sabbath kept; they ouerkeepe it. They would not on that day ſtop a running veſſell, not lay an apple to the fire, not quench a burning, not knocke on a table to ſtill a childe: what ſhould I note more? not rub or ſcratch in publike. God commands them to weare *(Totaphoth) phylacteries*: they do (which our Sauiour reproues) [πλατύνουσι] *enlarge them*: and theſe muſt be written with right lines in a whole parchment of the hide of a cleane beaſt. God commands to celebrate and roſt the Paſſeouer; they will haue it done (in an exceſſe of care) not with an iron, but a woodden ſpit, and curiouſly chuſe the wood of Pomegranate: God commanded to auoid Idolatry; they taught their Diſciples, if an Image were in the way, to fetch about ſome other; if they muſt needs goe that way, to runne: and if a thorne ſhould light in their foot (neere the place) not to kneele, but ſit downe to pull it out, leſt they ſhould ſeeme to giue it reuerence. I weary you with theſe Iewiſh niceties. Conſider then how deuout, how liberall, how continent, how true dealing, how zealous, how ſcrupulous, how auſtere theſe men were, and ſee if it be not a wonder that our Sauiour thus brandeth them; *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, yee ſhall not enter into the Kingdome of Heauen*: That is, If your doctrine be not more righteous, you ſhall not be entred of the Church: if your holineſſe be not more perfect, you ſhall not enter into heauen: behold, Gods kingdome below and aboue is ſhut vpon them.

The poore Iewes were ſo beſotted with the admiration of theſe two, that they would haue thought if but two men muſt go to heauen, the one ſhould be a Scribe, the other a Phariſe. What ſtrange newes was this from him that kept the keyes of *Dauid*, that neither of them ſhould come there? It was not the perſon of theſe men, not their learning, not wit, not eloquence, not honour they admired ſo much, but their righteouſneſſe: and loe nothing but their righteouſnes is cenſured: Herein they ſeemed to exceed all men: herein all that would be ſaued, muſt exceed them. Doe but thinke how the amazed multitude ſtared vpon our Sauiour, when they heard this Paradox. Exceed the *Phariſes* in righteouſneſſe? It were much for an Angell from Heauen. What ſhall the poore ſonnes of the earth doe, if theſe Worthies be turned away with a repulſe? yea perhaps, your ſelues, all that heare me this day, receiue this not without aſtoniſhment and feare, whiles your conſciences ſecretly comparing your holineſſe with theirs, finde it to come as much ſhort of theirs, as theirs of perfection. And would to God you could feare more, and be more amazed with this compariſon; for (to ſet you forward) muſt we exceed them, or elſe not be ſaued? If we let them exceed vs, what hope, what

ſυγχεῦ ὕδατι, &c.
Qui comedit panem ſamaritanum ſic ſi comederet ſillam. Præcept. Moſ. cum expoſ. Rab. ὄχλος, in the new Teſtament, the cõmon people.
Vnum ex ſex opprobriis vitandis a diſcipulis ſapientum, Converſatio cum populo terræ. Ar. Mont. in Eum. Epiphan. ἐαὰν μὴ πυγμῇ νιψ). Mark 7. 3. *Præc. Moſ. cum expoſ. Rab. Epiphan.* l. τὰς ἀκαθαρσίας ἐξιδίου. *Mantan. in loc. Præc. Moſ. cum expoſ.*

Vox Egyptiaca. Verſus quidam ex lege Moſis in pergameno ſcript. ſec. 14. priores 13. Exo. 4, 5, 6, 7, 8, 9. 6. Deut. Pagn. Quò ferrum vim affandi habet. Præc. Moſ. cum Expoſ. Ibid.

what possibilitie is there of our saluation? Ere we therefore shew how farre we must goe before them, looke backe with me (I beseech you) a little, and see how farre we are behinde them.

They taught diligently, and kept *Moses* his chaire warme: how many are there of vs, whom the great Master of the Vineyard may finde loytering in this publike market-place, and shake vs by the shoulder with a *Quid statis otiosi? Why stand you here idle?* Matth. 23. 3.

They compast sea and land (Satans walke) to make a proselyte: we sit still and freeze in our zeale, and lose proselytes with our dull and wilfull neglect. They spent one quarter of the day in prayer: how many are there of vs that would not thinke this an vnreasonable seruice of God? Wee are so farre from this extreme deuotion of the old *Euchitæ*, that we are rather worthy of a censure with those Spanish Priests for our negligence. How many of you Citizens can get leaue of Mammon to bestow one houre of the day in a set course, vpon God? How many of you Lawyers, are first clients to God, ere you admit others, clients to you? How many of you haue your thoughts fixed in Heauen, ere they be in *Westminster?* Alas, what dulnesse is this? what iniustice? All thy houres are his, and thou wilt not lend him one of his owne for thine owne good. They read, they recited the Law, (some) twice a day; neuer went without some parts of it about them: but to what effect? There is not one of our people (saith *Iosephus*) but answers to any question of the Law as readily as his owne name. How shall their diligence vpbraid, yea condemne vs? Alas! how doe our Bibles gather dust for want of vse, while our Chronicle, or our Statute-booke, yea perhaps our idle and scurrilous play-bookes, are worne with turning? Oh how happy were our fore-fathers (whose memory is blessed for euer) if they could with much cost and more danger get but one of *Pauls* Epistles in their bosomes; how did they hugge it in their armes, hide it in their chest, yea in their hearts! How did they eat, walk, sleep, with that sweet companion, and in spight of persecution, neuer thought themselues well, but when they conuersed with it in secret! Lo now these shops are all open, we buy them not; these books are open, we read them not, and we will be ignorant because we will. The Sunne shines and we shut our windowes. It is enough for the miserable Popish Laitie to be thus dark, that liue in the perpetual night of Inquisition. Shall this be the only difference betwixt them and vs; that they would reade these holy leaues, & may not; we may, & will not? There is no ignorance, to the wilfull. I stand not vpon a formall and verball knowledge: that was neuer more frequent, more flourishing. But if the maine grounds of Christianity were throughly setled in the hearts of the multitude, we should not haue so much cause of shame and sorrow, nor our aduersaries of triumph and insultation. Shew lesse therefore for Gods sake, and learne more; and ballace your wauering heart with the sound truth of godlinesse, that you may flie steadily thorow all the tempests of errours. Make Gods Law of your learned counsell with *Dauid*, and be happy. Else if you will needs loue darknesse, you shall haue enough of it: you haue here inward darknesse, there outward (σκότος ἐξώτερον) This is your owne darknesse, that his of whom the Psalmist; *He sent darknesse, and it was darke:* Darke indeed: A thicke and terrible darknesse, ioyned with weeping and gnashing. I vrge not their awfull reuerence in their deuotion, our sleepy or wilde carelesnesse; their austere and rough discipline of the bodie, our wanton pampering of the flesh; though who can abide to thinke of a chaste *Pharise*, and a filthy *Christian?* a temperate *Pharise*, and a drunken *Christian?* how shamefully is this latter vice (especially) growne vpon vs with time? we knew it once in our ordinary speech appropriated to beggers, now gallants fight for it. This beastlinesse had wont be bashfull, now it is impudent; once children were wont to shout at a drunkard (as some foule wonder) now not to be drunke is quarrell enough among men, among friends: Those knees that we were wont to bow to the God of Heauen, are now bent to *Bacchus*, in a paganish, bestiall, deuillish deuotion. To leaue the title of *Christians*, for shame let vs be either men or beasts. My speech hastens to their holy and wise strictnesse of carriage; wherein I can neuer complaine enough of our inequality: They hated the presence, the fire, the fashion, the bookes of a Gentile, of a Samaritane; neither

Conecti à Concilio Toletan. Bella.

Quilibet nostrùm de age in qua ogatus, facilè quam multos ex libris respondet. Ios. contr. App. lib. 2.

Matth. 8. 12. *Choshec Aphelah: Tenebræ caliginis.*

In aquam ſe cum veſtibus immergunt vbi contigerint aliquem ex alia gente. ωσαυτως γαρ η χειρ, &c. *Epiph.*

was there any hatred loſt on the Samaritans part; for if he had but toucht a Iew, hee would haue throwne himſelfe into the water, cloathes and all: both of them equally ſicke of a *Noli me tangere*; *Touch me not, for I am holier*, Eſay 65.

Our Romiſh Samaritanes haunt our tables, our cloſets, our eares; we frowne not, we diſlike not: We match, conuerſe, conferre, conſult with them careleſly, as if it were come to the old ſtay of that indifferent *Apelles* in *Euſebius*; *Sat eſt credere in crucifixum*: but that which I moſt lament, and yee, Fathers and Brethren, if my voice may reach to any whom it concerneth, in the bowels of Chriſt let me boldly (though moſt vnworthy) moue your wiſdoms, your care to redreſſe it. Our young ſtudents (the hope of poſterity) newly crept out of the ſhell of Philoſophie, ſpend their firſt houres in the great Doctors of Popiſh controuerſies; *Bellarmine* is next to *Ariſtotle:* yea, our very vngrounded Artizans, young Gentlemen, fraile Women, buy, reade, trauerſe promiſcuouſly the dangerous Writings of our ſubtileſt Ieſuits. What is the iſſue? Many of them haue taken poyſon, ere they know what milke is; and when they haue once taſted this bane, they muſt drinke and die. Oh what pity, what vexation is it to a true heart, to ſee vs thus rob'd of our hopes; them of their ſoules! I haue heard, yea I haue ſeene and enuied the cautelous ſeueritie of our Aduerſaries, which vpon the deepeſt paines forbid the ſale, yea the ſight of thoſe Authors, which they terme infectious; where was euer *Caluin* publikely bought in one of their Church-yards? where euer read without licence, without ſecurity? I cenſure not this as the peculiar fault of this place: would God this open remiſſeneſſe were not a common euill, and had not ſpred it ſelfe wide thorow all thoſe Churches that are gone out of *Babylon*. Let no man tell me of the diſtinction of that old Canoniſt: *Some things* (ſaith he) *we reade leſt they ſhould be neglected, as the Bible*; *ſome leſt they ſhould be vnknowne, as Arts and Philoſophie*; *ſome that they may be reiected, as Hereticall bookes.* True; But let them reade that can reiect, that can confute; we diſtruſt not our cauſe, but their weake iudgements. A good Apothecary can make a good medicine of a ſtrong poyſon; muſt children therefore be allowed that box? I know how vnworthy I am to aduiſe; only I throw downe my ſelfe at your feet, and beſeech you, that our loſſes and their examples may make vs no leſſe wiſe in our generation.

Bartholom. Brixenſis.

Matth. 23. 23.

I follow the compariſon; They paid tithes of all they had: not a pot-herbe, but they tithed it. Heare this ye ſacrilegious Patrons, the merchants of ſoules, the Pirats of the Church, the enemies of religion; they tithed all; you nothing; they paid to their Leuites, your Lenites muſt pay to you: Your Cures muſt be purchaſed, your tithes abated or compounded for: O the ſhame of Religion! How too iuſtly may I vſurpe of you that of *Seneca? Petties ſacrileges are puniſhed, while great ones ride in triumph.* Neuer excuſe it with pretence of Ceremonie; *Moſes* neuer gaue ſo ſtrict a charge for this, as

Gal. 6. 6.

Paul [ἐν πᾶσι ἀγαθοῖς] communicate *all thy goods* with thy Teacher; *All*, with an emphaſis. Wel-fare yet the honeſt *Phariſes*, whoſe rule was: *(Decima vt dines fias) Tithe and be rich:* If euer thou be the fatter for this grauell, or the richer with that thou ſtealeſt from God, let me come to begge at thy doore.

Woe to you ſpirituall robbers. Our blinde forefathers clothed the Church; you deſpoile it: their ignorant deuotion ſhall riſe in iudgement againſt your rauening couetouſneſſe. If robbery, ſimony, periury will not carry you to hell; hope ſtill that you may be ſaued. They gaue plentifull almes to the poore: we in ſtead of filling their bellies, grinde their faces. What excellent Lawes had we lately enacted that there ſhould be no begger in Iſrael? Let our ſtreets, wayes, hedges, witneſſe the execution. Thy liberality releeues ſome poore. It is well. But hath not thy oppreſſion made more? Thy vſury, extorting, racking, incloſing, hath wounded whole Villages, and now thou befriendeſt two or three with the plaiſters of thy bounty. The mercies of the wicked are cruel. They were preciſe in their Sabbath; we ſo looſe in ours, as if God had no day: See whether our Tauerns, ſtreets, high-waies deſcry any great difference. Theſe things I vowed in my ſelfe to reproue, if too bitterly, (as you thinke) pardon (I beſeech you) this holy impatience: and blame the fouleneſſe of theſe vices, not my iuſt vehemency. And you (Chriſtian hearers) than which no name can be dearer: be perſwaded to ranſacke your

ſecure

secure hearts; and if there be any of you whose awaked conscience strikes him for these sinnes, and places him below these Iewes in this vnrighteousnesse, if you wish or care to be saued, thinke it high time, as you would euer hope for entrance into Gods Kingdome, to strike your selues on the thigh, and with amazement and indignation to say, What haue I done? to abandon your wicked courses; to resolue, to vow, to striue vnto a Christian and conscionable reformation. *Paul*, a *Pharise*, was according to the righteousnesse of the Law vnreproueable: yet if *Paul* had not gone from *Gamaliels* feet, to CHRISTS, he had neuer beene saued. Vnreproueable, and yet reiected? Alas, my brethren, what shall become of our gluttony, drunkennesse, pride, oppression, bribing, cousenages, adulteries, blasphemies, and our selues for them? God and men reproue vs for these; what shall become of vs? If the ciuilly righteous shall not be saued, where shall the notorious sinner appeare? A Christian below a Iew? For shame, where are we? where is our emulation? Heauen is our goale, we all runne; loe the *Scribes* and *Pharises* are before thee; what safety can it be to come short of those that come short of Heauen? *Except your righteousnesse, &c.* Phil 3.

You haue seene these *Scribes* and *Pharises*; their righteousnesse and our vnrighteousnesse. See now with like patience, their vnrighteousnesse that was, and our righteousnesse that must be, wherein they failed, and we must exceed. They failed then in their Traditions and Practice. May I say they failed, when they exceeded? Their Traditions exceeded in number and prosecution, faulty in matter.

To runne well, but out of the way, (according to the Greeke Prouerbe) is not better than to stand still. Fire is an excellent thing: but if it be in the top of the chimney, it doth mischiefe rather. It is good to be zealous in spight of all scoffes, but [ἐν καλῷ] *in a good thing*. If they had beene as hot for God, as they were for themselues, it had beene happy: but now *in vaine they worship me* (saith our Sauiour) *teaching for doctrines the Traditions of men*. Hence was that axiome receiued currantly amongst their Iewish followers: *There is more in the words of the wise than in the words of the Law: More*; that is, more matter, more authoritie: and from this principally arises and continues that mortall quarrell betwixt them and their *(Karraim)* and *(Minim)* vnto this day. A great Iesuite (at least that thinks himselfe so) writes thus in great earnest: *The Pharises* (saith he) *may not vnfitly be compared to our Catholikes*. Some men speake truth ignorantly, some vnwillingly; *Caiaphas* neuer spake truer, when he meant it not: one egge is not liker to another, than the Tridentine Fathers to these Pharises in this point, besides that of free-will, merit, full performance of the Law, which they absolutely receiued from them: For marke, *With the same reuerence and deuotion doe wee receiue and respect Traditions, that we doe the Bookes of the Old and New Testament*, say those Fathers in their fourth Session: Heare both of these speake, and see neither; if thou canst discerne whether is the Pharise, refuse me in a greater truth. Not that we did euer say with that *Arrian* in *Hilary*: *We debarre all words that are not written*: or would thinke fit with those phanaticall Anabaptists of Munster, that all bookes should be burnt besides the Bible: some Traditions must haue place in euery Church; but, Their place: they may not take wall of Scripture: Substance may not in our valuation giue way to circumstance, God forbid. If any man expect that my speech on this opportunity should descend to the discourse of our contradicted ceremonies, let him know that I had rather mourne for this breach than meddle with it. God knowes how willingly I would spend my self into persuasions if those would auaile any thing: but I well see that teares are fitter for this Theame than words. The name of our Mother is sacred, and her peace precious. As it was a true speech cited from that Father by *Bellarmine*: *The war of Heretikes is the peace of the Church*: so would God our experience did not invert it vpon vs: *The war of the Church is the peace of Heretikes*. Our discord is their musicke; our ruine their glory: Oh what a sight is this, Brethren striue, while the enemy stands still, and laughs and triumphs. If we desired the griefe of our common mother, the languishing of the Gospel, the extirpation of Religion, the losse of posteritie, the aduantage of our aduersaries, which way could these be better effected than by our dissentiõs? That Spanish Prophet in

Gal 4 18.

Plus est in verbis sapientum quàm in verbis legis. Galatin. Seranius. Non malè comparari Pharisæos Catholicis.

Pari pietatis affectu & reuerentia, Traditiones una cum libris veteris & noui Testamenti suspicimus & veneramur. Decr. 1 Sess. 4. Nolo verba quæ scripta non sunt legi.

Bellum Hereticorum pax est Ecclesiæ ex Hilario Bellar.

Escouedo.

in our Age (for ſo I finde him ſtiled) when King *Philip* asked him how hee might become maſter of the Low-Countries, anſwered: *If he could diuide them from themſelues*; According to that old Machiuellian principle of our Ieſuites, *Diuide and Rule*. And indeed it is concord onely (as the Poeſie or Mot of the vnited States runs) which hath vpheld them in a rich and flouriſhing eſtate againſt ſo great and potent enemies. Our Aduerſaries already brag of their victories: and what good heart can but bleed to ſee what they haue gained ſince we diſſented; to foreſee what they will gaine? They are our mutuall ſpoiles that haue made them proud and rich. If you euer therefore looke to ſee the good daies of the Goſpell, the vnhorſing and confuſion of that ſtrumpet of *Rome*, for Gods ſake, for the Churches ſake, for our owne ſoules ſake, let vs all compoſe our ſelues to peace and loue: *Oh pray for the peace of Ieruſalem: that peace may be within her walls and proſperitie within her palaces.*

Concordiâ res paruæ creſcunt, &c.

Noſtrâ miſeriâ tu es magnus de Pomp. Mimus.

For the matter of their Traditions, our Sauiour hath taxed them in many particulars; about waſhings, oathes, offerings, retribution: whereof he hath ſaid enough when hee hath tearmed their doctrine, the *Leauen of the Phariſes*, that is, ſowre and ſwelling. *S. Hierome* reduces them to two heads: They were *Turpia anilia*; ſome ſo *ſhamefull* that they might not bee ſpoken; others idle and *dotiſh*; both ſo numerous that they cannot be reckoned. Take a taſte for all; and to omit their reall Traditions, heare ſome of their interpretatiue. The Law was, that no Leper might come into the Temple; their Tradition was, if he were let downe thorow the roofe, this were no irregularity. The Law was, a man might not carry a burthen on the Sabbath: their Traditionall gloſſe; if he caried ought on one ſhoulder, it was a burthen; if on both, none. If ſhooes alone, no burthen; if with nailes, not tolerable. Their ſtint of a Sabbaths iourney was a thouſand cubits; their gloſſe was, That this is to be vnderſtood without the walls: but if a man ſhould walke all day thorow a Citie as bigge as *Ninive*, he offends not. The Church of *Rome* ſhall vie ſtrange gloſſems and ceremonious obſeruations with them, whether for number or for ridiculouſneſſe. The day would faile mee if I ſhould either epitomize the volume of their holy rites, or gather vp thoſe which it hath omitted. The new elected Pope in his ſolemne Lateran proceſſion muſt take copper money out of his Chamberlaines lap, and ſcatter it among the people, and ſay; *Gold and ſiluer haue I none.* Seuen yeeres penance is inioyed to a deadly ſinne; becauſe *Miriam* was ſeparated ſeuen daies for her leproſie; and God ſayes to *Ezekiel, I haue giuen thee a day for a yeere.* Chriſt ſaid to Peter, *Lanch forth into the deepe:* therefore he meant that *Peters* ſucceſſor ſhould catch the great fiſh of *Conſtantines* donation. But I fauour your eares. That one I may not omit, how *S. Hierome*, whom they fondly terme their Cardinall, compares ſome Popiſh faſhions of his time with the *Phariſaicall*; who when he had ſpoken of their purple fringes in the foure corners of their *(Tallin)* and the thornes which theſe Rabbins tie in their skirts, for penance, and admonition of their dutie: *Hoc apud nos* (ſaith he) *ſuperſtitioſæ mulierculæ in parvulis Euangelijs, in crucis ligno & iſtiuſmodi rebus factitant:* That is, *Thus ſuperſtitious old wines doe amongſt vs with little Goſpels of* Ioh. *with the wood of the Croſſe, and the like.* Thus that Father directly taxeth this Romiſh vſe: who if he were now aliue, and ſhould heare their Church groaning vnder the number of Ceremonies more than the Iewiſh, would (beſides holy *Auſtins* complaint) redouble that cenſure of our Sauiours, *Woe to you Scribes, Phariſes, hypocrites: for yee finde heauy burthens and grieuous to be borne, and lay them on mens ſhoulders.* I forbeare to ſpeake of the erroneous opinions of theſe Iewiſh Maſters concerning that *Pythagorian* tranſanimation or paſſage of the ſoule from one body to another (a point which the Iewes had learned from them, *Matth.* 16.14.) concerning the not riſing vp of the wicked, Aſtronomicall deſtinie, free will, merit of workes, perfection of obedience; in euery of which it were eaſie to loſe my ſelfe and my ſpeech. I haſte to their maine vnrighteouſneſſe; which was not ſo much the planting of theſe ſtocks, which God neuer ſet, as the graffing of all holineſſe & Gods ſeruice, vpon them; a faſhionable obſeruation of the outward letter, with neglect of the true ſubſtance of the Law; a vaine-glorious oſtentation of piety and perfection; and more care to be thought, than

In Mat. 23.

Præc. Moſ. cum expoſ. Rab.

Ibid.

Ibid.

Sacrarum Ceremoniarum lib. 1. accipit de gremio Camerarij pecuniam, vbi nihil tamen eſt argenti; ſpargenſque in populo dicit: Aurũ & argentum non eſt mihi: quod autẽ habeo, hoc tibi do. Canõ. Pœnitential. pag. 1.

§ Numb. 12.
¿ Ezec. 4.
Luc. 5.

Otho Friſingenſis in præfat. In Mat. 23.

Mat. 23. 4.

Vide Druſium de tribus ſectis Iud. Alia doctrina.

Phariſæorũ, quæ eſt niſi legis ſecundum carnem obſeruatio. Hier. in Gal. 1.

to

to be good; a greater desire to be great, than good; crueltie and oppression coloured with deuotion. My speech now towards the closure shall draw it selfe vp within these two lists; of their *Hypocrisie*, their *Worldlinesse*: Hypocrisie in *Fashionablenesse* and *Ostentation*; Worldlinesse in *Couetousnesse*, *Ambition*. Only stirre vp your selues a while, and suffer not your Christian attention to faile in this last act.

Some of their Rabbins say well, that God requires two things concerning his law; *Custodie* and *Worke*. Custodie in the heart; worke in the execution: These vnsound and ouerly Pharises did neither. It was enough if they kept the Law in their hands; so they had a formall shew of godlinesse, it was enough: if the outside of the platter were cleane, they cared for no more. God had charged them to binde the Law to their hand, and before their eyes, *Deut.6.* wherein, as *Ierome* and *Theophylact* well interpret it, he meant the meditation and practise of his Law: they, like vnto the foolish Patient, which when the Physitian bids him take that prescript, eats vp the paper; if they could get but a list of parchment vpon their left arme next their heart, and another scroll to tie vpon their forehead, and foure corners of fringe, or (if these be denied) a red threed in their hand, thought they might say with SAVL, *Blessed be thou of the Lord, I haue done the commandement of the Lord.* That *Opus operatum* of the Papists (for I still parallel them) is not more false Latine than false Diuinity: it is not the outside of thy obedience that God cares for, if neuer so holy, neuer so glorious; it is enough that men are couzened with these flourishes: the heart and the reins are those that God looks after. What cares a good market-man how good the fleece be, when the liuer is rotten? God doth not regard fashion so much as stuffe. Thou deceiuest thy selfe, if thou thinke those shewes that bleared the eyes of the world, can deceiue him. God shall smite thee thou whited wall, God shall smite thee. Doest thou thinke he sees not how smoothly thou hast dawbed on thine whorish complexion? He sees thee a far off, and hates thee while thy parasites applaud thy beauty. I speake not of this carrion-flesh which thou wantonly infectest with the false colours of thy pride, which God shall once wash off with riuers of brimstone: I speake of thy painted soule, and thy counterfeit obedience. Giue me leaue (yea let me take it) to complaine that we are fallen into a cold and hollow age, wherein the religion of many is but fashion, and their piety gilded superstition: Men care onely to seeme Christians; if they can get Gods liuerie on their backes, and his name in their mouthes, they out-face all reproofes. How many are there, which if they can keepe their Church, giue an almes, bow their knee, say their prayers, pay their tithes, and once a yeere receiue the Sacrament (it matters not how corrupt hearts, how filthy tongues, how false hands they beare) can say in their hearts with *Esau, I haue enough my brother?* As if God cared for this thy vaine formalitie; as if he hated thee not so much more than a Pagan, by how much thou would'st seeme more good. Be not deceiued: If long deuotions, sad looks, hard penances, bountifull almes, would haue carried it (without the solid substance of godlinesse) these Scribes and Pharises had neuer beene shut out of heauen. Consider this therefore (deare brethren) none but your owne eyes can looke into your hearts: we see your faces, the world sees your liues; if your liues be not holy, your hearts sound, though your faces were like Angels, you shall haue your portion with Deuils. Tell not me thou heares't, prayest, talkest, beleeuest: How liuest thou? What doest thou? *Shew me thy faith by thy workes*, saith *Iames*. It was an excellent answer that good *Moses* gaue to *Lucius* in the Church-story: *The faith that is seene, is better than the faith that is heard*; and that of *Luther* not inferiour, that faith doth *pinguescere operibus*, *grow fat* and well-liking *with good workes*. It is a leane starued carcasse of faith thou pretendest without these. If profession be all, the Scribes and Pharises are before thee. Ransacke thy heart, and finde sound affection to God, firme resolutions to goodnesse, true hatred of sinne: ransacke thy life, and finde the truth of works, the life of obedience; then alone thy righteousnesse exceeds the righteousnesse of the Scribes and Pharises, and thou shalt enter into Heauen. Their ostentation follows; wherein it is strange to consider, how those that cared not to be good, should desire yet to seeme good: so did these Pharises. They would not fast without a smeared face,

2 Tim.3.5. μόρφωσιν. εὐσεβείας.

Si hæc prohibeantur, filum rubrum ponent in manu. Præc. Mos. cum expos.

Socrat. eccl. hist.

face, not giue an almes without a trumpet, not pray without witneſſes. Scribes, Phariſes, hypocrites. They did act a religious part, they did but play deuotion. They were nothing beſide the ſtage: all for ſight, nothing for ſubſtance. Would God this vice of hypocriſie had either died with them, or had only hereditarily deſcended to their ſucceſſors. Satan will not let vs be thus happy. I ſee no mans heart: but I dare boldly ſay, the world is full of hypocriſie. By their fruits yee ſhall know them (ſaith our Sauiour:) By their fruits; not by the bloſſomes of good purpoſes, nor the leaues of good profeſſion, but by the fruits of their actions. Not to ſpeake how our mint and cummin hath incroched vpon iudgement and iuſtice: Search your ſelues (yee Citizens:) now you draw neere to God with your lips, with your eares, where is your heart? Here your deuout attention ſeemes to crie, The Lord is God: how many are there of you, that haue any God at home? how many that haue a falſe God? God at Church; Mammon in your ſhops? I ſpeake not of all; God forbid. This famous Citie hath in the darkeſt, in the wantoneſt times, afforded (and ſo doth) many, that haue done God honour, honeſty to the Goſpell. But how many are there of you that vnder ſmooth faces haue foule conſciences? Faire words, falſe meaſures, forſworne valuations, adulterate wares, griping vſuries, haue filled many of your coffers, and feſtered your ſoules: You know this, and yet like *Salomons* Curtizan you wipe your mouthes, and it was not you. Your almes are written in Church-windowes, your defraudings in the ſand; all is good ſaue that which appeares not. How many are there euery where, that ſhame Religion by profeſſing it? whoſe beaſtly life makes Gods truth ſuſpected: for as, howſoeuer the Samaritan, not the Iew, releeued the diſtreſſed traueller, yet the Iewes religion was true, not the Samaritans; ſo in others, truth of cauſes muſt not be iudged by acts of perſons; yet, as he ſaid, *It muſt needs be good that* Nero *perſecutes*; ſo who is not readie to ſay: *It cannot be good that ſuch a miſcreant profeſſes?* Woe to thee Hypocrite, thou canſt not touch, not name goodneſſe, but thou defileſt it; God will plague thee for acting ſo high a part: See what thou art, and hate thy ſelfe; or (if not that) yet ſee how God hates thee: he that made the heart, ſayes thou art no better than an handſome tombe, the houſe of death. Behold here a greene turfe, or ſmooth marble, or ingrauen braſſe, and a commending Epitaph; all ſightly: but what is within? an vnſauoury, rotten carcaſſe. Though thou were wrapt in gold, and perfumed with neuer ſo loud prayers, holy ſemblances, honeſt proteſtations; yet thou art but noyſome carrion to God: Of all earthly things, God cannot abide thee; and if thou wouldſt ſee how much lower yet his deteſtation reacheth, know that when he would deſcribe the torments of Hell, he calls them (as their worſt title) but the portion of hypocrites. Wherefore

Iam. 4. 8. ἁγνίσατε. *cleanſe your hands yee ſinners, and purge your hearts yee double minded:* For *vnleſſe your righteouſneſſe exceed the* hypocriticall *righteouſneſſe of the Scribes and Phariſes, yee ſhall not enter into the kingdome of Heauen.*

My ſpeech muſt end in their *Couetouſneſſe* and *Ambition:* A paire of hainous vices. I ioyne them together: for they are not only brethren, but twins; yet ſo as the elder here alſo ſerues the younger. It is Ambition that blowes the fire of Couetouſneſſe. Oppreſſion gets wealth; that wealth may procure honour. Why doe men labour to be rich, but that they may be great? Their couetouſneſſe was ſuch, that their throat (an open ſepulchre) ſwallowed vp whole houſes of Widowes. Whence their goods

Luke 13. 41. τὰ ἐνόντα not τὰ ὄντα, as if they were already in their bowels: and which was worſt of all, while their lips ſeemed to pray, they were but chewing of that morſell. Their Ambition ſuch, that they womaniſhly brawled and ſhouldred for the beſt ſeat; the higheſt pew: A title, a wall, a chaire, a cap, a knee, theſe were goodly cares for them that profeſſed grauitie, humilitie, mortification. Let me boldly ſay, *Ieruſalem* neuer yeelded ſo very *Phariſes* as *Rome*. Theſe old diſciples of *Sammai* and *Hillel* were not *Phariſes* in compariſon of our *Ieſuites*. From iudgement (you ſee) I am deſcended to practice: wherein it is no leſſe eaſily made good that theſe are more kindly *Phariſes*, than the ancient. A poore Widowes Cottage filled the panch of an old *Phariſe*; How many faire Patrimonies of deuout young

πρωτοκλισίαν καὶ πρωτοκαθεδρίας. Matth. 23. 6.

Gentlemen

Gentlemen * Druryed by them (pardon the word, it is their owne; the thing I know and can witnesse) haue gone downe the throat of these Loyolists, let their owne *Quodlibet* and *Catechisme* report. What speake I of secular inheritances? these eyes haue seene no meane houses of deuotion and charitie swallowed vp by them. As for their ambitious insinuations, not only all their owne Religious enuiously crie downe, but the whole world sees and rings of. What oare of State can stir without their rowing? What Kingdome either stands or falls without their intermedling? What noble Family complaines not of their proling and stealth? And all this with a sterne face of sad pietie and sterne mortification. Yea what other is their great Master, but the King of *Pharises?* who, vnder a pretence of simple pietie, challenges without shame to haue deuoured the whole Christian world, the naturall inheritances of secular Princes, by the foisted name of *Peters* patrimony, and now in most infamous and shamelesse ambition calls great Emperours to his stirrup, yea to his foot-stoole. But what wander we so far from home? *Va nobis miseris* (saith S. Ierome) *ad quos Pharisæorum vitia transierunt, (Woe to vs wretched men, to whom the Pharises vices are deriued)* The great Doctor of the Gentiles long agoe said, *All seeke their owne, and not the things of God*; and is the world mended with age? would God we did not finde it a sure rule; that (as it is in this little world) the older it growes, the more diseased, the more couetous: we are all too much the true sonnes of our great grandmother; and haue each of vs an *Eues* sweet tooth in our heads, we would be more than we are: and euery man would be either (*τις*) or (*ὁ*) either the man, or some-body. If a number of your consciences were ript, O yee that would be Christian Gentlemen, Lawyers, Citizens, what doe we thinke would be found in your mawes? Here the deuoured patrimonie of poore Orphans; there the commons of whole Townships: here the impropriate goods of the Church; their piles of vsury: here bribes and vnlawfull fees; there the raw and indigested gobbets of Simony: yea, would God I might not say, but I must say it, with feare, with sorrow, euen of our sacred & diuine profession, that which our Sauiour of his Twelue, *Yee are cleane, but not all.* The multitude of our vnregarded Charges, and soules dying and starued, for want of spirituall prouision, (while they giue vs bodily) would condemne my silence for too partiall. In all conditions of men (for particulars are subiect to enuie and exception) the daughters of the horse-leach had neuer such a fruitfull generation: They crie still, *Giue, Giue:* not giue alone, that is, the bread of *sufficiencie*; but *giue, giue*; that is, more than enough. But what is more than enough? What is but enough? What is not too little for the insatiable gulfe of humane desires? Euery man would ingrosse the whole world to himselfe, and with that ambitious Conquerour feares it will be too little: and how few *Agurs* are there, that pray against too much? From hence it is, that yee Courtiers grate vpon poore Trades with hard Monopolies. Hence, yee Merchants load them with deepe and vnreasonable prices, and make them pay deare for daies. Hence yee great men wring the poore sponges of the Commonaltie into your priuate purses, for the maintenance of pride and excesse. Hence yee cormorant corne-mongers hatch vp a dearth in the time of plenty. God sends graine, but many times the Deuill sends garners. The earth hath beene no niggard in yeelding: but you haue beene lauish in transporting, and close in concealing. Neuer talke of our extreme frosts: we see Gods hand, and kisse the rod; but if your hearts, your charitie, were not more frozen than euer the earth was, meane House-keepers should not need to beg, nor the meanest to starue for want of bread. Hence lastly, our loud oppressions of all sorts crie to heauen, and are answered with threats, yea with variety of vengeances. Take this with thee yet, O thou worldling, which hast the greedy-worme vnder thy tongue with *Esaies* dogges, and neuer hast enough; Thou shalt meet with two things as vnsatiable as thy selfe: the *Graue* and *Hell*; and thou, whom all the world could not satisfie, there be two things whereof thou shalt haue enough: ***Enough mould in the graue, enough fire in hell.***

I loue not to end with a iudgement; and as it were to let my Sunne set in a cloud. We are all Christians, we should know the World what it is, how vaine, how transitorie, how

* A word which the Seminaries vse (in their Quodlibet) vsuall amongst them, to signifie beguiled and wiped of their inheritance; from the example of M. Henry Dun of Lanshull in Suffolke, defeated by the Iesuits. As at Winnexburg in Flanders neere Dunkerke, where a rich Legacie giuen by a charitable Ladie for the building of an Hospitall, was cunningly turned to the maintenance of Iesuites.

Sacr. cerem. l. 1. de Conse. Benedict. & coron. Pontif. Postea Imperator sic præstans est stapham equi Papalis tenet, & dein ducit equum per frænu aliquantulum.

And afterward: Dum Imperator hæc officia præstat, dehet Papa modestè recusare: tandem cum aliquibus bonis verbis recipiendo permittit aliquãtulum progredi &c. That is, While the Emperor doth these seruices to the Pope, of holding his stirrup and leading his horse by the bridle, the Pope ought modestly to refuse: but at last with some good words, he suffers him to goe on a while; and then at last staies himselfe, &c.

Act. 9. 8.
αὐτὸς ὁ.

Giue me not pouertie nor riches. Prou. 30. 8.

how worthleſſe. We know where there are better things, which we profeſſe our ſelues made for, and aſpiring to: Let vs vſe the world like it ſelfe, and leaue this importunate wooing of it, to Heathens and Infidels, that know no other heauen, no other God. Or if you like that counſell better; *Be couetous: Be ambitious; Couet ſpirituall gifts*, 1 *Cor.* 14.1. Neuer thinke you haue grace enough; deſire more, ſeeke for more: this alone is worthy your affections, worthy your cares: Be ſtill poore in this, that you may be rich; be rich that you may be full; be full that you may be glorious. Be ambitious of fauour, of honour, of a kingdome; of Gods fauour, of the honour of Saints, of the Kingdome of glory: whither, he that bought it for vs, and redeemed vs to it, in his good time, ſafely and happily bring vs.

To that bleſſed Sauiour of ours, together with the Father and his good Spirit: the God of all the world, our Father, Redeemer, and Comforter, be giuen all praiſe, honour, and glory now and for euer. *Amen.*

FINIS.

THE PASSION SERMON. PREACHED AT PAVLS CROSSE ON *GOOD-FRIDAY.* Aprill. 14. 1609.

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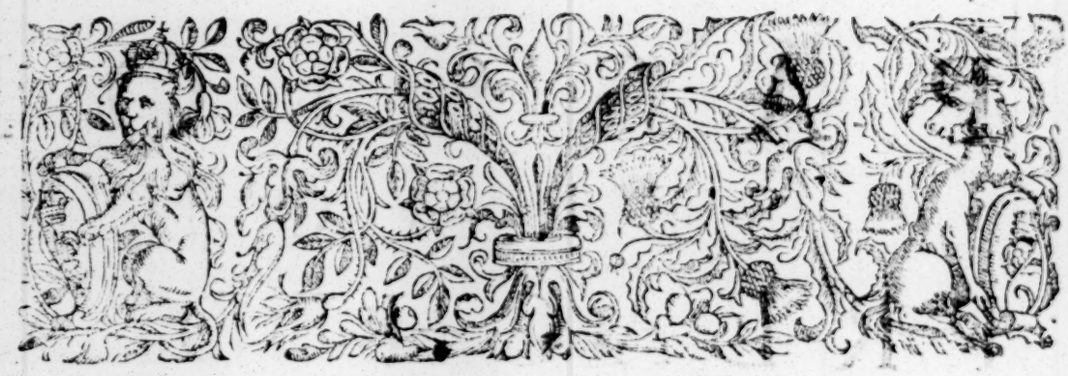
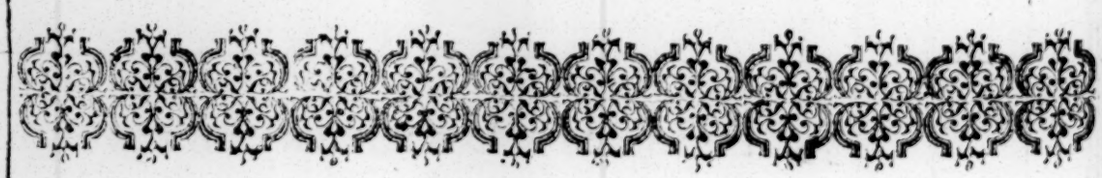


TO THE ONELY HONOVR AND GLORY OF GOD MY DEARE AND *BLESSED SAVIOVR* (WHICH HATH DONE AND SVFFERED AL THESE THINGS FOR MY SOVLE.)

HIS WEAKE AND VNWORTHY SERVANT HVMBLY DESIRES TO CONSECRATE HIMSELFE AND HIS POORE LABOVRS: BESEECHING HIM TO ACCEPT AND BLESSE THEM TO THE PVBLIKE GOOD, AND TO THE PRAISE OF HIS OWNE GLORIOVS NAME.



TO THE READER.

I Deſire not to make any Apologie for the Edition of this my Sermon: It is motiue enough, that herein I affect a more publike and more enduring good. Spirituall niceneſſe, is the next degree to vnfaithfulneſſe: this point cannot be too much vrged, either by the tongue, or Preſſe. Religion and our ſoules depend vpon it, yet are our thoughts too much beſide it. The Church of Rome ſo fixes her ſelfe (in her adoration) vpon the Croſſe of Chriſt, as if ſhe forgat his glorie: Many of vs ſo conceiue of him glorious, that we neglect the meditation of his Croſſe, the way to his glorie and ours. If we would proceed aright, we muſt paſſe from his *Golgotha* to the mount of *Oliues*, and from thence to heauen, and there ſeeke and ſettle our reſt. According to my weake abilitie, I haue led this way in my ſpeech, beſeeching my Readers to follow me with their hearts, that we may ouertake him which is entred into the true Sanctuarie, euen the higheſt heauens, to appeare now in the ſight of GOD for vs.

THE PASSION SERMON.

IOH. 19. VER. 30.

When Iesus therefore had received the Vineger, he said, It is finished ; *and bowing the head, he gaue vp the ghost.*

THE bitter and yet victorious passion of the Sonne of God, (Right Honourable and beloued Christians) as it was the strangest thing that euer befell the earth ; so is both of most soueraigne vse, and lookes for the most frequent and carefull meditation. It is one of those things, which was once done, that it might bee thought of for euer. Euery day therefore must be the Good-Friday of a Christian : who, with that great Doctor of the Gentiles, must desire to know nothing but Iesus Christ, and him crucified.

There is no branch or circumstance in this wonderfull businesse, which yeelds not infinite matter of discourse. According to the solemnitie of this time and place, I haue chosen to commend vnto your Christian attention, our Sauiours Farewell to Nature (for his reuiuing was aboue it) in his last word, in his last act. His last word, *It is finished* ; his last act, *He gaue vp the Ghost*. That which he said, hee did. If there be any theame that may challenge and command our eares and hearts, this is it : for behold, the sweetest word that euer Christ spake, and the most meritorious act that euer he did, are met together, in this his last breath. In the one ye shall see him triumphing ; yeelding in the other, yet so as he ouercomes. Imagine therefore, that you saw Christ Iesus, in this day of his passion (who is euery day here crucified before your eyes) aduanced vpon the Chariot of his Crosse ; and now, after a weary conflict, cheerefully ouer-looking the despight and shame of men, the wrath of his Father, the Law, sinne, death, hell ; which all lie gasping at his foot : and then you shall conceiue, with what spirit he saith, *Consummatum est*, *It is finished*. What is finished ? Shortly ; All the prophecies that were of him ; All legall obseruations, that prefigured him ; his owne sufferings ; our saluation. The prophecies are accomplisht, the ceremonies abolisht, his sufferings ended, our saluation wrought : these foure heads shall limit this first part of my speech ; only let them finde and leaue you attentiue.

Euen this very word is prophesied of ; *All things that are written of me haue an end*, saith Christ. What end ? This, *It is finished*. This very end hath his end here. What therefore is finished ? Not this prediction only of his last draught, as *Augustine* : that were too particular. Let our Sauiour himselfe say, *All things that are written of mee by the Prophets*. It is a sure and conuertible rule ; Nothing was done by Christ, which was not foretold : Nothing was euer foretold by the Prophets of Christ, which was not done.

Eſay	7.	14.	Matth.	1.	23.
Michah	5.	2.	Matth.	2.	6
Eſay	11.	1.	Matth.	2.	15.
Ieremie	31.	15.	Matth.	2.	18
Iudg.	13.	5.	Matth.	2.	vlt.
Eſay	40.	3.	Matth.	3.	2.
Eſay	9.	1.	Matth.	4.	15.
Leuit.	14.	4.	Matth.	8.	4
Eſay	53.	4.	Matth.	8.	17.
Eſay	61.	1.	Matth.	11.	4
Eſay	42.	1.	Matth.	12.	17.
Ionah	1.	17.	Matth.	12.	40.
Eſay	6.	9.	Matth	13.	14.
Pſalm.	78.	2.	Matth.	13	35.
Eſay	35.	5, 6.	Matth.	15.	31.
Eſay	62.	11.	Matth.	21.	5.
Zach.	9.	9.	Matth.	*Ibidem.*	
Ieremie	7.	11.	Matth.	21.	13.
Pſal.	8.	2.	Matth.	21.	16.
Eſay	5.	8.	Matth.	21.	33.
Pſal.	118.	22.	Matth.	21.	44
Pſal.	110.	1.	Matth.	22.	44
Eſay	8.	14.	Matth.	21.	44
Pſalm.	41.	9.	Matth.	26.	31.
Eſay	53.	10.	Matth.	26.	54.
Zach.	13.	7.	Matth.	26.	31.
Lam.	4.	20.	Matth.	26.	56.
Eſay	50.	6.	Matth.	26.	67.
Zach.	11.	13.	Matth.	27.	9
Pſalm.	22.	18.	Matth.	27.	35.
Pſalm.	22.	2.	Matth.	27.	46.
Pſalm.	69.	22.	Matth.	27.	48.

It would take vp a life to compare the Prophets and Euangeliſts, the predictions and the hiſtorie, and largely to diſcourſe how the one foretels, and the other anſwers: let it ſuffice to looke at them running. Of all the Euangeliſts, Saint *Matthew* hath beene moſt ſtudious, in making theſe references and correſpondences; with whom, the burden or vnderſong of euery euent, is ſtill *(vt impleretur) that it might be fulfilled.* Thus hath he noted (if I haue reckoned them aright) two and thirtie ſeuerall prophecies concerning Chriſt, fulfilled in his birth, life, death.

To which *S. Iohn* addes many more. Our ſpeech muſt be directed to his Paſſion: Omitting the reſt, let vs inſiſt in thoſe.

He muſt be apprehended: it was fore-propheſied; *The Anointed of the Lord was taken in their nets,* ſaith *Ieremie:* but how? he muſt bee ſold: for what? for thirtie ſiluer peeces; and what muſt thoſe doe? buy a field: all foretold; *And they tooke thirtie ſiluer peeces, the price of him that was valued, and gaue them for the potters field,* ſaith *Zacharie* (miſwritten *Ieremie,* by one letter miſtaken in the abbreuiation.) By whom? *That childe of perdition, that the Scripture might bee fulfilled.* Which was hee? It is foretold; *He that eateth bread with me,* ſaith the Pſalmiſt. And what ſhall his Diſciples doe? Runne away: ſo ſaith the Prophecie: *I will ſmite the ſhepherd, and the ſheepe ſhall be ſcattered,* ſaith *Zacharie.* What ſhall bee done to him? Hee muſt bee ſcourged and ſpet vpon: behold, not thoſe filthy excrements could haue light vpon his ſacred face, without a prophecie; *I hid not my face from ſhame and ſpetting,* ſaith *Eſay.* What ſhall bee the iſſue? In ſhort, he ſhall be led to death: it is the prophecie, *The Meſſias ſhall be ſlaine,* ſaith *Daniel:* what death? He muſt be lift vp; *Like as Moſes lift vp the Serpent in the wilderneſſe, ſo ſhall the Sonne of man bee lift vp. Chryſoſtome* ſaith well, that ſome actions are parables; ſo may I ſay, ſome actions are prophecies, ſuch are all types of Chriſt, and this with the formoſt. Lift vp, whither? to the Croſſe: it is the prophecie, *hanging vpon a tree,* ſaith *Moſes:* how lift vp? nailed to it: ſo is the prophecie, *Foderunt manus, They haue pierced my hands and my feet,* ſaith the Pſalmiſt: With what companie? Two theeues: *With the wicked was hee numbred,* ſaith *Eſay:* Where? *Without the gates,* ſaith the prophecie: What becomes of his garments? They cannot ſo much as caſt the dice for his coat, but it is propheſied: *They diuided my garments, and on my veſtures caſt lots,* ſaith the Pſalmiſt. He muſt die then on the Croſſe: but how? voluntarily. *Not a bone of him ſhall be broken:* what hinders it? loe, there he hangs, as it were neglected and at mercie; yet all the raging Iewes, no, all the Deuils in hell cannot ſtir one bone in his bleſſed bodie: It was propheſied in the Eaſter-Lamb, and it muſt be fulfilled in him, that is the true Paſſeour, in ſpight of fiends and men: how then? he muſt be thruſt in the ſide: behold, not the very ſpeare could touch his precious ſide being dead, but it muſt be guided by a prophecie; *They ſhall ſee him whom they haue thruſt thorow,* ſaith *Zacharie:* what ſhall he ſay the while? not his very words but are fore-ſpoken: his complaint, *Eli Eli lamma ſabactani,* as the Chaldee, or עזבתני as the Hebrew, *Pſal.* 22.2. his reſignation, *In manus tuas, Into thy hands I commend my ſpirit, Pſal.* 31.5. his requeſt, *Father forgiue them: He prayed for the tranſgreſſors,* ſaith *Eſay.* And now when he ſaw all theſe prophecies were fulfilled, knowing that one remained, he ſaid *I thirſt. Domine, quid ſitis?* ſaith one, O Lord, what thirſteſt thou for? A ſtrange hearing, that a man, yea that GOD and MAN dying, ſhould complaine of thirſt.

Could he endure the ſcorching flames of the wrath of his Father, the curſe of our ſinnes, thoſe tortures of bodie, thoſe horrours of ſoule, and doth he ſhrinke at his thirſt? No, no: he could haue borne his drought, he could not beare the Scripture not fulfilled. It was not neceſſity of nature, but the neceſſitie of his Fathers decree, that drew forth this word, *I thirſt.* They offered it before, he refuſed it: Whether it were an ordinarie potion for the condemned to haſten death (as in the ſtorie of *M. Antonie* which

is

is the moſt receiued conſtruction) or whether it were that Iewiſh potion, whereof the Rabbines ſpeake; whoſe tradition was, that the malefactor to be executed, ſhould after ſome good counſell from two of their Teachers, be taught to ſay; *Let my death be to the remiſſion of all my ſinnes*; and then that he ſhould haue giuen him a boule of mixt wine, with a graine of Frankincenſe, to bereaue him both of reaſon and paine.

Sit mors mea in remiſſionem omnium iniquitatũ mearum. Vt vſus rationis tollatur.

I durſt be confident in this latter; the rather for that *Saint Marke* calls this draught, οἶνον ἐσμυρνισμένον, Myrrhe-wine, mingled (as is like) with other ingredients. And *Montanus* agrees with me in the end, *Ad ſtuporem & mentis alienationem*: A faſhion which *Galatine* obſerues out of the Sannedrim, to be grounded vpon *Prou. 31. 6. Giue ſtrong drinke to him that is ready to periſh.* I leaue it modeſtly in the middeſt; let the learneder iudge. Whatſoeuer it were, he would not die till he had complained of thirſt, and in his thirſt taſted it. Neither would he haue thirſted for, or taſted any but this bitter draught; that the Scripture might bee fulfilled; *They gaue me vineger to drinke*: And loe, now *Conſummatum eſt*; *All is finiſhed.*

If there be any Iew amongſt you, that like one of *Iohns* vnſeaſonable Diſciples, ſhall aske, *Art thou he, or ſhall we looke for another?* he hath his anſwer; Yee men of Iſrael, why ſtand you gazing and gaping for another Meſſias? In this alone, all the Prophecies are finiſhed; and of him alone, all was propheſied, that was finiſhed. *Paul's* old rule holds ſtill, *To the Iewes a ſtumbling blocke*; and that more ancient curſe of *Dauid, Let their table bee made a ſnare*: And *Steuens* two brands ſticke ſtill in the fleſh of theſe wretched men: One in their necke, *ſtiffe-necked*; the other in their heart, *vncircumciſed*; the one, *Obſtinacie*; the other, *Vnbeleefe*: ſtiffe necks indeed, that will not ſtoope and relent with the yoke of ſixteene hundred yeeres iudgement and ſeruilitie; vncircumciſed hearts, the filme of whoſe vnbeleefe would not be cut off with ſo infinite conuictions. Oh mad and miſerable Nation! let them ſhew vs one prophecie that is not fulfilled, let them ſhew vs one other in whom all the prophecies can be fulfilled, and we will mix pittie with our hate: If they cannot, and yet reſiſt, their doome is paſt; *Thoſe mine enemies, that would not haue me to reigne ouer them, bring them hither, and ſlay them before me.* So let thine enemies periſh, O Lord.

σκληροτράχηλοι. ἀπερίτμητοι.

But what goe I ſo far? Euen amongſt vs (to our ſhame) this riotous age hath bred a monſtrous generation (I pray God I be not now in ſome of your boſomes, that heare me this day) compounded, much like to the Turkiſh religion, of one part, Chriſtian; another, Iew; a third, worldling; a fourth, Atheiſt; a Chriſtians face, a Iewes heart, a worldlings life; and therefore *Atheous* in the whole; that acknowledge a God, and know him not; that profeſſe a Chriſt, but doubt of him; yea, beleeue him not: The foole hath ſaid in his heart, There is no Chriſt. What ſhall I ſay of theſe men? They are worſe than deuils: that yeelding ſpirit could ſay, *Ieſus I know*: and theſe miſcreants are ſtill in the old tune of that tempting deuill; *Si tu es filius Dei, If thou be the Chriſt.* Oh God, that after ſo cleare a Goſpell, ſo many miraculous confirmations, ſo many thouſand martyrdomes, ſo many glorious victories of truth, ſo many open confeſſions of Angels, men, deuils, friends, enemies; ſuch conſpirations of heauen and earth, ſuch vniuerſall conteſtations of all Ages and people; there ſhould be left any ſparke of this damnable infidelitie in the falſe hearts of men. Behold then, yee deſpiſers, and wonder, and vaniſh away: Whom haue all the Prophets foretold? or what haue the prophecies of ſo many hundreds, yea thouſands of yeeres, foreſaid, that is not with this word finiſhed? who could foretell theſe things, but the Spirit of God? who could accompliſh them, but the Sonne of God? *He ſpake by the mouth of his holy Prophets*, ſaith *Zacharie*: he hath ſpoken, and he hath done; one true God in both: none other ſpirit could foreſay theſe things ſhould be done; none other power could doe theſe things, thus fore-ſhewed: this word therefore can fit none but the mouth of God our Sauiour, *It is finiſhed.* We know whom we haue beleeued; *Thou art the Chriſt the Sonne of the liuing God.* Let him that loues not the Lord Ieſus be accurſed to the death.

Aug. ad Hie. Dum volunt & Iudei eſſe & Chriſtiani, nec Iudei ſunt, nec Chriſtiani.

Thus the prophecies are finiſhed: Of the legall obſeruations, with more breuitie. *Chriſt is the end of the Law*: What Law? Ceremoniall, Morall. Of the Morall; it

was kept perfectly by himselfe, satisfied fully for vs: Of the Ceremoniall; it was referred to him, obserued of him, fulfilled in him, abolisht by him. There were nothing more easie, than to shew you how all those Iewish Ceremonies lookt at Christ: how Circumcision, Passeouer, the Tabernacle, both outer and inner, the Temple, the Lauer, both the Altars, the Tables of Shew-bread, the Candlesticks, the Vaile, the Holy of Holies, the Arke, the Propitiatorie, the pot of Manna, *Aarons* Rod, the High Priest, his Order & Line; his Habits, his Inaugurations, his Washings, his Anointings, his Sprinklings, Offerings, the Sacrifices, ἱλαστικὰ, εὐχαριστικὰ, and what euer Iewish Rite; had their vertue from Christ, relation to him, and their end in him. This was then their last gaspe; for, now straight they died with Christ, now the vaile of the Temple rent: as *Austin* well notes out of *Matthewes* order; It tore then, when Christs last breath passed. That conceit of *Theophylact* is wittie; that as the Iewes were wont to rend their garments, when they heard blasphemie: so the Temple not enduring these execrable blasphemies against the Sonne of God, tore his vaile in peeces. But that is not all: the vaile rent, is the obligation of the rituall Law cancelled; the way into the heauenly Sanctuarie opened; the shadow giuing roome to the substance: in a word, it doth that which Christ saith, *Consummatum est.* Euen now then the Law of Ceremonies died: It had a long and solemne burtiall, as *Augustine* saith well; perhaps figured in *Moses*, who died not lingeringly, but was thirtie dayes mourned for: what meanes the Church of *Rome* to digge them vp, now rotten in their graues? and that, not as they had beene buried, but sowen with a plenteous increase; yea, with the inuerted vsurie of too many of you Citizens; ten for one. It is a graue and deepe censure of that resolute *Hierome*; *Ego è contrario loquar, &c. I say*, saith he, *and in spight of all the world dare maintaine, that now the Iewish ceremonies are pernicious and deadly,; and whosoeuer shall obserue them, whether hee bee Iew or Gentile*, in barathrum Diaboli devolutum; *shall frie in Hell for it.* Still Altars? still Priests? sacrifices still? still washings? still vnctions? sprinkling, shauing, purifying? still all, and more than all? Let them heare but *Augustines* censure, *Quisquis nunc, &c. Whosoeuer shall now vse them, as it were raking them vp out of their dust, hee shall not be* Pius deductor corporis, sed impius sepulturæ violator; *an impious and sacrilegious wretch, that ransacks the quiet tombes of the dead.*

I say not that all Ceremonies are dead; but the Law of Ceremonies, and of Iewish. It is a sound distinction of them, that profound *Peter Martyr* hath in his Epistle to that worthy Martyr, Father, Bishop *Hooper*: Some are typicall, fore-signifying Christ to come: some of order and decencie, those are abrogated, not these: the Iewes had a fashion of Prophesying in the Churches; so the Christians from them, as *Ambrose*: the Iewes had an eminent pulpit of wood; so we: they gaue names at their Circumcision; so we at Baptisme: they sung Psalmes, melodiously in Churches, so doe we: they paid and receiued tithes, so doe we: they wrapt their dead in linnen with odors; so we: the Iewes had sureties at their admission into the Church; so wee: these instances might be infinite: the Spouse of Christ cannot be without her laces, and chaines, and borders. Christ came not to dissolue order. But thou O Lord, how long? how long shall thy poore Church finde her ornaments, her sorrowes? and see the deare sonnes of her wombe, bleeding about these apples of strife: let me so name them, not for their value (euen small things, when they are commanded, looke for no small respect) but for their euent: the enemie is at the gates of our Siracuse; how long will we suffer our selues, taken vp with angles and circles in the dust: yee Men, Brethren, and Fathers, helpe; for Gods sake put to your hands, to the quenching of this common flame: the one side by humilitie and obedience; the other by compassion; both by prayers and teares: who am I, that I should reuiue to you the sweet spirit of that diuine *Augustine*, who when he heard and saw the bitter contentions betwixt two graue and famous Diuines, *Ierome* and *Russine*; *Heu mihi*, saith he, *qui vos alicubi simul inuenire non possum*; *Alas, that I should neuer finde you two together, how I would fall at your feet, how I would embrace them, and weepe vpon them, and beseech you, either of you for other, and each for himselfe, both of you for the Church of God, but especially, for the weake,*

Συμπαθητον. Συνεπαθητον.

Ex quo apparet tunc scissum esse, cum Christus emisit spiritum.

Ceremoniæ sicut defunctis corporalibus necessariorum officijs dedicandis erant ad sepulturã, non simulate, sed religiosè, ne deserenda continuò. Augustin.

Ego contrario loquar, & reclamante manu liberâ voce pronuncio, ceremonias Iudæorũ perniciosas esse, & mortiferas, & quicunq; eas observauerit, siue ex Iudæis siue ex Gentibus, in barathrum diaboli deuolutum. Hier.

Quisquis nunc ea celebrare voluerit, tanquam sopitos cineres eruens, non erit pius, &c.

weake, for whom Chriſt died, who not without their owne great danger, ſee you two fighting in this Theatre of the world. Yet let me doe what he ſaid he would doe; begge for peace, as for life: by your filiall pietie to the Church of God, whoſe ruines follow vpon our diuiſions; by your loue of Gods truth; by the graces of that one bleſſed Spirit, whereby we are all informed and quickned; by the precious bloud of that Sonne of God, which this day, and this houre, was ſhed for our redemption, be inclined to peace and loue: and though our braines be different, yet let our hearts be one. It was, as I heard, the dying ſpeech of our late reuerend, worthy and gracious Dioceſin; *Modo me moriente viuat ac floreat Eccleſia; Oh, yet if, when I am dead, the Church may liue and flouriſh.*

What a ſpirit was here? what a ſpeech? how worthy neuer to die? how worthy of a ſoule ſo neere to his heauen? how worthy of ſo happy a ſucceſſion? Yee whom God hath made inheritours of this bleſſed care, who doe no leſſe long for the proſperitie of Sion, liue you to effect what he did but liue to wiſh; all peace with our ſelues, and warre with none but Rome and Hell. And if there bee any wayward Separatiſt, whoſe ſoule profeſſeth to hate peace; I feare to tell him *Pauls* meſſage, yet I muſt: Would to God thoſe were cut off that trouble you. How cut off? As good *Theodoſius* ſaid to *Demophilus*, a contentious Prelate; *Si tu pacem fugis, &c. If thou flee peace, I will make thee flie the Church.* Alas, they doe flie it: that which ſhould be their puniſhment, they make their contentment; how are they worthy of pitie? As *Optatus* of his Donatiſts; they are Brethren, might be companions, and will not. Oh wilfull men; whither doe they runne? from one Chriſt to another? Is Chriſt diuided? wee haue him, thanks be to our good God, and we heare him daily; and whither ſhall wee goe from thee? thou haſt the words of eternall life.

Si tu pacem fugis, ego te ab Eccleſia fugere mando.

Thus the Ceremonies are *finiſhed*: now heare the end of his ſufferings, with like patience and deuotion: his death is here included; it was ſo neere, that he ſpake of it as done; and when it was done, all was done. How eaſie is it to loſe our ſelues in this diſcourſe! how hard not to be ouerwhelmed with matter of wonder; and to finde either beginning or end! his ſufferings found an end, our thoughts cannot. Lo, with this word, he is happily waded out of thoſe deeps of ſorrowes, whereof our conceits can finde no bottome: yet let vs, with *Peter*, gird our coat, and caſt our ſelues a little into this ſea.

All his life was but a perpetuall Paſſion: In that hee became man, hee ſuffered more than we can doe, either while wee are men, or when wee ceaſe to be men; he humbled, yea, he emptied himſelfe. Wee, when we ceaſe to be here, are cloathed vpon, 2 *Cor.* 5. Wee both winne by our being, and gaine by our loſſe; he loſt by taking our more or leſſe to himſelfe, that is, manhood. For, though euer as God, *I and my Father are one:* yet as man, *My Father is greater than I.* That man ſhould be turned into a beaſt, into a worme, into duſt, into nothing; is not ſo great a diſparagement, as that God ſhould become man: and yet it is not finiſhed; it is but begunne. But what man? If, as the abſolute Monarch of the world, hee had commanded the vaſſalage of all Emperours and Princes, and had trod on nothing but Crownes and Scepters, and the necks of Kings, and bidden all the Potentates of the earth to attend his traine; this had carried ſome port with it; ſuitable to the heroicall Maieſtie of Gods Sonne. No ſuch matter: here is neither Forme nor Beautie; vnleſſe perhaps (μορφὴν δούλου) the forme of a ſeruant: you haue made me to ſerue with your ſinnes. Behold, hee is a man to God; a ſeruant to man; and, be it ſpoken with holy reuerence, a grudge to his ſeruants. Hee is deſpiſed and reiected of men; yea (as himſelfe, of himſelfe) a worme, and no man, the ſhame of men, and contempt of the people. *Who is the King of glorie? the Lord of Hoaſts, hee is the King of glorie.* Set theſe two together; the King of glorie; the ſhame of men: the more honour, the more abaſement. Looke backe to his Cradle: there you finde him reiected of the Bethlemites; borne and laid, alas, how homely, how vnworthily; ſought for by *Herod*, exiled to Ægypt, obſcurely brought vp in the Cottage of a poore Foſter-Father, tranſported and tempted by Sathan, derided of his kindred, blaſphemouſly traduced by the Iewes, pinched with hunger, reſtleſſe, harbouleſſe, ſorrowfull, perſecuted by the Elders and Phariſes, ſold by his owne ſeruant,

ἐπτώχευσεν. ἐκένωσεν.

Pſal 24.10.

uant, apprehended, arraigned, ſcourged, condemned, and yet it is not finiſhed. Let vs, with that Diſciple, follow him a far off; and paſſing ouer all his contemptuous vſage in the way, ſee him brought to his Croſſe. Still the further we looke, the more wonder: euery thing addes to this ignominie of ſuffering, and triumph of ouer-comming. Where was it? not in a corner, as *Paul* ſaith to *Feſtus*, but in Ieruſalem, the eye, the heart of the world. Obſcuritie abateth ſhame: publique notice heightens it: *Before all Iſrael and before this Sunne*, ſaith God to *Dauid*, when hee would throughly ſhame him: In Ieruſalem, which he had honoured with his preſence, taught with his preachings, aſtoniſht with his miracles, bewayled with his teares; *O Ieruſalem, Ieruſalem, how oft would I, and thou wouldſt not: O yet, if in this thy day.* Crueltie and vnkindneſſe, after good deſert, afflict ſo much more, as our merit hath beene greater. Wherabouts? without the gates: in Caluarie, among the ſtinking bones of execrable Malefactors. Before, the glory of the place bred ſhame; now the vileneſſe of it. When? but in the Paſſeouer; a time of greateſt frequence, and concourſe of all Iewes and Proſelytes: An holy time: when they ſhould receiue the figure, they reiect the ſubſtance: when they ſhould kill and eat the Sacramentall Lambe, in faith; in thankfulneſſe, they kill the Lambe of God, our true Paſſeouer, in crueltie and contempt. With whom? The qualitie of our companie either increaſes or leſſens ſhame. In the midſt of theeues (ſaith one) as the Prince of theeues: there was no guile in his mouth, much leſſe in his hands: yet behold he that thought it no robberie to be equall with God, is made equall to robbers and murderers; yea ſuperiour in euill. What ſuffered he? As all lifes are not alike pleaſant, ſo all deaths are not equally fearefull. There is not more difference betwixt ſome life and death, than betwixt one death and another. See the Apoſtles gradation: *He was made obedient to the death, euen the death of the Croſſe.* The Croſſe, a lingring, tormenting, ignominious death. The Iewes had foure kindes of death for malefactors; the towell, the ſword, fire, ſtones; each of theſe aboue other in extremitie. Strangling with the towell, they accounted eaſieſt: the ſword worſe than the towell; the fire worſe than the ſword: ſtoning worſe than the fire: but this Romane death was worſt of all. *Curſed is euery one that hangeth on a Tree.* Yet (as *Ierome* well) he is not therefore accurſed, becauſe he hangeth; but therefore he hangeth, becauſe he is accurſed. *He was made (κατάραν) a Curſe for vs.* The curſe was more than the ſhame: yet the ſhame is vnſpeakable; and yet not more than the paine. Yet all that die the ſame death, are not equally miſerable: the very theeues fared better in their death than he. I heare of no irriſion, no inſcription, no taunts, no inſultation on them: they had nothing but paine to encounter, he paine and ſcorne. An ingenuous and noble Nature can worſe brooke this than the other; any thing rather than diſdainfulneſſe and deriſion: eſpecially, from a baſe enemie. I remember that learned father begins *Iſraels* affliction, with *Iſmaels* perſecuting laughter. The Iewes, the Souldiers, yea, the very Theeues flouted him, and triumpht ouer his miſerie; his bloud cannot ſatisfie them, without his reproch. Which of his ſenſes now was not a window to let in ſorrow? his eyes ſaw the teares of his Mother and friends, the vnthankfull demeanure of Mankinde, the cruell deſpight of his enemies: his eares heard the reuilings and blaſphemies of the multitude; and (whether the place were noyſome to his ſent) his touch felt the nailes, his taſte the gall. Looke vp, O all ye beholders, looke vpon this precious body, and ſee what part yee can finde free. That head which is adored and trembled at by the Angelicall ſpirits, is all raked and harrowed with thornes: that face, of whom it is ſaid; *Thou art fairer than the children of men*, is all beſmeared with the filthy ſpittle of the Iewes, and furrowed with his teares; thoſe eyes, cleerer than the Sunne, are darkned with the ſhadow of death; thoſe eares that heare the heauenly conſorts of Angels, now are filled with the curſed ſpeakings and ſcoffs of wretched men: thoſe lips that ſpake as neuer man ſpake, that command the ſpirits both of light and darkneſſe, are ſcornfully wet with vineger and gall: thoſe feet that trample on all the powers of hell (*his enemies are made his footſtoole*) are now nailed to the footſtoole of the Croſſe: thoſe hands that freely ſway the ſcepter of the heauens, now carry the reede of reproach, and are nailed to the tree

ἐν χωρίᾳ. Act. 26.27.

In medio latronũ tanquam latronũ immanissimus. Luther.

Caput Angelicis ſpiritibus tremebundum ſpinis coronatur, &c.

tree of reproch: that whole bodie, which was conceiued by the Holy-Ghoſt, was all ſcourged, wounded, mangled: this is the out-ſide of his ſufferings. Was his heart free? Oh no: the inner part or ſoule of this paine, which was vnſeene, is as far beyond theſe outward and ſenſible, as the ſoule is beyond the bodie; Gods wrath beyond the malice of men: theſe were but loue-ticks to what his ſoule endured. *O all yee that paſſe by the way, behold and ſee, if there be any ſorrow like to my ſorrow:* Alas, Lord, what can we ſee of thy ſorrowes? we cannot conceiue ſo much as the hainouſnes and deſert of one of thoſe ſinnes which thou bareſt: we can no more ſee thy paine, than we could vndergoe it; onely this we ſee, that what the infinite ſinnes, of almoſt infinite men, committed againſt an infinite Maieſtie, deſerued in infinite continuance; all this thou in the ſhort time of thy Paſſion haſt ſuſtained. We may behold and ſee; but all the glorious ſpirits in Heauen cannot looke into the depth of this ſuffering. Doe but looke yet a little into the paſſions of this his Paſſion: for, by the manner of his ſufferings, we ſhall beſt ſee, what he ſuffered. Wiſe and reſolute men doe not complaine of a little; holy Martyrs haue beene racked, and would not be looſed; what ſhall we ſay if the author of their ſtrength, God and Man, bewray paſſions? what would haue ouerwhelmed men, would not haue made him ſhrinke; and what made him complaine, could neuer haue beene ſuſtained by men. What ſhall we then thinke, if he were affrighted with terrors, perplexed with ſorrowes, and diſtracted with both theſe; And lo, he was all theſe: for, firſt, here was an amazed feare; for millions of men to deſpaire was not ſo much as for him to feare: and yet it was no ſlight feare: he began (ἐκθαμβεῖσθαι) to be aſtoniſhed with terror, *which in the dayes of his fleſh, offered vp prayers and ſupplications, with ſtrong cries and teares, to him that was able to helpe him, and was heard in that he feared.* Neuer was man ſo afraid of the torments of Hell, as Chriſt (ſtanding in our roome) of his Fathers wrath. Feare is ſtill ſutable to apprehenſion. Neuer man could ſo perfectly apprehend this cauſe of feare; he felt the chaſtiſements of our peace, yea, the curſe of our ſinnes; and therefore might well ſay with DAVID; *I ſuffer thy terrors with a troubled mind*; yea, with IOB; *The arrowes of God are in me, and the terrors of God fight againſt me.* With feare, there was a deiecting ſorrow (ἀδημονία) My ſoule is on all ſides heauy to the death: his ſtrong cries, his many teares, are witneſſes of this Paſſion: he had formerly ſhed teares of pittie, and teares of loue, but now of anguiſh: he had before ſent forth cries of mercy; neuer of complaint till now: when the Sonne of God weeps and cries, what ſhall we ſay or thinke? yet further, betwixt both theſe and his loue what a conflict was there? It is not amiſſe diſtinguiſhed, that he was alwayes *in Agone*; but now in ἀγωνίᾳ, in a ſtrugling paſſion of mixed griefe. Behold, this field was not without ſweat and bloud; yea, a ſweat of bloud. Oh what Man or Angell can conceiue the taking of that heart, that without all outward violence, meerely, out of the extremitie of his owne Paſſion, bled (through the fleſh and skin) not ſome faint deaw, but ſolid drops of bloud? No thornes, no nailes fetcht bloud from him, with ſo much paine as his owne thoughts: he ſaw the fierce wrath of his Father, and therefore feared: he ſaw the heauy burden of our ſinnes to be vndertaken; and thereupon, beſides feare, iuſtly grieued; he ſaw the neceſſitie of our eternall damnation, if he ſuffered not: if he did ſuffer, of our redemption; and therefore his loue incountred both griefe and feare. In it ſelfe, he would not drinke of that cup. In reſpect of our good, and his decree, he would and did; and while he thus ſtriueth, he ſweats and bleeds. There was neuer ſuch a combat, neuer ſuch a bloudſhed, and yet it is not finiſhed; I dare not ſay with ſome Schoolemen, that the ſorrow of his Paſſion, was not ſo great as the ſorrow of his compaſſion: yet that was ſurely exceeding great. To ſee the vngratious careleſneſſe of mankinde, the ſlender fruit of his ſufferings, the ſorrowes of his Mother, Diſciples, friends; to fore-ſee, from the watch-tower of his Croſſe, the future temptations of his children, deſolations of his Church; all theſe muſt needs ſtrike deepe into a tender heart. Theſe he ſtill ſees & pitties, but without paſſion; then he ſuffered in ſeeing them.

Can we yet ſay any more? Lo, all theſe ſufferings are aggrauated by his fulneſſe of know-

knowledge, and want of comfort: for, he did not ſhut his eyes, as one ſaith, when hee drunke this cup: he ſaw how dreggiſh, and knew how bitter it was. So daine euils afflict, if not leſſe, ſhorter. He fore-ſaw, and fore-ſaid, euerie particular he ſhould ſuffer: ſo long as he fore-ſaw, he ſuffered: the expectation of euill, is not leſſe than the ſenſe: to looke long for good, is a puniſhment; but for euill, is a torment. No paſſion workes vpon an vnknowne obiect: as no loue, ſo no feare is of what we know not. Hence men feare not Hell, becauſe they fore-ſee it not: if we could ſee that pit open before wee come at it, it would make vs tremble at our ſins, and our knees to knocke together, as *Baltazars*; and perhaps without faith, to runne madde at the horror of iudgement. He ſaw the burden of all particular ſinnes to be laid vpon him; euery dramme of his Fathers wrath was meaſured out to him, ere he toucht this potion; this cup was full, and hee knew that it muſt be wring'd, not a drop left: it muſt be finiſhed. Oh yet, if as he fore-ſaw all his ſorrowes, ſo hee colud haue ſeene ſome mixture of refreſhing. *But I found none to comfort me, no, none to pitty me.* And yet it is a poore comfort that ariſes from pittie. Euen ſo, O Lord, thou treadeſt this wine-preſſe alone; none to accompanie, none to aſſiſt thee. I remember *Ruffinus* in his Eccleſiaſticall ſtorie reports, that one *Theodorus* a Martyr, told him, that when he was hanging ten houres vpon the racke for religion vnder *Iulians* perſecution, his ioynts diſtended and diſtorted, his body exquiſitely tortured with change of executioners; ſo as neuer age (ſaith he) could remember the like: he felt no paine at all, but continued indeed all the while in the ſight of all men ſinging & ſmiling: for there ſtood a comely young man by him on his libbet (an Angell rather, in forme of a man) which with a cleane towell, ſtill wip't off his ſweat, and powred coole water vpon his racked limbs; wherewith he was ſo refreſhed, that it grieued him to be let downe. Euen the greateſt torments are eaſie, when they haue anſwerable comforts: but a wounded and comfortleſſe ſpirit, who can beare? If yet but the ſame meſſenger of God might haue attended his Croſſe, that appeared in his agonie; and might haue giuen eaſe to their Lord, as he did to his ſeruant. And yet, what can the Angels helpe, where God will ſmite? Againſt the violence of men, againſt the furie of Satan, they haue preuailed in the cauſe of God, for men: they dare not, they cannot comfort, where God will afflict. When our Sauiour had beene wreſtling with Satan in the end of his Lent, then they appeared to him, and ſerued; but now, while about the ſame time, hee is wreſtling with the wrath of his Father for vs, not an Angell dare be ſeene to looke out of the windowes of heauen to releeue him. For men, much leſſe could they, if they would; but what did they? Miſerable comforters are ye all: the Souldiers, they ſtript him, ſcorned him with his purple crowne, reed, ſpat on him, ſmote him; the paſſengers, they reuiled him; and inſulting, wagging their heads and hands at him, *Hey thou that deſtroyedſt the Temple, come downe &c.* The Elders and Scribes; alas, they haue bought his bloud, ſuborned witneſſes, incenſed *Pilate*, preferred *Barrabas*, vndertooke the guilt of his death, cried out, *Crucifie, Crucifie. He thou that ſauedſt others.* His Diſciples: alas, they forſooke him, one of them forſweares him, another runnes away naked, rather than hee will ſtay and confeſſe him. His mother and other friends, they looke on indeed, and ſorrow with him; but to his diſcomfort. Where the griefe is extreme, and reſpects neere, partnerſhip doth but increaſe ſorrow. *Paul* chides this loue: *What doe you weeping & breaking my heart?* The teares of thoſe we loue, doe either ſlacken our hearts, or wound them. Who then ſhall comfort him? himſelfe? Sometimes our owne thoughts finde a way to ſuccour vs, vnknowne to others; no, not himſelfe. Doubtleſſe (as *Aquinas*) the influence of the higher part of the ſoule, was reſtrained from the aid of the inferiour: *My ſoule is filled with euills*, Pſalm. 87. 4. Who then? his Father? here, here was his hope: *If the Lord had not holpen me, my ſoule had almoſt dwelt in ſilence: I and my Father are one.* But now (alas) hee, euen hee, deliuers him into the hands of his enemies; when he hath done, turnes his backe vpon him as a ſtranger; yea, hee woundeth him as an enemy. *The Lord would breake him*, Eſay 53. 10. yet any thing is light to the ſoule whiles the comforts of God ſuſtaine it: who can diſmay, where God will releeue

releeue? But here, *My God, my God, why haſt thou forſaken me?* What a word was here, to come from the mouth of the Son of God? My diſciples are men, weake and fearefull; no maruell if they forſake me. The Iewes are themſelues, cruell and obſtinate. Men are men, graceleſſe & vnthankfull. Deuills are, according to their nature, ſpightfull and malicious. All theſe doe but their kinde; and let them doe it: but thou, O Father, thou that haſt ſaid, *This is my welbeloued Sonne, in whom I am well pleaſed*: thou of whom I haue ſaid, *It is my Father that glorifies me*; what? *forſaken mee?* Not onely brought me to this ſhame, ſmitten me, vnregarded me; but, as it were, forgotten, yea, forſaken me? What, euen mee, my Father? How many of thy conſtant ſeruants haue ſuffered heauy things: yet in the multitudes of the ſorrowes of their hearts, thy preſence and comforts haue refreſhed their ſoules. Haſt thou releeued them, and doſt thou forſake me? me, thine onely, deare, naturall, eternall Son? O ye heauens and earth, how could you ſtand, whiles the Maker of you thus complained? Ye ſtood: but partaking after a ſort of his Paſſion: the earth trembled and ſhooke, her rocks tore, her graues opened, the heauens withdrew their light, as not daring to behold this ſad and fearefull ſpectacle.

Oh deare Chriſtians, how ſhould theſe earthen and rockie hearts of ours ſhake, and rend in peeces at this Meditation? how ſhould our faces be couered with darkneſſe, and our ioy be turned into heauineſſe? All theſe voyces, & teares, and ſweats, and pangs are for vs; yea from vs. Shall the Sonne of God thus ſmart for our ſinnes, yea with our ſins, and ſhall not we grieue for our owne? ſhall he weepe to vs in this Market-place, and ſhall not we mourne? Nay, ſhall he ſweat and bleed for vs, and ſhall not we weepe for our ſelues? Shall he thus lamentably ſhrieke out, vnder his Fathers wrath, and ſhall not we tremble? Shall the heauens and earth ſuffer with him, and we ſuffer nothing? I call you not to a weake and idle pitie of our glorious Sauiour: to what purpoſe? His iniurie was our glorie. No, no; *Ye daughters of Ieruſalem, weepe not for me, but weepe for your ſelues*: for our ſinnes, that haue done this; not for his ſorrow that ſuffered it: not for his pangs, that were; but for our owne, that ſhould haue beene, and (if wee repent not) ſhall be. Oh how grieuous, how deadly are our ſins, that coſt the Sonne of God (beſides bloud) ſo much torment? how farre are our ſoules gone, that could not be ranſomed with an eaſier price? that, that tooke ſo much of this infinite Redeemer of men, God and man, how can it chuſe but ſwallow vp, and confound thy ſoule, which is but finite and ſinfull? If thy ſoule had beene in his ſoules ſtead, what had become of it? it ſhall be, if his were not in ſtead of thine. This weight that lies thus heauie on the Son of God, and wrung from him theſe teares, ſweat bloud, and theſe vnconceiueable groanes of his afflicted ſpirit, how ſhould it chuſe but preſſe down thy ſoule to the bottome of hell? and ſo it will doe: if he haue not ſuffered it for thee, thou muſt and ſhalt ſuffer it for thy ſelfe. Goe now thou lewd man, and make thy ſelfe merry with thy ſins; laugh at the vncleanneſſes, or bloudineſſe of thy youth: thou little knoweſt the price of a ſin; thy ſoule ſhall doe, thy Sauiour did, when he cried out, to the amazement of Angels, and horror of men; *My God, my God, why haſt thou forſaken me?* But now no more of this; *It is finiſhed*: the greater conflict, the more happy victorie. Well doth he finde and feele of his Father, what his type ſaid before, *He will not chide alwaies, nor keepe his anger for euer*. It is fearefull; but in him, ſhort: eternall to ſinners; ſhort to his Son, in whom the God-head dwelt bodily. Behold; this ſtorme, wherewith all the powers of the world were ſhaken, is now ouer. The Elders, Phariſies, Iudas, the Souldiers, Prieſts, witneſſes, Iudges, theeues, executioners, deuils, haue all tyred themſelues in vaine, with their owne malice; and he triumphs ouer them all, vpon the throne of his Croſſe: his enemies are vanquiſht, his Father ſatisfied, his ſoule with this word at reſt and glory; *It is finiſhed*. Now there is no more betraying, agonies, arraignements, ſcourgings, ſcoffing, crucifying, conflicts, terrors; all is finiſhed. Alas, beloued, and will we not let the Sonne of God be at reſt? do we now againe goe about to fetch him out of his glorie, to ſcorne and crucifie him? I feare to ſay it: Gods ſpirit dare and doth; *They crucifie againe to themſelues the Sonne of God, and make a mocke of him*. To themſelues, not

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in himſelfe: that they cannot, it is no thanke to them; they would doe it. See and conſider: the notoriouſly-ſinfull conuerſations of thoſe, that ſhould be Chriſtians, offer violence vnto our glorified Sauiour, they ſtretch their hand to heauen, and pull him downe from his throne, to his Croſſe: they teare him with thornes, pierce him with nailes, load him with reproches. Thou hateſt the Iewes, ſpitteſt at the name of *Iudas*, raileſt on *Pilate*, condemneſt the cruell butchers of Chriſt; yet, thou canſt blaſpheme, and ſweare him quite ouer, curſe, ſwagger, lye, oppreſſe, boyle with luſt, ſcoffe, ryot, and liueſt like a debauched man; yea like an humane Beaſt; yea like an vncleane Deuill. Cry *Hoſanna* as long as thou wilt; thou art a *Pilate*, a *Iew*, a *Iudas*, an Executioner of the Lord of life; and ſo much greater ſhall thy iudgement be, by how much thy light and his glory is more. Oh, beloued, is it not enough that he died once for vs? Were thoſe paines ſo light, that we ſhould euery day redouble them? Is this the entertainment that ſo gracious a Sauiour hath deſerued of vs by dying? Is this the recompence of that infinite loue of his, that thou ſhouldeſt thus cruelly vex and wound him with thy ſinnes? Euery of our ſinnes is a thorne, and nayle, and ſpeare to him: while thou powreſt downe thy drunken carowſes, thou giueſt thy Sauiour a potion of gall; while thou deſpiſeſt his poore ſeruants, thou ſpitteſt on his face: while thou putteſt on thy proud dreſſes, and liſteſt vp thy vaine heart with high conceits, thou ſetteſt a Crowne of thornes on his head: while thou wringeſt and oppreſſeſt his poore children, thou whippeſt him, and draweſt bloud of his hands and feet. Thou hypocrite; how dareſt thou offer to receiue the Sacrament of God, with that hand, which is thus imbrued with the bloud of him whom thou receiueſt? In euery Ordinary thy profane tongue walkes, in the diſgrace of the religious and conſcionable. Thou makeſt no ſcruple of thine owne ſinnes, and ſcorneſt thoſe that doe: Not to be wicked, is crime enough. Heare him that ſaith, *Saul, Saul, why perſecuteſt thou me? Saul* ſtrikes at *Damaſcus*; Chriſt ſuffers in heauen. Thou ſtrikeſt; Chriſt Ieſus ſmarteth, and will reuenge. Theſe are the [ὑστερήματα] afterings of Chriſts ſufferings: In himſelfe it is *finiſhed*; in his members it is not, till the world bee *finiſhed*. We muſt toile, and groane, and bleed, that we may reigne: if he had not done ſo, *It had not beene finiſhed*. This is our warfare; this is the region of our ſorrow & death. Now are we ſet vpon the ſandie pauement of our Theatre, and are marched with all ſorts of euills; euill men, euill ſpirits, euill accidents; and (which is worſt) our owne euill hearts; temptations, croſſes, perſecutions, ſickneſſes, wants, infamies, death; all theſe muſt in our courſes, be encountred by the Law of our profeſſion. What ſhould we doe but ſtriue and ſuffer, as our Generall hath done, that we may reigne as he doth, and once triumph in our *Conſummatum eſt?* God and his Angells ſit vpon the ſcaffolds of heauen, and behold vs: our Crowne is readie: our day of deliuerance ſhall come; yea our redemption is neere, when all teares ſhall be wip't from our eies; and we that haue ſowne in teares, ſhall reape in ioy. In the meane time, let vs poſſeſſe our ſoules not in patience only, but in comfort: let vs adore and magnifie our Sauiour in his ſufferings, and imitate him in our owne: our ſorrowes ſhall haue an end, our ioyes ſhall not: our paines ſhall ſoone be finiſhed; our glory ſhall be finiſhed, but neuer ended.

Thus his ſufferings are finiſhed; now together with them, *mans ſaluation*. Who knowes not, that man had made himſelfe a deepe debtor, a bankrupt, an out-law to God? Our ſins are our debts; and by ſins, death. Now, in this word and act, our ſinnes are diſcharged, death endured, and therefore we cleared: the debt is paid, the ſcore is croſſed, the Creditor ſatisfied, the Debtors acquitted, & ſince there was no other quarrell, ſaued: we are all ſicke, and that mortally: ſinne is the diſeaſe of the ſoule: *Quot vitia, tot febres*, ſaith *Chryſoſtome*; ſo many ſinnes, ſo many feuers, and thoſe peſtilent. What wonder is it, that we haue ſo much plague, while we haue ſo much ſinne? Our Sauiour is the Phyſitian: *The whole need not the Phyſitian, but the ſicke*: wherein? *He healeth all our infirmities*: he healeth them after a miraculous manner; not by giuing vs receits, but by taking our receits for vs. A wonderfull Phyſitian; a wonderfull courſe of cure: One while he would cure vs by abſtinence; our ſuperfluity, by his fortie dayes emptineſſe, according to that old rule; Hunger cures the diſeaſes of gluttony: Another

ther while, by exerciſe: *He went vp and downe from City to City, and in the day was preaching in the Temple; in the night praying in the Mount.* Then, by dyet; *Take, eat, this is my body*: and, *Let this cup paſſe.* After that yet, by ſweat, ſuch a ſweat as neuer was, a bloudy one: yet more, by inciſion; they pierced his hands, feet, ſide: and yet againe by potion; a bitter potion, of vineger and gall. And laſtly, which is both the ſtrangeſt and ſtrongeſt receit of all, by dying: *Which died for vs, that whether wee wake or ſleepe, we ſhould liue together with him.* We need no more, we can goe no further; there can be no more phyſicke of this kinde: there are cordials after theſe, of his Reſurrection and Aſcenſion; no more penall receits. By this bloud we haue redemption, *Epheſ.* 1.7. Iuſtification, *Rom.* 3.24. Reconciliation, *Coloſ.* 1.20. Sanctification, 1 *Pet.* 1.2. Entrance into glory, *Heb.* 10.19. Is it not now finiſhed? Woe were vs if he had left but one mite of ſatisfaction vpon our ſcore, to be diſcharged by our ſoules: and woe be to them that derogate from Chriſt, that they may charge themſelues; that botch vp theſe all-ſufficiently meritorious ſufferings of Chriſt, as imperfect, with the ſuperfluities of fleſh and bloud. *Maledictus homo qui ſpem ponit in homine.* We may not with patience ſee Chriſt wrong'd by his falſe friends; As that heroicall *Luther* ſaid in the like; *Curſed be that ſilence that here forbeareth.* To be ſhort, here be two iniuries intolerable; both giue Chriſt the lie vpon his Croſſe: *It is finiſhed.* No: ſomewhat remaines: the fault is diſcharged, not the puniſhment. Of puniſhments, the eternall is quit, not the temporall. *It is finiſhed by Chriſt:* No, there wants yet much; the ſatisfaction of Saints applied by this Vicar; adde mens ſufferings vnto Chriſts; then the treaſure is full; till then, *It is not finiſhed.*

1 Theſſ. 5.10.

Maledictum ſilentium quod hic committit.

Two qualities ſtriue for the firſt place in theſe two opinions; impietie and abſurditie: I know not whether to preferre. For impietie; here is God taxed of *iniuſtice, vnmerciſulneſſe, inſufficiencie, falſhood.* Of *iniuſtice*, that he forgiues a ſinne, and yet puniſhes for that which he hath forgiuen: *vnmerciſulneſſe*, that he forgiues not while he forgiues, but doth it by halues: *inſufficiencie*, that his ranſome muſt be ſupplied by men: *falſhood*, in that he ſaith, *It is finiſhed*, when it is not. For abſurditie; how groſſe and monſtrous are theſe poſitions? that at once the ſame ſinne ſhould bee remitted and retained; that there ſhould be a puniſhment, where there is no fault; that what could ſtrike off our eternall puniſhment, did not wipe off the temporall; that he which paid our pounds, ſticks at our farthings; that God will retaine what man may diſcharge; that it is, and it is not finiſhed.

If there be any opinions, whoſe mention confutes them, theſe are they. None can be more vaine, none had more need of ſoliditie: for this prop beares vp, alone, the weight of all thoſe millions of indulgences, which *Rome* creates and ſels to the world. That Strumpet would well-neere goe naked, if this were not. Theſe ſpirituall Treaſures fetcht in the temporall: which yet our reuerend and learned *Fulke*, iuſtly cals, a moſt blaſphemous and beggerly principle: It brings in whole cheſts, yea mines of gold, like the Popes Indies; and hath not ſo much as a ragge of proofe to couer it, whether of Antiquitie, of Reaſon, of Scripture. Not of Antiquitie: for theſe Iubilie proclamations beganne but about three hundred yeares agoe. Not of Reaſon: how ſhould one meere man pay for another, diſpenſe with another, to another, by another? Not of Scripture, which hath flatly ſaid, *The bloud of Ieſus Chriſt his Sonne, purgeth vs from all ſinne*: and yet I remember that acute *Sadeel* hath taught mee, that this practiſe is according to Scripture: what Scripture? *He caſt the money-changers out of the Temple, and ſaid; Ye haue made my houſe a denne of theeues.* Which alſo *Ioachim*, their Propheticall Abbot, well applies to this purpoſe. Some modeſt Doctors of *Louan* would faine haue minced this Antichriſtian blaſphemie; who began to teach, that the paſſions of the Saints are not ſo by Indulgences applied, that they become true ſatisfactions; but that they only ſerue to moue God by the ſight of them to apply vnto vs Chriſts ſatisfaction. But theſe meale-mouth'd Diuines were ſoone charm'd; foure ſeuerall Popes (as their Cardinall confeſſeth) fel vpon the necke of them and their opinion; *Leo* the tenth, *Pius* the fift, *Gregory* the thirteenth, and *Clemens* the ſixt: and with their furious Buls bellow out threats againſt them, and

Negotiatores terræ ſunt ipſi Sacerdotes, qui vendunt orationes & miſſas pro denarijs, facientes domum orationis, Apothecam negotiationis. In Reuel. 20. p. 5.

Bellar. lib 1. de Indulgent.

toſſe them in the aire for Hereticks, and teach them vpon paine of a curſe, to ſpeake home with *Bellarmine*, *Paſsionibus ſanctorum expiari delicta*, and ſtraight, *Applicari nobis ſanctorum paſsiones ad redimendas pœnas, quas pro peccatis Deo debemus*: That by the ſufferings of Saints, our ſinnes are expiated; and that, by them applied, we are redeemed from thoſe puniſhments, which we yet owe to God. Blaſphemie, worthy the tearing of garments: How is it finiſhed by Chriſt, if men muſt ſupply? Oh bleſſed Sauiour, was euery drop of thy bloud enough to redeeme a world, and doe we yet need the helpe of men? How art thou a perfect Sauiour, if our brethren alſo muſt be our Redeemers? Oh ye bleſſed Saints, how would you abhorre this ſacrilegious glory? and with thoſe holy Apoſtles, yea, that glorious Angell, ſay, *Vide ne feceris*: and with thoſe wiſe Virgins; *Leſt there will not be enough for vs and you, goe to them that ſell, and buy for your ſelues.* For vs, we enuie not their multitude: let them haue as many Sauiours as Saints, and as many Saints as men; we know with *Ambroſe*, *Chriſti paſsio adiutore non eguit*; *Chriſts paſsion needs no helper*: and therefore, with that worthy Martyr, dare ſay, *None but Chriſt, none but Chriſt.* Let our ſoules die, if he cannot ſaue them; let them not feare their death or torment, if he haue finiſhed. Heare this thou languiſhing and afflicted ſoule: There is not one of thy ſins but it is paid for; not one of thy debts in the ſcroll of God, but it is croſſed; not one farthing of all thine infinite ranſome is vnpaid. Alas, thy ſinnes (thou ſayeſt) are euer before thee, and Gods indignation goes ſtill ouer thee, and thou goeſt mourning all the day long, & with that pattern of diſtreſſe, cryeſt out in the bitterneſſe of thy ſoule, *I haue ſinned, what ſhall I doe to thee, O thou preſeruer of men?* What ſhouldſt thou doe? Turne & beleeue. Now thou art ſtung in thy conſcience with this fiery Serpent, looke vp with the eies of faith to this brazen Serpent, Chriſt Ieſus, and be healed. Behold, his head is humbly bowed down in a gracious reſpect to thee; his arms are ſtretched out louingly to embrace thee; yea, his precious ſide is open to receiue thee, & his tongue interprets all theſe to thee for thine endleſſe comfort; *It is finiſhed.* There is no more accuſatiõ, iudgment, death, hel for thee: all theſe are no more to thee than if they were not. *Who ſhall condemne? It is Chriſt which is dead.* I know how ready euery man is to reach forth his hand to this dole of grace, & how angry to be beaten from this dore of mercy. We are all eaſily perſwaded to hope well, becauſe we loue our ſelues well: Which of all vs in this great congregation, takes exceptions to himſelfe, and thinks, I know there is no want in my Sauiour; there is want in me. He hath finiſhed, but I beleeue not, I repent not. Euery preſumptuous & hard heart ſo catches at Chriſt, as if he had finiſht for all, as if he had broken downe the gates of hell, and looſed the bands of death, and had made forgiueneſſe as common as life: *Proſperitas ſtultorũ perdit eos*, ſaith wiſe *Salomon*; *Eaſe ſlayeth the fooliſh, and the proſperitie of fooles deſtroyeth them*; yea, the confidẽce of proſperity. Thou ſayeſt, God is merciful, thy Sauiour bounteous, his paſſion abſolute: all theſe, and yet thou maieſt be condemned. Merciſull, not vniuſt; bountifull, not lauiſh; abſolutely ſufficient for all, not effectuall to all. Whatſoeuer God is, what art thou? Here is the doubt: Thou ſayeſt well; *Chriſt is the good Shepheard.* Wherein? *He giues his life*: but for whom? *for his ſheepe.* What is this to thee? While thou art ſecure, prophane, impenitent, thou art a Wolfe or a Goat: *My ſheep heare my voice*: what is his voice, but his precepts? Where is thine obedience to his cõmandements? If thou wilt not heare his Law, neuer hearken to his Goſpell. Here is no more mercy for thee, than if there were no Sauiour. He hath *finiſhed*, for thoſe in whom he hath begunne: if thou haue no beginnings of grace as yet, hope not for euer finiſhing of ſaluation: *Come to me all yee that are heauy laden*, ſaith Chriſt: thou ſhalt get nothing, if thou come when he calls thee not. Thou art not called, and canſt not be refreſhed, vnleſſe thou be laden, not with ſinne (this alone keepes thee away from God) but with conſcience of ſinne: *A broken and a contrite heart, O God, thou wilt not deſpiſe.* Is thy heart wounded with thy ſinne? doth griefe and hatred ſtriue within thee, whether ſhall be more? Are the deſires of thy ſoule with God? Doeſt thou long for holineſſe, complaine of thy imperfections, ſtruggle againſt thy corruptions? Thou art the man, feare not, *It is finiſhed.* That Law which thou wouldeſt haue kept, and couldeſt not, thy Sauiour could, and did keep for

thee

thee: that ſaluation which thou couldeſt neuer worke-out alone (alas, poore impotent creatures, what can we doe towards heauen without him, which cannot moue on earth but in him?) he alone for thee hath finiſhed. Looke vp therefore boldly to the throne of God, and vpon the truth of thy repentance and faith, know that there is no quarrell againſt thee in heauen, nothing but peace and ioy. All is finiſhed. He would be ſpitted on, that he might waſh thee; he would be couered with ſcornfull robes, that thy ſinnes might be couered; he would be whipped, that thy ſoule might not bee ſcourged eternally; he would thirſt, that thy ſoule might be ſatisfied; he would beare all his Fathers wrath, that thou mighteſt beare none; he would yeeld to death, that thou mighteſt neuer taſte of it; hee would be in ſenſe for a time as forſaken of his Father, that thou mighteſt be receiued for euer.

Now bid thy ſoule returne to her reſt, and enioyne it *Dauids* taske: *Praiſe the Lord, O my ſoule*; and, *What ſhall I render to the Lord for all his benefits? I will take the cup of ſaluation, and call vpon the name of the Lord.* And, as rauiſht from thy ſelfe with the ſweet apprehenſion of this mercy, call all the other creatures to the fellowſhip of this ioy, with that diuine *Eſay*: *Reioyce O yee heauens, for the Lord hath done it: ſhout yee lower parts of the earth, burſt forth into praiſes ye mountaines: for the Lord hath redeemed Iacob, and will be glorified in Iſrael.* And euen now beginne that heauenly Song, which ſhall neuer end with thoſe glorified Saints; *Praiſe, and honour, and glory, and power, be to Him that ſitteth vpon the Throne, and to the Lambe for euermore.*

Thus our ſpeech of Chriſts *laſt word is finiſhed*. His laſt act accompanied his words: our ſpeech muſt follow it. Let it not want your deuout and carefull attention; *He bowed and gaue vp the ghoſt.*

The Croſſe was a ſlow death, and had more paine than ſpeed; whence a ſecond violence muſt diſpatch the crucified: their bones muſt be broken, that their hearts might breake. Our Sauiour ſtayes not deaths leiſure, but willingly and couragiouſly meets him in the way; and like a Champion that ſcornes to bee ouercome, yea, knowes hee cannot be, yeeldeth in the middeſt of his ſtrength, that he might by dying, vanquiſh death. *He bowed and gaue vp*: Not bowing, becauſe he had giuen vp, but becauſe he would. *Hee cried with a loud voice*, ſaith *Matthew*. Nature was ſtrong, hee might haue liued; but *he gaue vp the ghoſt*, and would die, to ſhew himſelfe Lord of life and death. Oh wondrous example! he that gaue life to his enemies, gaue vp his owne: hee giues them to liue, that perſecute and hate him; and himſelfe will die the whiles for thoſe that hate him. *Hee bowed and gaue vp*: not they; they might crowne his head, they could not bow it: they might vex his ſpirit, not take it away: they could not doe that without leaue; this they could not doe, becauſe they had no leaue. Hee alone would bow his head, and giue vp his ghoſt: *I haue power to lay downe my life.* Man gaue him not his life; man could not bereaue it. *No man takes it from me.* Alas, who could? The High-Prieſts forces, when they came againſt him armed, he ſaid but, *I am hee, they flee and fall backward.* How eaſie a breath diſperſt his enemies? whom hee might as eaſily haue bidden the earth, yea, hell to ſwallow, or fire from heauen to deuoure. Who commanded the Deuils and they obeyed, could not haue beene attached by men: hee muſt giue not onely leaue, but power to apprehend himſelfe, elſe they had not liued to take him: hee is laid hold of; *Peter* fights: *Put vp*, ſaith Chriſt; *Thinkeſt thou that I cannot pray to my Father, and he will giue me more than twelue Legions of Angels?* What an Armie were here? more than threeſcore and twelue thouſand Angels, and euery Angell able to ſubdue a world of men: he could, but would not be reſcued; hee is led by his owue power, not by his enemies; and ſtands now before *Pilate*, like the ſcorne of men; crowned, robbed, ſcourged, with an *Ecce homo*; *Yet thou couldſt haue no power againſt me, vnleſſe it were giuen thee from aboue.*

Behold, he himſelfe muſt giue *Pilate* power againſt himſelfe, elſe he could not be condemned: he will be condemned, lifted vp, nailed; yet no death without himſelfe. *Hee ſhall giue his ſoule an offering for ſinne, Eſay* 53. 10. No action, that ſauours of conſtraint, can be meritorious: he would deſerue, therefore he would ſuffer and dye. *Hee*

Quod emittitur voluntarium eſt: quod amittitur neceſſarium. Ambr.

bowed his head, and gaue vp the ghoſt. O gracious and bountifull Sauiour: hee might haue kept his ſoule within his teeth, in ſpight of all the world; the weakneſſe of God is ſtronger than men: and if he had but ſpoken the word the heauens and earth ſhould haue vaniſht away before him: but he would not. Behold, when hee ſaw, that impotent man could not take away his ſoule, he gaue it vp, and would die, that we might liue. See here a Sauiour, that can contemne his owne life for ours; and cares not to be diſſolued in himſelfe, that we might be vnited to his Father. *Skin for skin,* ſaith the Deuill, *and all that he hath a man will giue for his life.* Loe here, to proue Satan a lyer, skinne and life and all hath Chriſt Ieſus giuen for vs. We are beſotted with the earth, and make baſe ſhifts to liue; one with a maimed body, another with a periured ſoule, a third with a rotten name: and how many had rather neglect their ſoule than their life, and will rather renounce and curſe God, than die? It is a ſhame to tell; Many of vs Chriſtians dote vpon life, and tremble at death; and ſhew our ſelues fooles in our exceſſe of loue, cowards in our feare. *Peter* denies Chriſt thrice, and forſweares him; *Marcellinus* twice caſts graines of incenſe into the Idols fire; *Ecebolius* turnes thrice; *Spira* reuolts and deſpaires: Oh let me liue, ſaith the fearfull ſoule. Whether doeſt thou reſerue thy ſelfe, thou weake and timorous creature? or what wouldeſt thou doe with thy ſelfe? Thou haſt not thus learned Chriſt: he died voluntarily for thee, thou wilt not be forced to die for him: he gaue vp the ghoſt for thee; thou wilt not let others take it from thee for him, thou wilt not let him take it for himſelfe.

When I looke backe to the firſt Chriſtians, and compare their zealous contempt of death with our backwardneſſe; I am at once amazed and aſhamed: I ſee there euen women (the feebler ſex) running with their little ones in their armes, for the preferment of Martyrdome, and ambitiouſly ſtriuing for the next blow. I ſee holy and tender Virgins, chuſing rather a ſore and ſhamefull death, than honourable Eſpouſals. I heare the bleſſed Martyrs, intreating their tyrants and tormentors for the honour of dying. *Ignatius,* amongſt the reſt, fearing leſt the beaſts will not deuoure him; and vowing the firſt violence to them, that he might bee diſpatched. And what leſſe courage was there in our memorable and glorious fore-fathers of the laſt of this age? and doe we, their cold and feeble off-ſpring, looke pale at the face of a faire and naturall death; abhorre the violent, though for Chriſt? Alas, how haue we gathered ruſt with our long peace? Our vnwillingneſſe is from inconſideration, from diſtruſt. Looke but vp to Chriſt Ieſus vpon his Croſſe, and ſee him bowing his head, and breathing out his ſoule, and theſe feares ſhall vaniſh: hee died, and wouldeſt thou liue? hee gaue vp the ghoſt, and wouldeſt thou keepe it? whom wouldeſt thou follow, if not thy Redeemer? If thou die not, if not willingly, thou goeſt contrary to him, and ſhalt neuer meet him. Though thou ſhouldeſt euery day die a death, for him, thou couldeſt neuer requite his one death; and doeſt thou ſticke at one? Euery word hath his force; both to him and thee: he died, which is Lord of life, and commander of death; thou art but a tenant of life, a ſubiect of death: and yet it was not a dying, but a giuing vp, not of a vaniſhing and aërie breath, but of a ſpirituall ſoule, which after ſeparation, hath an entire life in it ſelfe, *Hee gaue vp the ghoſt:* hee died, that hath both ouercome, and ſanctified, and ſweetned death. What feareſt thou? Hee hath pull'd out the ſting and malignitie of death: If thou be a Chriſtian, carry it in thy boſome, it hurts thee not. Dareſt thou not truſt thy Redeemer? If he had not died, Death had beene a Tyrant; now he is a ſlaue. *O death where is thy ſting? O graue where is thy victorie?* Yet the Spirit of God ſaith not, he died, but *gaue vp the ghoſt.* The very Heathen Poet ſaith; *He durſt not ſay, that a good man dies.* It is worth the noting (mee thinks) that when Saint *Luke* would deſcribe to vs the death of *Ananias* and *Sapphira,* he ſaith (ἐξέψυξε) *he expired:* but when Saint *Iohn* would deſcribe to vs the death, hee ſaith, παρέδωκε τὸ πνεῦμα, *He gaue vp the ghoſt:* How? How gaue hee it vp, and whither? So, as after a ſort he retained it: his ſoule parted from his bodie; his God-head was neuer diſtracted either from ſoule or body: this vnion is not in nature, but in perſon. If the natures of Chriſt could be diuided, each would haue his ſubſiſtence; ſo there ſhould

Quod ſi venire noluerint, ego vim faciam vt devorer.

Si per ſingulos dies pro eo more remuneratio nos dilexit, nam ſic debitū exoluere-mus Chriſto.

ſhould be more perſons. God forbid, one of the natures thereof may haue a ſeparation in it ſelfe: the ſoule from the bodie: one nature cannot be ſeparate from other, or either nature from the perſon. If you cannot conceiue, wonder: the Sonne of God hath wedded vnto himſelfe our humanity, without all poſſibility of diuorce; the body hangs on the Croſſe, the ſoule is yeelded, the Godhead is eufternally vnited to them both; acknowledges, ſuſtaines them both. The ſoule in his agony feeles not the preſence of the Godhead; the body vpon the Croſſe feeles not the preſence of the ſoule. Yet as the Fathers of *Chalcedon* ſay truly, (ἀδιαιρέτως, ἀχωρίστως) indiuiſibly, inſeparably is the Godhead, with both of theſe, ſtill and euer, one and the ſame perſon. The Paſſion of Chriſt (as *Auguſtine*) was the ſleepe of his Diuinitie: ſo I may ſay, The Death of Chriſt was the ſleepe of his humanity. *If hee ſleepe, hee ſhall doe well*, ſaid that Diſciple, of *Lazarus*. Death was too weake to diſſolue the eternall bonds of this heauenly coniunction. Let not vs Chriſtians goe too much by ſenſe; wee may bee firmely knit to God, and not feele it: thou canſt not hope to be ſo neere thy God, as Chriſt was, vnited perſonally: thou canſt not feare, that God ſhould ſeeme more abſent from thee, than he did from his own Son: yet was he ſtill one with both body and ſoule, when they were diuided from themſelues; when he was abſent to ſenſe, he was preſent to faith; when abſent in viſion, yet in vnion one and the ſame: ſo will he be to thy ſoule, when he is at worſt. He is thine, and thou art his: if thy hold ſeeme looſened, his is not. When temptations will not let thee ſee him, he ſees thee and poſſeſſes thee; onely beleeue thou againſt ſenſe, aboue hope; and though he kill thee, yet truſt in him. Whither gaue he it vp? Himſelfe expreſſes; *Father, into thy hands*; And, *This day ſhalt thou bee with me in Paradiſe*. It is iuſtice to reſtore whence wee receiue; *Into thy hands*. Hee knew where it ſhould be both ſafe and happy: True; hee might bee bold (thou ſayeſt) as the Sonne with the Father. The ſeruants haue done ſo; *Dauid* before him, *Steuen* after him. And leſt we ſhould not thinke it our common right; *Father*, (ſaith he) *I will that thoſe thou haſt giuen me, may be with me, euen where I am*: he wills it, therefore it muſt be. It is not preſumption, but faith, to charge God with thy ſpirit; neither can there euer be any beleeuing ſoule ſo meane, that he ſhould refuſe it; all the feare is in thy ſelfe: how canſt thou truſt thy iewell with a ſtranger? What ſudden familiarity is this? God hath beene with thee, and gone by thee; thou haſt not ſaluted him: and now in all the haſte thou bequeatheſt thy ſoule to him. On what acquaintance? How deſperate is this careleſneſſe? If thou haue but a little money, whether thou keepe it, thou layeſt it vp in the Temple of truſt; or whether thou let it, thou art ſure of good aſſurance, ſound bonds. If but a little land, how carefully doeſt thou make firme conueyances, to thy deſired heires? If goods, thy Will hath taken ſecure order, who ſhall enioy them: We need not teach you Citizens to make ſure worke for your eſtates. If children, thou diſpoſeſt of them in trades, with portions: onely of thy ſoule (which is thy ſelfe) thou knoweſt not what ſhall become. The world muſt haue it no more; thy ſelfe wouldſt keepe it, but thou knoweſt thou canſt not: Satan would haue it, & thou knoweſt not whether he ſhall: thou wouldſt haue God haue it, and thou knoweſt not whether he will: yea, thy heart is now ready with *Pharaoh* to ſay, *Who is the Lord?* O the fearefull and miſerable eſtate of that man, that muſt part with his ſoule, he knowes not whither: which if thou wouldeſt auoid, (as this very warning ſhall iudge thee if thou doe not) be acquainted with God in thy life, that thou maiſt make him the Guardian of thy ſoule in thy death. Giuen vp it muſt needs be, but to him that hath gouerned it: if thou haue giuen it to Satan in thy life, how canſt thou hope God will in thy death entertaine it? *Did you not hate me, and expell me out of my Fathers houſe? how then come yee to me now in this time of your tribulation*, ſaid *Ieptha* to the men of *Gilead*. No, no, either giue vp thy ſoule to God while he cals for it in his word, in the prouocations of his loue, in his afflictions, in the holy motions of his ſpirit to thine: or els when thou wouldſt giue it, he will none of it, but as a Iudge to deliuer it to the Tormentor.

What ſhould God doe with an vncleane, drunken, prophane, proud, couetous ſoule? Without holineſſe, it is no ſeeing of God. *Depart from me, ye wicked, I know ye not*: Goe

Quantumcunq; te dejeceris, humilior non eris Chriſto. Hieron.

to the gods you haue ſerued. See how God is euen with men: they had, in the time of the Goſpell, ſaid to the holy one of Iſrael, *Depart from vs*; now in the time of iudgement, he ſaith to them, *Depart from me*: They would not know God when they might: now God will not know them when they would.

Now therefore (beloued) if thou wouldſt not haue God ſcorne the offer of thy death-bed, fit thy ſoule for him in thy health; furniſh it with grace; inure it to a ſweet conuerſation with the God of heauen: then mayeſt thou boldly giue it vp, and he ſhall as graciouſly receiue it, yea fetch it by his Angels to his glory.

He gaue vp the ghoſt. We muſt doe as he did: not all with the ſame ſucceſſe. *Giuing vp*, ſuppoſes a receiuing, a returning. This inmate that we haue in our boſome, is ſent to lodge here for a time, may not dwell here alwayes. The right of this tenure is the Lords, not ours: As he ſaid of the hatchet; *It is but lent*, it muſt be reſtored: It is ours to keepe, his to diſpoſe and require. See and conſider both our priuiledge and charge. It is not with vs as with bruit creatures: we haue a liuing ghoſt to informe vs, which yet is not ours, (&, alas, what is ours, if our ſoules be not?) but muſt be giuen vp to him that gaue it.

Why doe we liue as thoſe that tooke no keepe of ſo glorious a gueſt? as thoſe that ſhould neuer part with it, as thoſe that thinke it giuen them to ſpend, not to returne with a reckoning?

If thou hadſt no ſoule, if a mortall one, if thine owne, if neuer to be required, how couldſt thou liue but ſenſually? Oh remember but who thou art, what thou haſt, and whither thou muſt; and thou ſhalt liue like thy ſelfe, while thou art, and giue vp thy ghoſt confidently, when thou ſhalt ceaſe to be. Neither is there here more certaintie of our departure, than comfort. Carry this with thee to thy death-bed, and ſee if it can refreſh thee, when all the world cannot giue thee one dram of comfort. Our ſpirit is our deareſt riches: if we ſhould loſe it, here were iuſt cauſe of griefe. Howle and lament, if thou thinkeſt thy ſoule periſheth: it is not forfeited, but ſurrendred. How ſafely doth our ſoule paſſe through the gates of death, without any impeachment, while it is in the hand of the Almightie? Woe were vs, if he did not keep it while we haue it; much more when we reſtore it. We giue it vp to the ſame hands that created, infuſed, redeemed, renewed; that doe protect, preſerue, eſtabliſh, and will crowne it: *I know whom I haue beleeued, and am perſwaded that he is able to keepe that which I haue committed to him againſt that day.* O ſecure and happy eſtate of the godly: O bleſſed exchange of our condition: while our ſoule dwels in our breaſt, how is it ſubiect to infinite miſeries, diſtempered with paſſions, charged with ſinne, vexed with tentations? aboue, none of theſe: how ſhould it be otherwiſe? This is our pilgrimage, that our home: this is our wildernes, that our land of promiſe: this our bondage, that our kingdom: our impotency cauſeth this our ſorrow.

When our ſoule is once giuen vp, what euill ſhall reach vnto heauen, and wreſtle with the Almightie? Our lothneſſe to giue vp, comes from our ignorance and infidelitie. No man goes vnwillingly to a certaine preferment. *I deſire to be diſſolued*, ſaith *Paul*; *I haue ſerued thee, I haue beleeued thee, and now I come to thee*, ſaith *Luther*. The voice of Saints, not of men. If thine heart can ſay thus, thou ſhalt not need to intreat with old *Hilarion*, *Egredere mea anima, egredere, quid times? Goe thy wayes forth my ſoule, goe forth, what feareſt thou?* but it ſhall flie vp alone cheerefully from thee, and giue vp it ſelf into the armes of God, as a faithfull Creator & Redeemer. This earth is not the element of thy ſoule, it is not where it ſhould be. It ſhall be no leſſe thine, when it is more the owners. Thinke now ſeriouſly of this point; Gods Angell is abroad, & ſtrikes on all ſides; we know not which of our turnes ſhall be the next: we are ſure, we carry deaths enow within vs. If we be ready, our day cannot come too ſoone. Stirre vp thy ſoule to an heauenly cheerefulneſſe, like thy Sauiour: Know but whither thou art going; and thou canſt not but, with diuine *Paul*, ſay from our Sauiours mouth, euen in this ſenſe: *It is a more bleſſed thing to giue, than to receiue.* God cannot abide an vnwilling gueſt: giue vp that ſpirit to him, which he hath giuen thee; and he will both receiue what thou giueſt, and giue it thee againe, with that glory and happineſſe, which can neuer be conceiued, and ſhall neuer be ended. Euen ſo LORD IESVS come quickly.

Gloria in excelſis Deo.

Vt contra. *Nullam animam recipio quæ me nolente ſeparatur à corpore. Hicrō.*

THE IMPRESE OF GOD. IN TVVO SERMONS PREACHT AT THE COVRT.

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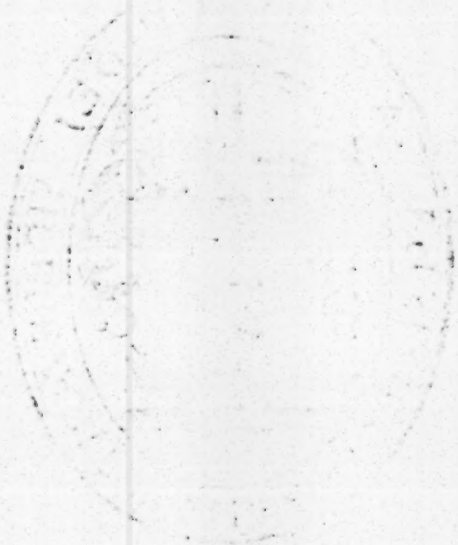

THE IMPRESE OF GOD.

THE FIRST PART.

ZACHAR. 14. 20.

In that day ſhall be written vpon the bridles (or, bels) of the Horſes, Holineſſe vnto the Lord: and the pots of the Lords houſe, ſhall be like the bowles before the Altar.

IF any man wonder whither this diſcourſe can tend, of horſes, and bells, and pots, and bowles for the Altar; Let him conſider that of *Tertullian*, *Ratio diuina in medulla eſt, non in ſuperficie:* These Horſes if they be well menaged, will proue like thoſe fierie Horſes of *Elias*, to carry vs vp to our heauen, 2 *King.* 2. 11. These Bells, like thoſe golden bels of *Aarons* robe, *Exod.* 39. 25. These Pots like that *Olla pulmenti* of the Prophets, after *Eliſha's* meale, 2 *King.* 4. and these Bowles, like that bleſſed and fruitfull nauell of the CHVRCH, *Cant.* 7. 2.

S. Paul asks, Doth God take care for oxen? ſo may I hare, Doth God take care for horſes? Surely, to prouide for them, nor to propheſie of them; much leſſe of their bells, the vnneceſſarie ornaments of a neceſſary creature; But he that forbids vs to learne of the horſe that leſſon of ſtubborneſſe, by the PSALMIST, and checks vs oft by the oxe and aſſe, for their good nature, would haue vs learne here, vnder this parable of the horſe, and the bells of the horſe, and the writing on thoſe bells the eſtate of our owne peace and ſanctification. God doth both ſpeake, and worke in Parables, as that Father ſaith well: Of this then I may truly ſay, as *Hierome* ſaid of the booke of IOB, *Singula verba plena ſunt ſenſibus:* Suffer your ſelues with *Abrahams* Ram, to bee perplexed a while in theſe bryers, that you may be prepared for a fit ſacrifice to God.

In that day:] What day is that? All dayes are his, who is the Ancient of dayes; and yet he ſayes, *Abraham* ſaw my day, and reioyced. He that made all dayes, ſayes yet againe, This is the day which the Lord hath made: There is one day of the weeke, Gods; κυριακη *Reuel.* 1. and yet I would it were his; Gods day by creation, by ordination I would it were his by obſeruation too: There is one day in an Age his: While it is called to day, *Heb* 3. The day of viſitation; and yet This thy day, *Luk.* 19. 42. One day in a world his, *Matth.* 7. 22. In that day: A day beyond the world, his. To day haue I begotten thee, *Hodie i. ab Eterno*, which is a *nunc ſtans*, as *Aquinas* defines it

The

The Heathens had fiue famous periods of computations, *Ninus* Monarchie, *Ogyges* Flood, *Troian* Warre, *Olympiads*, *Vrbs condita*; All ours is *ab illo die*, which *S. Paul* cals, The fulneſſe of Time; But Chriſt hath two dayes, as two commings: His firſt, *In die illa radix Ieſſe*, ſaith *Eſay* 11.10. The day of his comming to ſoiourne in the world; His ſecond, 1 *Cor.* 1.8. The day of his returne, which *S. Paul* cals ἡμέρα ἀπολυτρώσεως, *Epheſ.* 4.30. when he comes to ranſome vs, and to iudge the world: Both are dayes indeed; In the firſt, there is no night of his abſence, though to our ſenſe there be ſome little darkneſſe of our miſerie: In the ſecond, no abſence, nor no miſerie; A day without night, *Reuel.* 21.25. This prophecie is true of both; Partially, and inchoately of the firſt; totally and abſolutely of the ſecond: Of the firſt ſo farre as it makes way for, and reſembles the ſecond: and this as it is here principally intended, ſo ſhall it be the drift of our diſcourſe.

This is the day: Now what of this day? There ſhall be a *Motto* written: An honourable *Motto*; ſuch as was written vpon the מִיצְנֶפֶת the Turbant of the High Prieſt, *Holineſſe to the Lord:* And where ſhall it be written? An honourable *Motto* in an ignoble place; עַל מִיצְלוֹת; Not as *Aquila* and *Theodotion*, vnder the belly of the horſe, *ſuper profundum*; Nor as *Symmachus*, vnder his feet, *ſuper inceſſum vmbroſum*; Theſe ſenſes are ſenſeleſſe (though you take them *cum grano ſalis*, as the Lawyers admoniſh) they ſauour neither the ſenſe, nor word; Not, as *Ierome*, the Septuagint and Geneue, *ſuper frænum*; Tho this hath the ſenſe well, not the word; *Hieroms* maſter came a little neerer (*ſuper phaleras*); Thoſe of the Rabbins yet light righteſt both on the word, and ſenſe, which turne *ſuper Tintinnabula*; For ten times at leaſt in the *Chronicles* and *Ezra*, is the ſame word dually vſed; for Cymbals; and the Verbe of this root, is the ſame, whereby God would expreſſe the tingling of the eares; תְּעַלֶּנָּה *Tinnient aures audientium*, *Ier.* 19. To adorne their horſes with bels, was not onely a faſhion in thoſe South-Eaſt Countries, but in our fore-fathers dayes in this Land: as it were eaſie to ſhow you, but out of *Chaucers* Antiquitie; and ſome of vs haue ſeene it ſtill in vſe elſewhere. What bells then were theſe? Not of the Prieſt; It had beene eaſie to transferre his embleme from his forehead, to his skirts; but of the horſes: The horſe an vncleane beaſt, *Leuit.* 11. A warlike beaſt, *Equus paratur in diem belli*, *Prou.* 21.31. Whence ſtill ſhall you finde Horſes and Chariots put together; and *In bello & equis*, *Oſe.* 1.7. Behold this *Motto* had wont to be written vpon a man, now vpon a beaſt; had wont vpon an holy man, The High Prieſt: now vpon an vncleane beaſt; before, vpon a man of peace, now on a beaſt of warre; Before vpon the forehead of the High Prieſt, now (as *Rab. Eliezer*) *inter oculos*, betwixt the eyes of the Horſe. But what? not to continue there; as ſome Rabbins and good Interpreters; but ſo that of theſe very Bells ſhall be made Pots for the vſe of ſacrifice; Like as of the glaſſes of the Iewiſh women was made a Lauer; and of the iewels of the Midianitiſh Camels, a rich *Ephod*. This is well, to come thus neere; yet they ſhall be promoted higher: They ſhall be bowles for the Altar: The Pots might be greater, for there was *Olla Grandis*, 2 *King.* 4. But the bowles were more noble, and more peculiarly deuoted to Gods ſeruice: *Moſes* ſhall comment vpon *Zacharie*: *Num.* 7. Twelue ſeuerall times you haue the matter of theſe bowles (ſiluer) the weight, 70. ſhekels; The vſe, for floure and oyle for the meat-offering, beſides that following imployment for the incenſe. But I hold not this dependance neceſſary: Here are rather two diſtinct prophecies, though to one purpoſe as we ſhall ſee in the proceſſe.

You ſee now *Zacharies* holy riddle read; That God, vnder the Goſpell will effect a gracious ſanctification both of things, and perſons; and by thoſe things which in their vſe haue beene altogether prophane will indifferently glorifie himſelfe, and worke them both to peace, and holineſſe: And as *Cyprian* ſaith, *Fidem rerum curſus impleuit*.

What now is more fit for Courtiers to heare of, than an Impreſe of honour? What more fit for Kings and Princes than the Impreſe of the God of heauen? And as in all Impreſes, there is a body, and a ſoule, as they are termed; ſo are both here without any affectation: The ſoule of it is the *Motto*, or Word, *Holineſſe to the Lord*: The bodie, is the

the ſubiect it ſelfe ; As oft-times the very ſhield is the deuice : The ſubiect, *Bells of the horſes.*

In the Word, firſt ſee the ancient vſe of Heraldry in the Scriptures ; That part eſpecially which concernes Inſcriptions ; as on Coynes, Shields, Enſignes : If the Teſtament of the Patriarcks had as much credit, as antiquitie, all the Patriarcks had their Armes aſſign'd them by IACOB ; *Iudah* a Lion, *Dan* a Serpent, *Nepthali* an Hinde, *Beniamin* a Wolfe, *Ioſeph* a bough, and ſo the reſt. The Coyne which *Iacob* paid to the *Shechemites*, was ſtamped with a Lambe, *Gen.* 32. And, if *Iudahs* ring that he left with *Thamar*, had not had an inſcription, it could not ſo certainly haue deſcryed his maſter. Theſe coynes had a figure without a word ; The frontall of the High Prieſt had a word, without a figure ; The ſhekel of the Sanctuarie (whoſe Character we haue oft ſeene) had both a word and a figure : the word, *Holy Ieruſalem* ; the figure, *A pot of Manna*, like a large chalice, and *Aarons* rod, not budding but branching out. *Salomon* compares the Church, to an Armie with Banners ; there could be no vſe, no diſtinction of Banners, without inſcriptions ; The Maccabees had foure Hebrew letters in their Enſigne, for both their word, and deuice ; whence they had their name : Yea, this is not in *vià* onely, but in *patria* : They ſhall haue a white ſtone, and a new name written in it : The field and the armes, both named, and vnknowne : The vſe therefore of inſcriptions and armes muſt needs be very laudable, as ancient ; ſince God himſelfe was the firſt Herald, and ſhall be the laſt. Yea the very Anabaptiſts, that ſhake off all the yoke of Magiſtracie, yet when they had ripened their fanaticall proiects, and had raiſed their King *Becold*, from the ſhop-boord to the Throne, would not want this point of honour : And therefore, he muſt haue one henchman on the right hand, to carry a Crowne, and a Bible, with an inſcription ; On the left, another, that carried a ſword naked, and a ball of Gold : Himſelfe in great ſtate carries a Globe of Gold, with two ſwords acroſſe. His preſſing yron and ſheeres would haue become him better.

And if I ſhould looke to heatheniſh Antiquitie, I ſhould neede to ſay no more, than that the Ægyptian Hieroglyphicks, whereof they ſay *Horus Apollo* was the inuenter, were nothing elſe, but Emblemes, and Impreſes : among the reſt, it is memorable that *Ruffinus* reports, that the ſigne of the Croſſe was one of their χαμματα ιερατικα, their ancient figures long before CHRIST : which (ſaith he) ſignified to them, eternall life : and *Socrates* adds, that when they found the ſigne of the Croſſe *(in templo Serapidis)* the Heathen and Chriſtians contended for it, each challenged it for theirs ; and when the Heathen knowing the ſignification of it, ſaw it thus fulfilled to the Chriſtians, many of them conuerted to Chriſtianitie. Be it farre from vs, to put any ſuperſtition in this ; I thinke it done, by the ſame inſtinct whereby the *Sybils* propheſied of Chriſt. And as Armes, and Embleticall deuices are thus ancient, and commendable ; ſo more directly Poſies and words, whether for inſtruction, or diſtinction, are here warranted. So the word of a faithfull King, is *Dominus mihi adiutor* ; or when he would thankfully aſcribe his peace to God ; *Exurgat Deus, diſſipentur inimici :* ſo of a good Prince, either, *I ſerue*, to expreſſe his officious care ; Or, *One of your owne*, to ſignifie his reſpectiue loue. So the good Stateſman's ſhould be giuen him by *Salomon*, *Non eſt conſilium contra Dominũ*, No policie againſt the Lord : A good Courtier's, by *Samuel*, *Honorantes me honorabo :* A good Biſhop's, by *Paul*, ευκαιρως ακαιρως ; In ſeaſon, out of ſeaſon. A good ſubiect's, Not *for feare but Conſcience*. A good Chriſtians, *Chriſtus mihi viuere eſt*. So the Iſraelites were charged to make their Embleme the Law of God ; for their poſts, for their garments. But theſe things may not be written vpon our walls, or ſhields only ; They muſt be written vpon our hearts ; elſe we are as very painted walls, as our walls themſelues : Elſe we ſhall be like ſome Inne, that hath a Crowne for the ſigne without, and within there is none but Peſants ; or a Roſe vpon the poſt without, and nothing but ſluttiſhneſſe and filth within : Or an Angell without, and nothing within, but lewd drunkards. As it is ſaid of God, *Dixit, & factum eſt* ; So alſo, *ſcripſit, & factum eſt* ; They ſhall be written holy, that is, they ſhall be made holy : Happy is it for vs, tho we write no new Emblemes of our owne, if we can haue this holy

Impreſe

Impreſe of God, written not in our fore-heads, but in our hearts, *Holineſſe to the Lord*. Thus much of the Embleme, or word. Now for the ſubiect and circumſtances: *In that day*, aboue this; there is the proficiencie of the Church; *Holineſſe ſhall bee written vpon the Bells*; prophane things ſhall be holy, There is the ſanctification of the Church: The bells of warlike horſes ſhall bee turned to the quiet vſe of Religion; There is the religious peace of the Church. Thirdly, the pots to ſeeth in, ſhall be as Bowles to offer vp incenſe in; There is the degrees of the Churches perfection: ſo that here ariſe foure heads of our ſpeech; The proficiencie, Sanctification, Peace, Perfection of the Church. All which craue your gracious and Chriſtian attention; or leſt I be too long, two of them onely.

When therefore ſhall this be fulfilled? Not vnder the Law: It had beene a great profanation: For none but the High-Prieſt might weare this poſie: the place oft times diſpaſages; As to put the Arke of God into a Cart, or to ſet it by *Dagon*.

It is vnder the Goſpell, that this poſie of *Holineſſe* ſhall be ſo common: *in illa die*; and *this is that day*: How great is this proficiencie of the Church? Looke how much difference there is betweene one and many, betweene the holieſt of men, and an ordinary beaſt, betweene the frontall of the High-Prieſt, and the Bells of horſes, ſo much there muſt be betwixt the Church in that day, and in this. It is the faſhion of the true Church, to grow vp ſtill, from worſe to better, as it is ſaid of the head of the Church, *Creſcebat & corroborabatur*. As it is compared to ſtones for firmneſſe, ſo to gritts for growth; Yea the Kingdome of heauen is like a graine of muſtard-ſeed, that of the leaſt ſeed, proues the greateſt plant, in his kind: the riuer of God flowes firſt vp to the ankles, then to the knees, and at laſt to the chin.

The Church was an *Embryo* till *Abrahams* time; In ſwathing-bands till *Moſes*; In child-hood till Chriſt; A man in Chriſt, A man full-growne in glory. As man is an Epitome of the World, ſo is euery Chriſtian an abridgment of the Church; Beſt at laſt; *In illa die*. He is like to the feaſt of *Cana*, where the beſt wine was brought in laſt: not naturally, but by tranſmutation. It was a blaſphemous, and (mee thinks) a *Vorſtian* reaſon, that *Toſtatus* brings, why God did not create the voices out of the Propitiatorie, *Quia Deus non poteſt agere per ſucceſſionem*: Surelie in vs hee doth; and as wee can doe nothing, *in inſtante*, no more doth God in vs. As in the Creation hee could haue made all at once, but hee would take dayes for it, ſo in our re-creation by grace: As naturall, ſo ſpirituall agents, doe *agere per moram*. That rule of *Aquinas* is ſure, *Succeſſiuorum non ſimul eſt eſſe & perfectio*: to which that accords of *Tertullian*, *Perfectio ordine poſt-humat*. There muſt be an *illa dies*, for our full ſtature; till which, if we be true Chriſtians, we muſt grow from ſtrength to ſtrength: herein grace is contrary to nature, ſtrongeſt at laſt. We muſt change till then, but *in melius*; till we come to our beſt; and then, we muſt be like him, in whom is no ſhadow by turning.

But, where wee ſhould be like the Sunne till noone, euer riſing; there be many like *Ezekiacs* Sunne, that goe backe many degrees in the diall: whoſe beginnings are like *Neroes* firſt fiue yeares, full of hope, and peace. Or, like the firſt moneth of a new ſeruant; or like vnto the foure Ages, whoſe firſt was gold, the laſt iron: Or to *Nebuchadnezzars* image, which had a precious head, but baſe feet. Looke to your ſelues, this is a fearefull ſigne, a fearefull condition: Can hee euer bee rich, that growes euery day poorer? Can he euer reach the Goale, that goes euery day a ſtep backe from it? Alas then, how ſhall he euer reach the Goale of glory, that goes euery day a ſtep backward in grace? He that is worſe euery day, can neuer be at his beſt, *In illa die*, *In that day*.

Hitherto the proficiencie; The ſanctification followes. The Moſaicall Law was ſcrupulous: There were vnholy places, vnholy garments, perſons, beaſts, fowles, veſſels, touches, taſts: Vnder the Goſpell all is holy. All was made vnholy, when the firſt *Adam* ſinned; when the ſecond *Adam* ſatisfied for ſinne, all was made holy: *Moſes* the ſeruant built his houſe, with a τὸ μεσοτοῖχον φραγμὸν, *Epheſ.* 2. 14. A partition wall in the midſt:

midſt : Chriſt the Sonne pull'd downe that ſcreene, and caſt all into one ἀμφότερα : Iewes and Gentiles, whole hooſes and clouen, dwell now both vnder a roofe. *Moſes* branded ſome creatures with vncleanneſſe ; he that redeemed his children from morall impuritie, redeemed his creatures from legall : What ſhould S. *Peters* great ſheet let downe by foure corners teach vs, but that all creatures through the foure corners of the world, are cleane and holy ? *S. Paul* proclaimes the ſumme of *Peters* viſion ; *Omnia munda mundis :* It is an iniurious ſcrupulouſneſſe, to make differences of creatures ; iniurious to God, to the creature, to our ſelues : To God, while we will not let him ſerue himſelfe of his owne : To the creature, while we powre that ſhame vpon it, which God neuer did : To our ſelues, while we bring our ſelues into bondage, where God hath inlarged vs. When *Iulian* had poyſoned the wells, and ſhambles, and fields, with his heathenilh Luſtrations ; the Chriſtians (ſaith *Theodoret*) ate freely of all, by vertue of PAVLS, *Quicquid in macello :* To let paſſe the idle curiouſnes of our *ſemi-Anabaptiſts*, of the ſeparation, at whoſe follie, if any man be diſpoſed to make himſelfe ſport, let him read the Tragicomicall relation of the Troubles and Excommunication of the Engliſh at Amſterdam ; There ſhall he ſee ſuch warres waged betwixt brothers, for but a buske, or whale-bone, or lace, or cork-ſhooe, as if all Law and Goſpell ſtood vpon this point ; as if heauen and earth were little enough to be minged in this quarrell ; *Nec gemino bellum Troianum.* To paſſe ouer all other lighter niceneſſe of this kinde : Who can chooſe but be aſhamed of the Church of Rome ; which is here in a double extremitie, both groſſe : In denying, wiping out holineſſe, where God hath written it : and in writing it, where God hath not written it : in the firſt, how doe they driue out Deuils out of good creatures, by fooliſh exorciſmes ? I would he were no more in themſelues. How doe they forbid meats, drinks, dayes, mariage which God hath written holy ? Hee that reads *Nauars Manuall*, ſhall finde cholericke blaſphemie a veniall ſinne, pag. 91. ſome theft veniall, p. 140. Common lying, veniall, p. 191. Curſing of Parents, if not malicious, veniall, p. 100. and yet the ſame Author, chap. 21. nu. 11. p. 209. to eat of a forbidden diſh, or an allowed diſh more than once on a forbidden day, is a mortall ſinne : And now theſe venials (ſaith *Francis a Victoria*) by a Pater-noſter, or ſprinkling of holy water, or knocke of the breaſt are cleared ; but that mortall eater is ἔνοχος τῇ κρίσει : guilty of iudgement, yea, of hell it ſelfe : Scribes, Phariſes, Hypocrites, which prate of *Peters* chaire, but will neuer take out *Peters* leſſon, That which God hath ſanctified, pollute thou not. In the other : What Holineſſe doe they write in religious cowles, Altars, Reliques, Aſhes, Candles, Oyles, Salts, Waters, Enſignes, Roſes, Words, Graines, Agnus Dei, Medalls, and a world of ſuch traſh : So much, that they haue left none in themſelues. Let me haue no faith, if euer play-booke were more ridiculous, than their Pontificall, and booke of holy Ceremonies. It is well that *Ierome* reads theſe words, *ſuper frænum*, not *ſuper Tintinnabulum* ; Elſe, what a rule ſhould we haue had; tho he had ſaid, *Equorum*, not *Templorum :* What compariſons would haue beene ; If *Holineſſe to the Lord* muſt be written on the Bells of Horſes, much more on the Bells of Churches. What a colour would this haue beene for the waſhing, anointing, bleſſing, chriſtening of them ? What a warrant for driuing away Deuils, chaſing of ghoſts, ſtilling of tempeſts, ſtaying of thunders, yea deliuering from Tentations, which the Pontificall aſcribes to them ? By whoſe account, there ſhould be more vertue in this peece of metall, than in their holy Father himſelfe, yea than in any Angell of heauen : But their vulgar bridles them in this, which reads it, *ſuper frænum*, which ſome ſuperſtitious man would ſay were fulfilled in *Conſtantines* ſnaffle made of the nailes that pierced Chriſt. How worthy are they in the meane time of the whip, not of men onely, but of God, which thus in a ridiculous preſumption write Holineſſe, where God would haue a blanke ; and wipe out Holineſſe, where God hath written it.

For vs, there is a double holineſſe; for vſe, for vertue : All things are holy to vs for vſe ; nothing is holy for vertue of ſanctification, but thoſe things which God hath ſanctified to this vertue ; his word, his ſacraments : We may vſe the other, and put

no holineſſe in them ; we muſt vſe theſe, and expect holineſſe from them : ἐξεσ κοινοι, Nothing vncleane, is *Peters* rule, but with *Pauls* explication, *Munda mundis* : All things are cleane in themſelues ; to thee they are not cleane, vnleſſe thou be cleane. Mine owne clothes ſhall make me filthy, ſaith *Iob*, 9. 31. Many a one may ſay ſo, more iuſtly. The proud mans gay coat, the wanton womans beaſtly faſhions, both ſhew them to be vncleane, and make them ſo. But the lewd man makes his owne clothes filthy ; his meats, drinks, ſports, garments, are vncleane to him, becauſe he is vncleane to God ; they are curſed to him, becauſe he is curſed of God : God hath written on the outſide of his creatures, Holy to the Lord ; we write on the inſide, Vnholy to men ; becauſe our outſide and inſide is vnholy to God : yea, we doe not onely deface this inſcription of holineſſe in other creatures to vs, but we will not let God write it vpon vs, for himſelfe. O our miſerie and ſhame : All things elſe are holy ; Men, Chriſtians, are vnholy. There is no impuritie but where is Reaſon, and Faith, the grounds of Holineſſe. How oft would God haue written this title vpon our foreheads ? and ere he can haue written one full word, we blot out all : One ſweares it away, another drinks it away, a third ſcoffs it away, a fourth riots it away, a fift ſwaggers it away ; and I would to God it were vncharitable to ſay, that there is as much holineſſe in the Bridles of the Horſes, as in ſome of their Riders. Oh holineſſe, the riches of the Saints, the beauty of Angels, the delight of God, whither haſt thou withdrawne thy ſelfe ? where ſhould we finde thee if not among Chriſtians ? and yet how can we be, or be named Chriſtians without thee ? I ſee ſome that are afraid to be too holy : and I ſee but ſome that feare to be too prophane. We are all Saints, κλητοι ἁγιοι, 1 *Cor.* 1. 2. All by calling ; and ſome but by calling : By calling of men, not of God : As the Church of Rome hath ſome Saints which are queſtioned whether euer they were in nature ; others, whether they be not in hell ; burning Tapers to them on earth, to whom perhaps the fiends light firebrands below. As *Cæſarius* the Monke brings in *Petrus Cantor*, and *Roger* the Norman diſputing the caſe of *Becket* ; ſo we haue many titular Saints, few reall ; many which are written in red Letters in the Calendar of the world, Holy to the Lord, whom God neuer canonizes in heauen, and ſhall once entertaine with a *Neſcio*, I know you not. Theſe men yet haue Holineſſe written vpon them, and are like, as *Lucian* compares his Græcians, to a faire, gilt, boſſed booke : looke within, there is the Tragedie of *Thyeſtes*, or perhaps *Arrius* his *Thalia* ; the name of a Muſe, the matter hereſie ; or *Conradus Vorſtius* his late monſter, that hath *De Deo* in the front, and Atheiſme and Blaſphemie in the text. As *S. Paul* ſayes to his Corinths, would God yee could ſuffer me a little : Yee cannot want praiſers, ye may want reprouers ; and yet you haue not ſo much neede of *Panegyricks*, as of reprehenſions. Theſe by how much more rare they are, by ſo much more neceſſarie. *Nec cenſura deeſt quæ increpet, nec medicina quæ ſanet*, ſaith *Cyprian*. A falſe praiſe grieues, and a true praiſe ſhames, ſaith *Anaſtaſius*. As Kings are by God himſelfe called Gods (for there are *Dij nuncupatiuè*, and not *eſſentialiter*, as *Gregorie* diſtinguiſhes) becauſe of their reſemblance of God, ſo their Courts ſhould be like to heauen, and their attendants like Saints and Angels : *Decet domum tuam ſanctitudo*, agrees to both. Thus you ſhould be : But alas, I ſee ſome care to be gallant, others care to be great, few care to be holy. Yea I know not what Deuil hath poſſeſſed the hearts of many great ones of our time in both ſexes, with this conceit, that they cannot be gallant enough, vnleſſe they be godleſſe. Holineſſe is for Diuines, or men of meane ſpirits, for graue, ſubdued, mortified, retired minds ; not for them that ſtand vpon the tearmes of honour, height of place and ſpirit, noble humours ; hence are our oathes, duels, profaneneſſes. Alas, that we ſhould be ſo beſotted, as to thinke that our ſhame, which is our onely glory : It is reaſon that makes vs men, but it is holineſſe that makes vs Chriſtians. And woe to vs that wee are men, if wee be not Chriſtians. Thinke as baſely of it as yee will : you ſhall one day finde, that one dram of holineſſe is worth a whole world of greatneſſe ; yea, that there is no greatneſſe, but in holineſſe. For Gods ſake therefore doe not ſend holineſſe to Colledges

or

or Hoſpitals for her lodging, but entertaine her willingly into the Court, as a moſt happy gueſt. Thinke it a ſhame, and danger, to goe in fine clothes, while you haue foule hearts; and know, that in vaine ſhall you be honour'd of men, if you be not holy to the Lord. Your goodly outſides may admit you into the Courts on earth; but you ſhall neuer looke within the gates of the Court of heauen without holineſſe: Without holineſſe no man ſhall ſee God. O God, without holineſſe we ſhall neuer ſee thee; and without thee wee ſhall neuer ſee holineſſe: write thou vpon theſe ſinfull hearts of ours, Holineſſe to thy ſelfe: Make vs holy to thee, that wee may be glorious with thee and all thy Saints and Angels.

All this onely for thy Chriſts ſake, and to whom, &c.

THE IMPRESE OF GOD:

THE SECOND PART.

By Ios. HALL.

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Q 93

THE IMPRESE OF GOD.

THE SECOND PART.

ZACH. vlt. 20.

IT is well-neere a yeere agoe, ſince in this Gracious Preſence, wee entred vpon this myſticall, yet pertinent Text. You then heard what This day is; what theſe Bells or Bridles; what this inſcription; what theſe Pots and Bowles: And out of That day you heard the proficiencie of the Church; out of Holineſſe written on the Bells, the ſanctification of the Church: You ſhall now heare, out of theſe Bells, or Bridles of warlike horſes, thus inſcribed, the change of the holy warre, and peace of the Church; out of theſe Pots, aduanced to the likeneſſe of the Bowles of the Altar, the degrees of the Churches perfection, and acceptation; All which craue your gracious and honourable attention. That conceit (which yet is graced with the name of ſome Fathers) that takes this in the literall ſenſe of *Conſtantines* bridle, wee paſſe, as more worthy of ſmiles than confutation: Queſtionleſſe, the ſenſe is ſpirituall; and it is a ſure rule, that as the hiſtoricall ſenſe is fetcht from ſignification of words, ſo the ſpirituall from the ſignification of thoſe things, which are ſignified by the words.

For this inſcription then, it ſhall not be vpon the bells, for their owne ſakes, but for the horſes: not as bells, but as bells of the horſes; And on the horſes, not for their owne ſakes, but as they ſerue for their Riders. The horſe, a militarie creature; there is no other mention of him in Scripture, no other vſe of him of old: when the eyes of *Eliſhaes* ſeruant were open, he ſaw the hill full of horſes, 2 *Kings* 6. Euen the celeſtiall warfare is not expreſſed without them: Hence you ſhall euer finde them matcht with Chariots in the Scripture: And the Poet, *Nunc tempus equos, nunc poſcere currus*: he ruſheth into the battell, ſaith *Ieremy*; and he is made for it; for he hath both ſtrength and nimbleneſſe. He is ſtrong: there is *fortitudo equi*, Pſalm. 47. and God himſelfe acknowledges it. Haſt thou giuen the horſe his ſtrength, *Iob* 39. He is ſwift, ſaith *Ieremy*, 4. 13. yea as Eagles, or Leopards, ſaith *Abacuc*. We muſt take theſe horſes then, either

as

as continuing themſelues, or as altered. If the firſt; The very warres vnder the Goſpell ſhall be holy; and God ſhall much glorifie himſelfe by them: He ſaith not, There ſhall be no horſes, or thoſe horſes ſhall haue no bells, or thoſe bells no inſcription; but thoſe horſes, and their vſe, which is warre, and their ornaments, which are bells, ſhall haue a title of Holineſſe. While *Cornelius Agrippa* writes of the vanitie of Sciences, wee may well wonder at the vanitie of his opinion, that all warre was forbidden vnder the Goſpell. But let *Agrippa* be vaine in this, as a meere Humaniſt, and the Anabaptiſts groſly falſe, as being franticke heretiques: It is maruell how *Eraſmus* ſo great a ſcholler, and *Ferus* ſo great a Text-man could miſcarry in this Manichean conceit. *Alphonſus à Caſtro* would faine haue our *Oecolampadius* to keepe them company, but *Bellarmine* himſelfe can hardly beleeue him: No maruell, when he ſees *Zuinglius* die in the field, tho as a Paſtor, not as a ſouldier: and when our ſwords haue ſo well taught them, beſides our tongues, that the hereticks are as good friends to warre, as enemies to them. It is Gods euerlaſting title, *Dominus exercituum.* To ſpeake nothing of the old Teſtament; What can *Cornelius Agrippa* ſay to *Cornelius* the Centurion; I feare no man would giue that title to him that oppoſed warre, which Gods ſpirit giues to this agent in warre; A iuſt man, and fearing God: His warfare, ſaith *Chryſoſtome*, hurt him not. Did not Chriſt himſelfe bid (euen hee that ſaid, Whoſo ſmites with the ſword, ſhall periſh with the ſword, in caſe of priuate reuenge) *Qui non habet gladium, vendat tunicam, emat gladium?* The Angels themſelues are heauenly ſouldiers; Euery Chriſtian is a ſouldier: As he is a Chriſtian, he fights not againſt fleſh and bloud, but principalities and powers; as he is a Chriſtian ſouldier, he fights both againſt fleſh and bloud, and principalities; All the warres of God: So that contrary to *S. Martin*, who ſaid, I am a Chriſtian, I may not fight; he muſt ſay, I am a Chriſtian, I muſt fight. And why may he not? God when he makes vs Chriſtians, leaues vs the ſame wit to deuiſe ſtratagems, the ſame hands to execute them. All things (as *Eraſmus* wittily) haue in them naturally a meanes of defence; the Horſe heeles, Dog teeth, Oxe hornes, Porcupine quills, Bee ſting, Serpent poyſon; thoſe weaker creatures that cannot reſiſt, haue either nimble feet to out-run vs, or wings to out-flie vs: Only man is left naked: Yet ſo, as his furniture within can ſoone furniſh him for without: Yet all horſes, all warres, are not written holy; As there is a ſpirituall euill warre, of the fleſh againſt the ſpirit: ſo there is a temporall of fleſh, againſt fleſh. *Vnde bella?* ſaith Saint *Iames. Militare propter prædam*, to fight for a booty (ſaith *Ambroſe*) is ſinne. That witty *Alphonſus* King of *Arragon* (to whom wee are beholden for ſo many *Apothegmes*) had for his Impreſe a Pellican ſtriking her ſelfe in the breſt, and feeding her young with the bloud; with a word, *Pro lege, & grege.* All warre drawes bloud: oft of the innocent part, πολεμος is πολυ-αιμος, and therefore muſt neuer be but *pro lege*, for Religion; or *pro grege*, for the Common-wealth. And as it hath theſe two grounds; ſo alſo two directors; Iuſtice and Charitie. Iuſtice, that requires both authoritie in the menager, and innocence in menaging; Authoritie; A ſubordinate power is not capable of holy warre: He only may ſay *pro lege*, that is *cuſtos vtriuſque tabulæ*; he only *pro grege*, that is ποιμην λαων: If priuate men ſhall ſay, *pro lege*, or *pro grege*, they are traitors, and not ſouldiers; In them, as he ſaid to *Alexander*, warre is but theft and murder. Only Kings are the publike Iuſticers of the world: which can command peace, with their owne, and puniſh the breach of peace in others Innocence. Wrong no man, ſaith *Ioh. Bapt.* That *non ex iure*, is more than vnchriſtian, bruitiſh.

Charitie; whether in the intention; Peace muſt be the end of warre. *Bellarmine* ſaid this one thing well, that warre to the Common-wealth is as *vulnera Chirurgi*: or, in the action; both of vndertaking and ceſſation: vndertaking; according to the Iewiſh prouerbe, Firſt we muſt inquire of *Abel*; and the heathen Poet could ſay, *extrema nemo primo tentauit loco*: no iuſt warre is ακηρυκτος: Ceſſation, vpon iuſt ſatisfaction; as *Shebaes* head raiſes the ſiege of *Abel*: This is *bellum Domini*; and Holineſſe is written vpon the bells of theſe horſes of warre. Such were the warres of that bleſſed *Conſtantine*, both *Theodoſij*, *Honorius*, and all whom God wrote Holy, and made happy. Such were many gallant Princes of old perſwaded that thoſe warres of *Paleſtine* were; who in a cunning

cunning wile were ſent to get the Holy Land, that in the meane time they might leeſe their owne: How many Councels were ſummon'd, how many Armies leuied, one of 300000 at once, by Pope *Vrbans* procurement? how many ſtreames of Chriſtian bloud ſpilt to recouer the land of them that murdred Chriſt, which God had curſed to confuſion, *terram ſacerrimam*, in the *Plautine* ſenſe? Such are thoſe that are vndertaken againſt the ſcourge of Chriſtendome, the creature of Mahomet, that Turkiſh Magog. Such are thoſe that the Defender of the Chriſtian faith hath beene iuſtly prouoked to vndertake againſt that Romiſh vſurper, PETERS ſucceſſor in nothing, but in denying his Maſter. The inclemencie of the late Pope labouring to foreſtall him in his iuſt throne, and the abſurd pragmaticall impudencie of the preſent, in that groſſe prohibition of a fauourable and naturall oath, for his Maieſties ſecurity, in a fort countenancing rebellion againſt his Perſon; beſide thoſe ſhameleſſe libels of his factors, to the ſcorne of Gods Anointed, haue ſeemed to vſurpe *Samuels* meſſage, *Vade, percute, demolire*. To omit priuate moriues; Pope *Vrbane* in that his zealous Oration to the Councell of Cleremont vſed no one reaſon to perſwade the world to draw their ſword againſt the Turkes which might not iuſtly be vrged to Chriſtian Princes, to ſcale the wals of Rome. Doth hee ſpeake of the Saracens prophaning of Ieruſalem? we paralliel the ſhametull profanations of the ſpirituall Ieruſalem; their heatheniſme was neuer ſo idolatrous. Doth he ſpeake of abuſing the ſepulcher of Chriſt? we parallel them with the abuſing of his ſacred body. Doth he ſpeake of the cruelty of thoſe ſauages? we alſo may ſay of them, *Effunditur ſanguis Chriſtianus, Chriſti ſanguine redemptus &c.* neither need I feare to lay with *Iunius*, that in this they are *Turcis Truciores*. But I know what difference there is betwixt a Preacher, and an Herald: our title is *Euangelizantes pacem*: And tho the ſword of the hand doth well, yet it is the ſword of the mouth, that muſt ſlay that Man of ſinne: Yet this I dare ſay, that if in the cauſe of God and his Church, this warre ſhould be vndertaken, *Holineſſe* ſhould be written vpon our Horſes bridles; and, as we ſhall enter with fewer croſſes vpon our breſts, than thoſe honeſt ſouldiers into their holy warre: ſo both our cauſe ſhould be more holy, and we ſhould returne with fewer croſſes on our backes; But I meddle not with this. There is a warre that wee cannot ſhake off: Not with the perſon, but the corruptions of that foule Church, wee haue long waged it. God had neuer any quarrell vpon earth, if this be not his. Our bleſſed forefathers haue ſhed their bloud in this field, and are glorious: let vs ſtir vp our chriſtian courage to this ſeruice, vpon our horſes heads ſhall be written holines; vpon ours, glory and immortality. But take theſe horſes and bels altered (as fits better) by this writing from themſelues; what God writes is done: Write this man childleſſe: therefore he muſt be ſo: *Ioel* doth not ſo well comment vpon this place, Breake your plow-ſhares into ſwords, and your ſithes into ſpeares, *Ioel* 3. 10. as *Micach* 4. 3. They ſhall break their ſwords into mattocks, and their ſpeares into ſithes; Mattocks and ſithes the inſtruments of profit, one for the commodities aboue the earth, the other for thoſe vnder it: which as I take it, would not be ſo ſtrictly reſtrained to the very time of Chriſts comming, when there was an vniuerſall peace on earth, and the Temple of *Ianus* was ſhut: as *Cyril, Chryſoſtome, Euſebius, Hierome*, vnderſtand it: rather it is a prophecie of that outward and during peace vnder the Goſpell which all the true profeſſors of it ſhould maintaine with themſelues. All nations, though fierce and ſterne of diſpoſition, yet if they once ſtoop ſincerely to the Goſpell, ſhall compoſe themſelues to a ſweet accordance, and imploy their vnited ſtrength to the ſeruice of God: But how is this fulfilled? Some in all ages haue run forth into fury, & troubled the common peace: It is true; but theſe are blanks, ſuch as vpon whom God hath not written holines. It is no hoping that all horſes ſhall be bridled, or all bridles written on. As grace, ſo peace is not in ſuch ſort vniuerſall, that all ſhould incline to it, on all conditions: There are ſome שׂנאי שלום Peace-haters; it is as poſſible to tame a waſpe, as to incline them to peace: Such are the wilful Romaniſts of our time (to omit Schiſmes) which will rather mingle heauen & earth together, than remit one gainefull error. But what euer become of theſe *Mamzers*, which doe thus exclude themſelues from the congregation of God, it were happy, if al the true and acknowledged

Bellicoſa pectora vertuntur in manſuetudinem Chriſtianam. Hier. Sunia & Fritella.

ledged ſonnes of the Church would admit the inſcription of an holy peace. Alas, why doe wee that are brethren fall out for our change of ſuits by the way? and make thoſe quarrels deadly, which deſerue not to be quarrels? Oh that ſome bleſſed Doue would bring an Oliue of peace into this Arke of God! Who is ſo fit for this glorious ſeruice as our gracious peace-maker? *Nemo me impune lacesſet*, is a good Poſie; but *Beati pacifici*, is a better. Let the Vice-gerent of him which is the Prince of peace, as he was made for the peace of the walls, and proſperity of the gates of Sion, be that *Angelus pacis*, *Eſ.* 33.7. Let his wiſedome and ſweet moderation proceed to allay all theſe vnkindly ſtormes of the Church, that we may liue to ſee that happy greeting of the Pſalmiſt, *Righteouſneſſe and Peace haue kiſſed each other*. And as this holds in matter of iudgment, ſo of practiſe too. Do you ſee a looſe & lawleſſe man, wilfull in his deſires, vnbridled in his affections, inordinate in his life, imploying his wit to ſcoffe at his Creator, caring for nothing but the worſe part of himſelfe? There is one of *Zacharies* horſes; when Gods ſpirit breaths vpon the ſoule of this man, he is now another from himſelfe: Holineſſe to the Lord is written vpon his Bels. This was done ſometimes of old: *Saul* was among the Prophets; *Salomon* and *Manaſſes*, great patternes of conuerſion; but rarely in reſpect of the dayes of the Goſpell. What ſhould I ſpeake of *S. Paul*? No ground would hold him, he runs chafing and foaming from *Hieruſalem* to *Damaſcus*; of his Iaylor? of *Mary Magdalen*? Behold whole troupes of wilde natures reclaimed, *Eph.* 4. *Coloſſ.* 3. *Act.* 2. Who can deſpaire where God vndertakes? Shew me neuer ſo violent and deſperate a ſinner, let him be as *Iobs* wilde aſſe in the deſart, or as *Amos* his horſe, that will run vpon the rocks, *Amos* 6.12. if God once take him in hand, thou ſhalt ſoone ſee that this horſe is fleſh, and not ſpirit; and ſhalt ſing *Deborahs*, *Vngulæ ceciderunt*, *Iudg.* 5.22. or *Ioſhuahs*, *Subneruabis*, *Ioſ.* 11.6. Now ſhalt thou ſee him ſtand quaking vnder the almighty hand of God, ſo that he may write what he will in his bridle, yea in his skin. And if there be any ſuch headſtrong and reſtie ſteed here among vs, let him know, that God will either breake his ſtomacke or his heart: *Flagellū equo*, ſaith *Salomon*; and if that will not ſerue, *Collidā in te equum & equitē*, *Ier.* 51.21. But alas, how rare are theſe examples of reclamation? Where is this power of the Goſpell? Men continue beaſts ſtill, and with that filthy *Gryllus* plead for the priuiledge of their beſtialitie. The ſins of men ſtriue to outface the glory of the Goſpell. What ſhall I ſay to this? If after all theſe meanes thou haue no bridle, or thy bridle no inſcription, it is a fearfulll doome of the Apoſtle; *If our Goſpell be hid, it is hid to them that periſh*. Thus much of the horſes and bels. Now from the pots and bowles you ſhall ſee the degrees of the Churches perfection: and ſee it, I beſeech you, without wearineſſe, with intention. The pots of the Temple were ſeething veſſels for the vſe of ſacrifice: Theſe are the Prieſts themſelues here, for that there is a diſtinction made betwixt the Pots of the Lords houſe, and euery pot in *Ieruſalem*. The ordinarie Iew was euery pot: therefore the Pots of the Lords houſe muſt be his Miniſters. Theſe vnder the Goſpel ſhall be of more honorable vſe; (as the bowles before the Altar) like as the Altar of perfumes was more inward, and of higher reſpect. The pots were of ſhining braſſe; bowles of gold, 1 *King.* 7.50. It is no brag to ſay, that the Miniſterie of the Goſpell is more glorious than that of the Law: The leaſt in the kingdome of heauen (ſaith CHRIST) is greater than *Iohn Baptiſt*, *Matth.* 11.11. The kingdome of heauen, that is, the Church; not as *Auſten*, *Ierome*, *Bede* expound it, of the third heauen; for Chriſt would make an oppoſition betwixt the old and new Teſtament. The not vnlearned Ieſuite *Maldonat*, while he taxeth vs for preferring euery Miniſter of the Goſpell to *Iohn Baptiſt*, mends the matter ſo well, that he verifies it of euery perſon; *Minimus quiſque in Euangelio*, that is, *qui Euangelium recipit*, *maior eſt illo*; not feeling how he buffets himſelfe: for if the leaſt of thoſe that receiue the Goſpell, how much more the leaſt of thoſe that preach it? This is no arrogance. God would haue euery thing in the laſt Temple more glorious than in the firſt, which was figured by the outward frame, more glorious in CHRISTS time, than that of SALOMON; as that was beyond the Tabernacle. This is a better Teſtament, *Heb.* 7.22. That had the ſhadow, this the ſubſtance, *Heb.* 10. Vnder this, is greater illumination; *Effundam ſpiritum meum*, ſaith the Prophet; before,

before, ſome few drops diſtilled ; now a whole current of graces ; *Effundam.* If therefore *Iohn Baptiſt* were greater than the ſonnes of men, becauſe they ſaw Chriſt to come, he pointed at him comming ; ours muſt needs be more glorious, becauſe we ſee and point at him now come, and fully exhibited. We will not conteſt with the Leuiticall Prieſthood, for coſt of clothes, for price of veſſels ; let the Church of Rome emulate this pompe, (which cares not if ſhee haue golden veſſels, though ſhee haue leaden Prieſts,) we enuie it not ; but for inward graces, for learning, knowledge, power of teaching, there is no leſſe difference, than betwixt the pots of the Temple, and bowles of the Altar : God ſayes of them in way of reiection, *Non eſt mihi voluntas in vobis*, *Mal.* 1. Hence the Prieſthood of the new Law is *Leui* refined, *Mal.* 3. 3. *Et purgabit filios Leui* ; which *Hierome* not vnlikely, interprets of the Miniſterie of the Goſpell : They are the ſonnes of *Leui*, which ſignifies *Copulation* ; *quia homines cum Deo copulant* ; but of *Leui* purged, and purged as gold : As much difference betweene them, as betwixt gold in the Ore, and in the wedge. Hence is double honour challenged to the Euangelicall Miniſterie, yea, and giuen : Yee receiued me, ſaith *S. Paul*, as an Angell of God, yea as Chriſt Ieſus, *Gal.* 4. 14. Hence the Angell, of himſelfe to IOHN, I am thy fellow-ſeruant. Woe be to them therefore which ſpet in the faces of thoſe whom God hath honoured : It is Gods ſecond charge, this of his Prophets : His firſt is, *Touch not mine anointed* ; his ſecond, *Hurt not my Prophets.* And if one diſgraceſull word ſpoken but by rude children to a Prophet of the old Teſtament, coſt ſo many throats, God be merciſull to thoſe dangerous and deadly affronts that haue beene, and are daily offered to the Prophets of the new : What can wee ſay, but with the women of *Tekoah*, *Serua ô Rex.* We bleſſe God that we may bemoane our ſelues to the tender and indulgent eares of a gracious Soueraigne, ſenſible of theſe ſpirituall wrongs ; who yet (we know) may well anſwer vs with *Iacobs* queſtion, *An loco Dei ego ſum ?* It grieues me to thinke and ſay of our ſelues, that for a great part of this, *Perditio tua ex te.* Woe to thoſe corrupted ſonnes of *Heli*, which through their inſufficiencie and vnconſcionableneſſe, haue powred contempt on their owne faces. That proud fugitiue *Campian* could ſay, *Miniſtris illorum nihil vilius, &c.* As falſly as ſpightfully. Let heauen and earth witneſſe, whether any Nation in the world can afford ſo learned, ſo glorious a Clergie. But yet, among ſo many pots of the Temple, it is no maruell if ſome be drie for want of liquor, others ruſtie for want of vſe, others full of liquor without meat, others ſo full of meat that they want liquor. Let the Lords anointed, whoſe example and incouragements haue raiſed euen this diuine learning to this excellent perfection, by his gracious countenance, diſpell contempt from the profeſſors of it, and by his effectuall endeuours remoue the cauſes of this contempt.

But as euery Chriſtian vnder the Goſpell is a Prieſt and Prophet, let the people be theſe pots, or the offerings of the people. That ſhall be in reſpect of the frequence, or fragrance, according to the double acception of that particle of compariſon (*Camiſrachim*) as the bowles ; for number, or qualitie. For the frequence. A few ſeething pots ſerued the ſacrifice ; but bowles they vſed many : what for the vſe of the Altar of incenſe, what for the receiuing of the bloud of the ſacrifice, *Salomon* made an 100 of gold. Now then ſaith God, in the dayes of the Goſpell, there ſhall be ſuch ſtore of oblations to God, that the number of the pots ſhall equalize the number of the bowles of the Altar : not vnlike, becauſe of the following words ; Euery pot in Ieruſalem ſhall be faine to be employed to the ſacrifices. This frequence then, is either of the officers, or offerings ; perſons, or acts. For the perſons ; they were few in compariſon, vnder the Law. All *Paleſtine*, which comprehends all their officers, except ſome few Proſelytes, was but (as *Ierome*, which was a Lieger there, reckons it) an 160 miles long from *Dan* to *Beerſheba*, and 46 miles broad from *Ioppa* to *Bethleem.* Now the partition wall is broken downe, all nations vnder heauen yeeld franke offerers to the Altar of God. There was no offering then but at Ieruſalem : now Ieruſalem is euery where. So much therefore as the world is wider than Iudea, ſo much as Chriſtendome is larger than the walles of the Temple ; ſo many more officers hath the Goſpell than the Law. And it were

were well, if there were as many, as they ſeeme. If but as many as all the world ouer offer their preſence to Gods ſeruice on Gods day (leaue thoſe that ſpend it in the Stewes and Tauernes, to him whom they ſerue) were true offerers, how rich would the Altar be, and the Temple how glorious? But alas, if God will be ſerued with mouthes full of oathes, curſes, bitterneſſe, with heads full of wine, with eyes full of luſt, with hands full of bloud, with backs full of pride, with panches full of gluttonie, with ſoules and liſes full of horrible ſinnes, he may haue offerers as many as men: elſe as *Eſay*, *relicta eſt in vrbe ſolitudo*; a few pots will hold our ſacrifices: and what is this, but through our wilfull diſobedience, to croſſe him which hath ſaid, that in this day the pots of the Temple ſhall be as the bowles of the Altar. The act or commoditie is offerings; whether outward, or inward. The outward fulfilled in thoſe large endowments of the Church, by our deuout and bountifull predeceſſors. What liberall reuenues, rich maintenances were then put into (mort-maine) the dead hand of the Church? Lawes were faine to reſtraine the bountie of thoſe contributions (the grounds whereof I examine not) in ſtead of MOSES his proclamation, *Nequis facito deinceps opus ad oblationem Sanctuarij, ſatis enim eſt, adeoq; ſupereſt*, Exod. 26. 6. Then *mons Domini, mons pinguis*: but now the Church may cry with the Prophet, My leanneſſe, my leanneſſe. For ſhame, why ſhould ſacrilege croud in with religion? why ſhould our better knowledge finde vs leſſe conſcionable? O iniurious zeale of thoſe men, which thinke the Church cannot be holy enough, vnleſſe ſhe begg. It hath beene ſaid of old, That Religion bred wealth, and the daughter eat vp the mother: I know not, if the daughter deuoured the mother; I am ſure theſe men would deuoure both daughter and mother: Men of vaſt gorges, and inſatiable. Our Sauiour cryed out againſt the Scribes and Phariſes, yet they deuoured but widowes houſes, poore low cottages: but theſe gulfes of men, whole Churches; and yet the ſepulchers of their throats are open for more. I can tell them of a mouth that is wider than theirs, and that is the Prophets, *Os inferni*: Therefore Hell hath inlarged it ſelfe, and hath opened his mouth, without meaſure: and their glory, and their pompe, and he that reioyceth in it, ſhall deſcend into it, *Eſa.* 5. 14. In the meane time, Oh that our SAMSON would pull this honie of the Church out of the iawes of theſe Lyons; or if the cunning conueyances of ſacrilege haue made that impoſſible, ſince it lies not now entire in the combes, but is let downe and digeſted by theſe raueners, let him whoſe glory it is not to be *Pater Patriæ* onely, but *Pater Eccleſiæ*, prouide that thoſe few pots we haue, may ſtill ſeeth, and that if nothing will be added, nothing can be recouered, yet nothing may be purloyned from the Altars of God. But theſe outward offerings were but the types of the inward: What cares God for the bloud or fleſh of bullocks, rams, goats? *Non delectaris ſacrificio vt dem, holocauſtum non vis*, ſaith *Dauid*: what then? The ſacrifice of God is a contrite ſpirit, a broken heart. Our humiliation is *ſacrificium pœnitentiæ*, our new obedience is *ſacrificium iuſtitiæ*, our thankfull commemorations are *ſacrificium laudis*. Theſe are the oblations which as they ſhall be frequent vnder the Goſpell, ſo moſt fragrant vnto God: and this is that laſt, and perhaps moſt proper ſenſe, wherein the fleſh-pots of the ſacrifices *erant ſicut aromata*, ſhall be as perfumes in the bowles of incenſe. A liuely ſacrifice is well matcht with holy and acceptable. When *Noah* ſacrificed to God after the Deluge, it is ſaid God ſmelt a ſauour of reſt, alluding to his name: but now the ſacrifices we offer are ὀσμὴ εὐωδίας, a ſauour of ſweetneſſe: ſo that the ſame ſauour that Chriſts oblation had, *Epheſ.* 5. 2. the ſame haue our offerings, *Philip.* 4. 18. Gods children, out of the conſcience of their owne weakneſſes, are eaſily diſcouraged in the valuation of their owne obedience. As therefore they can ſay of their perſons, with *Mephiboſheth*, What is thy ſeruant? ſo of their ſeruices, as *Philip* ſaid of the fiue loaues and two fiſhes, ἀλλὰ ταῦτα τί ἐστιν, Alas, what are theſe? But they and their offerings cannot be ſo baſe to themſelues, as they are precious to God. There is no ſenſe that giues ſo liuely a refreſhing to the ſpirits, as that of ſmelling: no ſmell can yeeld ſo true and feeling delight to the ſenſe, as the offerings of our penitence, obedience, praiſe, ſend vp into the noſtrils of the Almighty. Hence as the Church can ſay of Chriſt, He is as a bundle of myrrh lying betweene her breaſts;

breaſts; ſo he againe of her in that heauenly *Epithalamion*, Thy plants are as an Orchard of Pomegranates, with ſweet fruits, as cypres, ſpicknard, ſaffron, calamus, and cinamon, with all the trees of incenſe, myrrh, and aloes, with all the chiefe ſpices, *Cant.* 4. 13. Let this therefore comfort vs, againſt our imperfections; If we be pots of the Lords houſe, thoſe faint ſtreames that we ſend vp, ſhall be as ſweet, as the beſt incenſe of the bowles of the Altar, and God ſaies to vs, as to *Cornelius*, Thy praiers and thine almes are come vp, *Act.* 10. And how are they come vp? Like pillars of ſmoke perfumed with myrrh and incenſe, and with all the chiefe ſpices, *Cant.* 3. 6. I ſay if we bee pots of the Lords houſe; for if we be Ægyptian fleſh-pots, that reeke of the ſtrong-ſmelling onions and garlike of our owne corruptions; If we be *Ezechiels* bloudy pots, whoſe ſcumme or (as the vulgar) whoſe ruſt is in them, *Ezec.* 24. If we boile with luſt, if with reuenge, if with ambition; I can ſay no other of vs, than the ſonnes of the Prophets ſaid of theirs, *Mors in olla*, Death is in the pot; a double death, of body, and ſoule. It is a true ſpeech of *Origen*, *Peccatum eſt vtili odoris*: No carion is ſo noiſome. Alas, what ſauours are ſent vp to God from thoſe, that would ſeeme not onely pots of the Temple, but bowles of the Altar; How vnſauourie is the pride, prophaneneſſe, riotouſneſſe, oppreſſion, beaſtlineſſe of our times? It were happy if the Court were free: and as it receiues more ſweet influences of fauour, than all other places; ſo, that it returned backe more fragrant obedience: that as it is ſaid of *Maries* ſpicknard, wherewith ſhee anointed Chriſt, that the whole houſe was filled with the ſauour of the ointment, *Ioh.* 12. 3. ſo the whole world might be full of the pleaſant perfumes of vertuous example, that might ariſe from hence. But alas, the painted faces, and manniſhneſſe, and monſtrous diſguiſedneſſe of the one ſex, the factious hollowneſſe, prodigall gariſhneſſe, wanton pampering, exceſſe in our reſpect to our ſelues, defects in our reſpects to God in the other, argue too well, that too many of vs ſauour more like the golden ſockets of the holy lights, than the bowles of the Altar; God cannot abide theſe ill ſents. The fiue Cities of the plaines ſent vp ſuch poiſonous vapours to God, that he ſent them downe brimſtone againe with their fire. That which hell is deſcribed by, is ſent downe from Heauen, becauſe that ſuch helliſh exhalations aſcend from them, to heauen. How ſhould the ſinnes of Sodome not expect the iudgements of Sodome? Well might the Iewes feare, becauſe they would not be ſeruiceable caldrons vnto God, that therefore they ſhould be the fleſh, and their Citie the caldron, *Ezec.* 11. 3. Well may we feare it, who haue had ſo ſenſible proofes, as of the fauours, ſo of the iudgements of God: and happy ſhall it be for vs, if we can ſo feare, that our feare may preuent euils. Let theſe pots of ours therefore ſend vp ſweet fumes of contrition, righteouſneſſe, thankſgiuing, into the noſtrils of God; and the ſmoke of his diſpleaſure, wherewith coales of eternall fire are kindled againſt his enemies, ſhall not come forth of his noſtrils againſt vs: He ſhall ſmell a ſauour of reſt from vs; we a ſauour of peace and life from him: which God for his mercy ſake, and for his Sonne Chriſts ſake, vouchſafe to grant vs. To whom with the Father, and the holy Ghoſt, one glorious God, be giuen all praiſe, honour, and glory, now and for euer.

AMEN.

FINIS.

A FAREWELL SERMON,

PREACHT TO THE FAMILIE OF PRINCE *HENRY*,

VPON THE DAY OF THEIR DISSOLVTION AT *S. IAMES*.

By Ios. Hall.

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A FAREWELL SERMON.

REVEL. 21. 3.

And I heard a great voice from heauen, ſaying, Behold the Tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelfe ſhall bee their God with them.

And God ſhall wipe away all teares from their eyes, and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more paine, for the firſt things are paſſed. And he that ſate vpon the throne ſaid; Behold, I make all things new.

IT is no wonder, if this place, as it is (for the preſent) the Well-head of ſorrow to all Chriſtendome, haue ſent forth abundance of waters of teares. And perhaps, you may expect, that as the trumpets of our late heauy funerall-ſolemnity, ſounded baſeſt and dolefulleſt at the laſt, ſo my ſpeech being the laſt publike breath of this ſad diſſoluing Family, ſhould bee moſt paſſionately ſorrowfull. And ſurely I could eaſily obtaine of my ſelfe, out of the bitterneſſe of my ſoule, to ſpend my ſelfe in lamentations, and to breake vp this aſſembly, in the violent expreſſions of that griefe, wherewith our hearts are already broken: but, I well conſider, that we ſhall carry ſorrow enough home with vs, in my ſilence; and that it is both more hard, and more neceſſary for vs, to be led forth to the waters of comfort. And becauſe our occaſions of griefe are ſuch, as no earthly tongue can releeue vs, nor no earthly obiect, A voice from heauen ſhall doe it, and a voyce leading vs from earth to heauen, *And I heard a voice from heauen, &c.*

This day is a day of note for three famous periods. Firſt, it is the day of the diſſipation of this Royall Family. Then, the laſt day of our publike and ioynt mourning. Laſtly, the day of the alteration and renewing of our ſtate, and courſe of life, with the New-yeere. All theſe meet in this Text with their cordialls, and diuine remedies; Our diſſipation and diſſolution in theſe words, *Behold the Tabernacle of God is with men.* Our mourning, *God ſhall wipe away all teares, &c.* Our change of eſtate, *Behold, I will make all things new.* I muſt craue leaue to glide thorow all of theſe with much ſpeed, and (for the better conueniencie of our diſcourſe) thorow the firſt, laſt.

My speech therefore shall as it were climbe vp these six staires of doctrine.

1. That here our eyes are full of teares: how else should they be wip't away? how all, vnlesse many?

2. That these teares are from sorrow; and this sorrow from death, and toyle, out of the connexion of all these.

3. That God will once free vs, both from teares which are the effect of sorrow, and from toile and death which are the causes of it.

4. That this our freedome, must bee vpon a change; for that the first things are passed.

5. That this change shall be in our Renouation. *Behold I make all things new.*

6. That this renouation and happy change shall be in our perpetuall fruition of the inseparable presence of God, whose Tabernacle shall be with men.

Psal. 84. *Iudg.* 2. 5. As those grounds that lie low are commonly mooriſh, this base part of the world wherein we liue, is the vale of teares, That true Bochim, as the Israelites called their mourning-place: We begin our life with teares, and therefore our Lawyers define life, by weeping; if a childe were heard cry, it is a lawfull proofe of his liuing: else if hee be dead, we say he is still-borne; and at our parting God findes teares in our eies, which he shall wipe off. So we finde it alwayes, not onely (לבכות עת) a time of weeping, but (מספד) of solemne mourning, as *Salomon* puts them together, *Eccl.* 3. 4. Except we be in that case that *Dauid* and his people were in, (and *Ieremie* sayes the same in his Lamentations, of the Iewes) that they wept till they could weepe no more: Here are teares at our deuotion; The Altar couered with teares, *Mal.* 2. Teares in the bed, *Dauid* watered his couch with teares, *Psal.* 6. Teares to wash with, as *Maries.* Teares to eat, *Psal.* 42. 3. Teares to drinke, *Psal.* 80. yea drunkennesse with teares, *Esay* 16. 9. This is our destiny as we are men, but more as we are Christians, To sow in Teares; and God loues these wet seed-times; they are seasonable for vs here below: Those men therefore are mistaken, that thinke to goe to heauen with drie eyes, and hope to leape immediately out of the pleasures of earth, into the Paradise of God; insulting ouer the drouping estate of Gods distressed ones. As *Ierome*, and *Bede*, say of *Peter*, that he could not weepe while he was in the High Priests walls, so these men cannot weepe where they haue offended. But let them know that they must haue a time of teares, and if they doe not begin with teares, they shall end with them; Woe be to them that laugh, for they shall weepe; and if they will not weepe, and shake their heads here, they shall weepe and waile, and gnash their teeth hereafter: Here must be teares, and that good store: All teares; as riuers are called the teares of the sea, (נבכי ים) *Iob* 38. so must our teares be the riuers of our eyes, *Psal.* 119. 136. and our eyes fountaines, *Ier* 9. 1. Here must be teares of penitence, teares of compassion, and will be teares of sorrow: Well are those two met therefore; teares and sorrow: for though some shed teares for spight, others for ioy, as *Cyprians* Martyrs, *Gaudium pectoris lachrymis exprimentes*; yet commonly teares are the iuyce of a minde pressed with griefe; And as well doe teares, and crying, and sorrow, accompany death, either in the supposition, or the deniall; For as worldly sorrow (euen in this sense) causeth death, by drying the bones, and consuming the body: so death euer lightly, is a iust cause of sorrow; sorrow to nature in our selues, sorrow to ours. And as death is the terriblest thing, so it is the saddest thing, that befals a man. Nature could say in the Poet, *Quis matrem in funere nati Flere vetat?* yea God himselfe allowed his holy Priests, to pollute themselues in mourning, for their neerest dead friends, except the High Priest; which was forbidden it in figure. And the Apostle while he forbids the Thessalonians to mourne, as without hope, doth in a sort command their teares, but barre their immoderation. It was not without a speciall reference to a iudgment, that God sayes to *Ezechiel*, Sonne of man, behold I will take from thee the pleasure of thy life with a plague, yet shalt thou neither mourne nor weepe, neither shall thy teares runne downe. So fit did the Iewes hold teares for Funerals, that they hired mourners, which with incomposed gestures ranne vp and downe the streets, *Eccl.* 12. who did also cut and lance themselues, that they might mourne in earnest,

1 Sam. 30. *Lam.* 2. 11.

Greg. Nis. Orat.

Exod. 21.

Ezech. 24.

earneſt, *Ier.* 16. That good natur'd Patriarch *Iſaac*, mourned three yeeres for his mother, as the *Chineſes* doe at this day for their friends. *Iacob* mourned two and twenty yeares for *Ioſeph*: and there want not ſome, which haue thought *Adam* and *Eue* mourned an 100 yeares for *Abel*: but, who knowes not the wailings of *Abel-mitzraim* for *Ioſeph*; of the valley of *Megiddon* for *Ioſiah*? And if euer any corps deſerued to ſwim in teares, if euer any loſſe could command lamentation; then this of ours, yea of this whole ILAND, yea of the whole Church of God, yea of the whole world, iuſtly cals for it, and truly hath it.

O HENRY our ſweet Prince, our ſweet Prince HENRY, the ſecond glory of our Nation, ornament of mankinde, hope of poſterity, and life of our life, how doe all hearts bleed, and eies worthily guſh out, for thy loſſe! A loſſe, that we had neither grace to feare, nor haue capacity to conceiue. Shall I praiſe him to you, who are therefore now miſerable, becauſe you did know him ſo well? I forbeare it, though to my paine; if I did not ſpare you, I could not ſo ſwiftly paſſe ouer the name, and the vertues of that glorious Saint, our deare Maſter, or the aggrauation of that loſſe, whereof you are too ſenſible: my true commiſeration ſhall command me ſilence: yet I could not but touch our ſore (with this light hand) tho yet raw and bleeding: Death (eſpecially ſuch a death) muſt haue ſorrow and teares; All Nations, all ſucceſſion of times ſhall beare a part with vs in this lamentation: And if wee could but as heartily haue prayed for him before, as we haue heartily wept for him ſince; perhaps we had not had this cauſe of mourning. From ſorrow, let vs deſcend to paines (which is no ſmall cauſe of crying and teares) as I feare ſome of vs muſt: the word howſoeuer it is here tranſlated, is (πόνος) labour; I muſt confeſſe, labour and paine are neere one another; whence we ſay, that he which labours, takes paines; and contrarily, that a woman is in labour, or trauell, when ſhee is in the paine of child-birth; teares cannot be wip't away whiles toile remaines; That the Iſraelites may leaue crying, they muſt bee deliuered from the brick-kilnes of Ægypt. Indeed, God had in our creation allotted vs labour, without paine; but when once ſinne came into the ſoule, paine ſeized vpon the bones, and the minde was poſſeſſed with a wearineſſe, and irkſome loathing of what it muſt do: and euer ſince, ſorrow and labour haue beene inſeparable attendants vpon the life of man: Inſomuch as God, when he would deſcribe to vs the happy eſtate of the dead, does it in thoſe termes, They ſhall reſt from their labours: Looke into the field, there you ſhall ſee toiling at the plough and ſithe. Looke into the waters, there you ſee tugging at the oares and cabels. Looke into the City, there you ſee plodding in the ſtreets, ſweating in the ſhops. Looke into the ſtudies, there you ſee fixing of eyes, toſſing of bookes, ſcratching the head, paleneſſe, infirmitie. Looke into the Court, there you ſee tedious attendance, emulatory officiouſneſſe. All things are full of labour, and labour is full of ſorrow. If we doe nothing, idleneſſe is weariſome; if any thing, worke is weariſome; in one or both of theſe, the beſt of life is conſumed. Who now can bee in loue with a life that hath nothing in it but crying, and teares, in the entrance; death, in the concluſion; labour and paine in the continuance; and ſorrow in all theſe? What Gally-ſlaue but we would be in loue with our chaine? what priſoner would delight in his dungeon? How hath our infidelity beſotted vs, if we doe not long after that happy eſtate of our immortality, wherein all our teares ſhall be wip't away; and we at once free from labour, ſorrow, and death? Now, as it is vaine to hope for this till then; ſo then not to hope for it, is paganiſh and brutiſh. He that hath tasked vs with theſe penances, hath vndertaken to releaſe vs. *God ſhall wipe away all teares.*

While we ſtay here, he keepes all our teares in a bottle, ſo precious is the water that is diſtilled from penitent eies; and becauſe he will be ſure not to faile, he notes how many drops there be, in his regiſter. It was a precious ointment, wherewith the woman in the Phariſes houſe (it is thought *Mary Magdalen*) anointed the feet of Chriſt: but her teares wherewith ſhe waſht them, were more worth than her ſpiknard. But that which is here precious, is there vnſeaſonable; then he ſhall wipe away thoſe which here hee would ſaue. As death, ſo paſſions are the companions of infirmity; Whereupon ſome

Pſal. 56.

Luke 7. 37.

that

that haue beene too nice, haue called those which were incident into Christ, Propassions; not considering that he which was capable of death, might be as well of passions. These troublesome affections of griefe, feare, and such like, doe not fall into glorified soules. It is true, that they haue loue, desire, ioy in their greatest perfection: yea they could not haue perfection without them; but like as God loues, and hates, and reioyces truly, but in a manner of his owne, abstracted from all infirmity, and passion: so doe his glorified Saints in imitation of him. There therefore, as we cannot die, so wee cannot grieue, we cannot be afflicted. Here one sayes, My belly, my belly, with the Prophet; another, Mine head, mine head, with the Shunamites sonne; another, My sonne, my sonne, as *Dauid*; another, My father, my father, with *Elisha*. One cryes out of his sinnes, with *Dauid*; another of his hunger, with *Esau*; another of an ill wife, with *Iob*; another
2 Kings 4. of treacherous friends, with the Psalmist; One of a sore in body, with *Ezechias*; another of a troubled soule, with our Sauiour in the garden; euery one hath some complaint, or other, to make his cheeks wet, and his heart heauy. Stay but a while, and there shall be none of these: There shall be no crying, no complaining in the streets of the new Ierusalem: No axe, no hammer shall be heard within this heauenly Temple. Why are we not content to weepe here a while, on condition that we may weepe no more? Why are we not ambitious of this blessed ease? Certainly, we doe not smart enough with our euills, that we are not desirous of rest; These teares are not yet dry, yet they are ready to be ouertaken by others, for our particular afflictions. Miseries, as the Psalmist compares them, are like waues, which breake one vpon another, and tosse vs with a perpetuall vexation; and we vaine men, shall we not wish to be in our hauen? Are we sicke, and grieue to thinke of remedy? Are wee still dying, and are wee loth to thinke of life? Oh this miserable vnbeleefe, that tho we see a glorious heauen aboue vs, yet wee are vnwilling to goe to it: we see a wearisome world about vs, and yet are loth to thinke of leauing it: This gracious master of ours, whose dissolution is ours, while he was here amongst vs, his princely crowne could not keepe his head from paine, his golden rod could not driue away his feuers; now is he freed from all his aches, agues, stitches, conuulsions, cold sweats: now he triumphs in glory, amongst the Angels and Saints; now he walkes in white robes, and attends on the glorious bridegroome of the Church; and doe we thinke he would be content now, for all the Kingdomes of the world, to be as he was? We that professe it was our ioy and honour to follow him, whithersoeuer hee had gone; In his disports, in his warres, in his trauels; why are we not now ambitious of following him to his better crowne; yea of reigning together with him, (for heauen admits of this equality) in that glory, wherein he reignes with his Sauiour & ours? Why doe we not now heartily, with him that was rauished into the third heauen, say, *Cupio dissolui & esse cum Christo*, not barely to bee dissolued; a malecontent may doe so; but therefore to be dissolued, that we may be with Christ, possessed of his euerlasting glory, where we shall not onely not weepe, but reioyce and sing *Hallelujahs* for euer; not onely not die, but enioy a blessed and heauenly life. Euen so Lord Iesus come quickly. Now if any man shall aske the Disciples question: Master, when shall these things be; the celestiall voice tells him, it must bee vpon a change; *For the first things are passed*; It shall be in part, so soone as euer our first things, our life, the condition of our mortalitie are passed ouer; It shall be fully, when the first things of the world are passed; Passed not by abolition, but by immutation, as that Father said well; Not the frame of the world, but the corruption of that frame must passe. The Spirit of God is not curious, he calls those things first which were onely former; not in respect of the state which is, but that which shall be; For those things which were first of all, were like their Maker; good, not capable of destruction: Our sinnes tainted the whole creation, and brought shame vpon all the frame of heauen, and earth: That which we did, shall be disanulled, that which God did, shall stand for euer; and this dissolution shall be our glory: other dissolutions strike teares into our eyes; as this day is witnesse: it is our sorrow that the first things are passed, our offices, our pensions, our hopes, our fauours, and (which we esteemed most) our seruices are gone: Let this last dissolution comfort vs against the present.

preſent. Who can grieue to ſee a Familie diſſolued, that conſiders the world muſt bee diſſolued ? This little world of ours, firſt, whereof this day giues vs an image : for as our ſeruice, ſo our life muſt away ; and then that great one, whoſe diſſolution is repreſented in theſe. The difference is, that whereas this diſſolution brings teares to ſome eies, that wipes them away from all : For all our teares, and ſorrow, and toile, and crying, and death, are for our ſinnes ; take away corruption, and miſery goes away with it, and till then, it will neuer be remoued : *No man puts new wine into old veſſels* ; much leſſe will God put the new wine of glory, into the old veſſels of corruption : They are our ſinnes, which as in particular they haue rob'd vs of our Prince, changed our ſeaſons, ſwept away thouſands with varieties of deaths, ſo in generall, they haue deformed the face of heauen and earth, and made all the Creation ſigh and groane, and ſtill make vs incapable of the perfection of our bleſſedneſſe ; for while the firſt things continue, there muſt needs be teares, and ſorrow, and death. Let vs therefore looke vpon heauen and earth as goodly creatures ; but, as blemiſhed, as tranſitory, as thoſe which we ſhall once ſee more glorious. Let vs looke vpon our ſelues with indignation, which haue thus diſtained them ; and as thoſe which after ſome terme of their cottage expired, are aſſured they ſhall haue a marble palace built for them, doe long after the time prefixed them, and thinke the dayes and moneths pace ſlowly away, till then ; ſo let vs earneſtly deſire the day of the diſſolution of this great houſe of the world, that wee may haue our conſummation in the new heauen. For ſo ſoone as euer the old is paſt, *Behold* (ſaith God) *I will make all things new.* Yea, the paſſage of the one, is the renewing of the other : As the Snake is renewed, not by putting on any new coat, but by leauing his ſlough behind him : the gold is purified, by leauing his droſſe in the fire ; Therefore hee addes, not, *I will*, but, *I doe make all new* ; and becauſe this is a great worke, behold a great Agent ; *He that ſate vpon the Throne ſaid, Behold I make all new.*

A Throne ſignifies Maieſtie, and ſitting permanence or perpetuity : God ſayes, *Heauen is my throne*, in the Pſalme : but as *Salomons* throne of iuory and gold, was the beſt peece of his houſe ; So Gods throne is the moſt glorious heauen, the heauen of heauens ; for you ſee that tho heauen and earth paſſe away, yet Gods throne remain'd ſtill, and hee ſitting on it ; neither ſinne nor diſſolution, may reach to the Empyreall heauen, the ſeat of God.

Here is a ſtate worthy of the King of Kings ; All the thrones of earthly Monarchs, are but peeces of his foot-ſtoole. And as his throne is maieſticall and permanent, ſo is his reſidence in it ; *Hee ſate in the throne. S. Stephen* ſaw him ſtanding, as it were ready for his defence and protection : *S. Iohn* ſees him ſitting (as our Creed alſo runnes) in regard of his inalterable glory. How brittle the thrones of earthly Princes are, and how they doe rather ſtand than ſit in them, and how ſlippery they ſtand too, wee feele this day, and lament. O Lord, eſtabliſh the throne of thy ſeruant our King, and let his ſeed endure for euer. Let his throne be as the Sunne before thee for euermore ; and as the Moone a faithfull witneſſe in heauen. But howſoeuer it be with our earthly Gods, of his kingdome there is no end. Here is a maſter for Kings, whoſe glory it is, to riſe vp from their thrones, and throw downe their Crownes at his feet, and to worſhip before his foot-ſtoole.

Be wiſe therefore, O ye Kings ; be learned ye Rulers of the earth : ſerue this Lord in feare, and reioyce in him with trembling.

Yea behold here (ſince wee haue the honour to ſerue him, whom Kings ſerue) a royall Maſter for vs ; It was one of our ſinnes I feare, that we made our Maſter, our God ; I meane, that we made fleſh our arme ; and placed that confidence in him, for our earthly ſtay, which wee ſhould haue fixed in heauen : Our too much hope hath left vs comfortleſſe : Oh that we could now make God our Maſter, and truſt him ſo much the more, as we haue leſſe in earth to truſt to. There is no ſeruice to the King of heauen ; for both his throne is euerlaſting and vnchangeable, and his promotions certaine and honourable : He that ſits on the throne hath ſayd it ; *To him that ouercomes will I giue to ſit with mee in my throne ; euen as I ouercame and ſit with my Father in his throne.* Behold,

yee

yee ambitious ſpirits, how yee may truly riſe to more than euer the ſonnes of *Zebedee* deſired to aſpire to: ſeruing is the way to raigning; ſerue him that ſits vpon the Throne, and ye ſhall ſit your ſelues vpon the Throne with him.

This is the Agent; the act is fit for him, *I make all things new.* Euen the very Turks in their Alcoran, can ſubſcribe to that of *Tertullian, Qui potuit facere, poteſt & reſcere:* I feare to wrong the holy Maieſty with my rude compariſon; It is not ſo much to God, to make a world, as for vs, to ſpeake: He ſpake the word and it was done: There is no change which is not from him: He makes new Princes, new yeeres, new gouernments, and will make new heauens, new earth, new inhabitants; how eaſie then is it for him, to make new prouiſions for vs? If wee bee left deſtitute, yet where is our faith? Shall God make vs new bodies, when they are gone to duſt? ſhall he make new heauens, and new earth, and ſhall not he (whoſe the earth is, and the fulneſſe thereof) prouide ſome new meanes, and courſes of life for vs, while we are vpon earth? Is the maintenance of one poore worme more than the renewing of heauen and earth? Shall he be able to raiſe vs when we are not, and ſhall he not ſuſtaine vs while we are?

Away with theſe weake diffidences; and if wee bee Chriſtians, truſt God with his owne: *Wait thou on the Lord, and keepe his wayes, and he ſhall exalt thee.* He will make all things new: And ſhall all things be made new, and our hearts bee old? Shall nothing but our ſoules be out of the faſhion? Surely beloued, none but new hearts are for the new heauens: Except we be borne anew, we enter not into life. All other things ſhall in the very inſtant receiue their renouation; onely our hearts muſt bee made new before hand, or elſe they ſhall neuer be renewed to their glory. *S. Peter,* when he had told vs of looking for new heauens, and new earth; infers this vſe vpon it; *Wherefore (beloued) ſeeing yee looke for ſuch things, be diligent, that ye may be found of him in peace, without ſpot, and blameleſſe.* Behold, the new heauens require pure and ſpotleſſe inhabitants. As euer therefore we looke to haue our part in this bleſſed renouation, let vs caſt off all our euill and corrupt affections, put off the old man with his works, and now with the new yeere, put on the new: labour for a new heart, begin a new life. That which *S. Iohn* ſaies here, that God will ſay and doe in our entrance to glorification; *Behold, I make all things new.* Saint *Paul* ſaith he hath done it already, in our regeneration; *Old things are paſſed away, all things are become new.* What meanes this, but that our regeneration muſt make way for our glorification, and that our glory muſt but perfect our regeneration? and God ſuppoſes this is done, when there are meanes to doe it. Why doe we then ſtill (in ſpight of the Goſpell) retaine our old corruptions, and thinke to goe to the wedding feaſt in our old clothes? if ſome of vs do not rather (as the vulgar reads that, *Iudg.* 10, 6.) *Addere noua veteribus, adde new ſinnes to our old*; new oathes, new faſhions of pride, new complements of drunkenneſſe, new deuices of filthineſſe, new tricks of Machiauelliſme: theſe are our nouelties which fetch downe from God new iudgements vpon vs, to the tingling of the eares of all hearers, and for which *Topheth was prepared of old.* If God haue no bettter newes for vs, we ſhall neuer enioy the new heauen with him. For Gods ſake therefore, and for our ſoules ſake, let vs be wiſer, and renew our couenant with God; and ſeeing this is a day of gifts, let my New-yeeres-gift to you be this holy aduice from God, which may make you happy for euer: Let your New-yeeres-gift to God be your hearts, the beſt part of your ſelues, the center of your ſelues, to which all our actions are circumferences: and if they bee ſuch a preſent, as we haue reaſon to feare God will not accept, becauſe they are ſinfull; yet if they be humbled, if penitent, we know he will receiue them: *A contrite and a broken heart, O God, thou wilt not deſpiſe.* And if we cannot giue him our hearts, yet giue him our deſires, and he will take our vnworthy hearts from vs; *I will take the ſtony hearts out of their bodies,* Ezec. 11. 19. and he will gratiouſly returne an happy New-yeeres-gift to vs, *I will put a new ſpirit within their bowels, and will giue them an heart of fleſh.* He will create a cleane heart, and renew a right ſpirit within vs; ſo, as he will make a new heauen for vs, he will make vs new for this heauen; hee will make his Tabernacle in vs, that hee may make ours with him. *Behold, the tabernacle of God is with men &c.*

Pſal. 37. 34.

2 Pet. 3. 14.

2 Cor. 5. 17. out of Eſa. 43.

Pſal. 51.

Ezec. 11. 14.

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The ſuperſtitious *Liſtrians* cryed out amazed, that Gods were come downe to them in the likeneſſe of men: but we Chriſtians know, that it is no rare thing for God to come and dwell with men; *Yee are the Temples of the liuing God, and I will dwell among them and walke there.* The faithfull heart of man is the Tabernacle of God. But becauſe though God bee euer with vs, wee are not alwaies ſo with him, yea whiles wee are at home in the bodie, we are abſent from the Lord, as S. *Paul* complaines, therefore will God vouchſafe vs a neerer cohabitation that ſhall not be capable of any interpoſition, of any abſence. *Behold, the Tabernacle of God is with men.* But beſides this Tabernacle of fleſh, time was when God dwelt in a materiall viſible houſe with men: Hee had his Tabernacle firſt, which was a mouing Temple; and then his Temple, which was a fixed Tabernacle: both of them had one meaſure, both one name. But, as one ſaid vpon that, *Eze.* 42. *Menſus eſt ſimilitudinem domus*; that both the Tabernacle and Temple were ſimilitudes of Gods houſe, rather than the houſe it ſelfe: ſo ſay I, that they were intended for notable reſemblances both of the holy Church of God vpon earth, and of the glorious Sanctuarie of heauen. This is the true הֵיכָל of God, which word ſignifieth both a Temple, *Ezra* 4.1. and a Palace, *Dan.* 1.4. becauſe he dwels where he is worſhipped, and he is magnificent in both: It is the materiall Tabernacle which is alluded to, the immateriall which is promiſed; A Tabernacle that goes a thouſand times more beyond the glittering Temple of *Salomon*, than *Salomons* Temple went beyond the Tabernacle of *Moſes*: Neither let it trouble any man, that the name of a Tabernacle implies flitting and vncertaintie. For as the Temple, howſoeuer it were called (בֵּית עוֹלָמִים) a houſe of Ages; yet laſted not (either the firſt, I meane, or ſecond) vnto 500. yeeres: ſo this houſe, though God call it a Tabernacle, yet he makes it an euerlaſting habitation; for he tels vs, that both age and death are gone before it come downe to men. But why rather doth the Tabernacle of God deſcend to men, than men aſcend to it? Whether this be in reſpect of *Johns* viſion, to whom the new Ieruſalem ſeemed to deſcend from heauen; *deſcendit* (as one ſaith) *innoteſcendo*, and therefore it is reſembled by all the riches of this inferiour world, gold, precious ſtones, pearle; or whether heauen is therefore ſaid to deſcend to vs, becauſe it meets vs in the aire, when Chriſt Ieſus attended with innumerable Angels ſhall deſcend to fetch his elect; or whether this phraſe be vſed for a greater expreſſion of loue, and mercy, ſince it is more for a Prince to come to vs, than for vs to goe to his Court. Certainly, God meanes only in this to ſet forth that perpetuall and reciprocall conuerſation, which hee will haue with men: *They ſhall dwell with God, God ſhall dwell with them.* Our glory begins euer in grace: God doth dwell with all thoſe in grace, with whom hee will dwell in glory: Euery Chriſtian carries in his boſome a ſhrine of God; *Know yee not that Chriſt Ieſus is in you*, ſaith *S. Paul.* Whereſoeuer God dwels, there is his Temple: Wilt thou pray in the Temple, pray in thy ſelfe, ſaith *Auſten.*

Here is the Altar of a cleane heart, from which the ſweet incenſe of our praiers, as a pleaſant perfume, is ſent vp into the noſtrils of God: Here are the pure candles of our faith euer burning before God, night and day; neuer to be extinguiſhed: Here is the ſpirituall Shew-bread, the bread of life ſtanding euer ready vpon the Table of the ſoule: Here doth the Arke of the heart, in the inwardeſt of the breaſt, keepe the law of God, and that Manna that came downe from heauen: Here God dwels, and here he is worſhipped. Behold, what need wee care whither we goe, while we carry the God of heauen with vs? He is with vs, as our companion, as our guide, as our gueſt: No impotency of perſon, no croſſe of eſtate, no diſtance of place, no oppoſition of men, no gates of hell can ſeparate him from vs: Hee hath ſaid it, *I will not leaue, nor forſake thee*: We are all now parting one from another: and now is looſing a knot of the moſt louing, and entire fellowſhip, that euer met in the Court of any Prince: our ſweet Maſter (that was compounded of all louelineſſe) infuſed this gracious harmony into our hearts; now we are ſaluting our laſt, and euery one is with ſorrow enough, taking his owne way: how ſafe, how happy ſhall we be, if each of vs ſhall haue God to go with him! Certainly (my deare fellowes) we ſhall neuer complaine of the want of Maſters, of

2 Cor. 6. 16.

1 Chron. 7. 16.

הֵיכָל

1 Pet. 2. 5.

αἰῶνι αἰώνι &. Luke 16. 9.

1 Theſſ. 4. 16.

2 Cor. 12.

of friends, while we finde our ſelues ſure of him ; nothing can make vs miſerable while we are furniſhed with him. Shall wee thinke hee cannot fare ill that hath money in his purſe ; and ſhall we thinke he can miſcarry that hath God in his heart ? How ſhall not all comfort, all happineſſe accompany that God, whoſe preſence is the cauſe of all bleſſednesſe ? He ſhall counſell vs in our doubts, direct vs in our reſolutions, diſpoſe of vs in our eſtates, cheere vs in our diſtreſſes, proſper vs in our liues, and in our deaths crowne vs. And if ſuch felicitie follow vpon Gods dwelling with vs in theſe ſmokie cottages of our mortality, where we (through our vnquiet corruptions) will not ſuffer our ſelues to haue a full fruition of God ; what happineſſe ſhall there be in our dwelling with God, in thoſe eternall Tabernacles of reſt and glory ? Beloued, there is no loſſe, no miſerie, which the meditation of heauen cannot digeſt : we haue liued in the eye of a Prince, whoſe countenance was able to put life into any beholder : How oft hath that face ſhined vpon vs, and we haue found our heart warme with thoſe comfortable beames ? Behold, we ſhall liue with that God, in whoſe preſence is the fulneſſe of ioy : we haue liued in the ſociety of worthy men ; yet, but men; ſubiect to all paſſions, infirmities, ſelf-reſpects : which of vs all can haue eſcaped without ſome vnkindneſſes, detractions, emulations ? Earthly Courts can be no more without theſe, than theſe can be without corruption : there, we ſhall liue in the company of innumerable Angels, and the ſpirits of iuſt and perfect men ; neither can there be any iar in theſe *Halleluiahs*, which we ſhall all ſing to God. We haue liued to ſee the magnificence of earthly Princes, and to partake of it ; in their buildings, furnitures, feaſts, triumphs ; in their wealth, pompe, pleaſures : But open your eyes and ſee the new Ieruſalem, the Citie of the great King of Saints, and all theſe ſublunary vanities ſhall be contemned. Here you ſhall ſee a foure ſquare Citie ; the wals of Iaſper, the foundations garniſhed with all precious ſtones, Twelue gates of twelue pearles, The houſes and ſtreets of pure gold, like ſhining glaſſe : A Cryſtall riuer runs in the midſt of it ; and on the banks of it growes the tree of life ; euer greene, euer fruitfull ; this is for the eye. The eare ſhall be filled with the melody of Angels, euer ſinging Holy, holy, holy, Lord God Almighty. The taſte ſhall be ſatisfied with Manna, the food of Angels, with the fruit of the tree of life, with that new wine which our Sauiour hath promiſed to drinke with vs in his Kingdome ; Theſe are the dimme ſhadowes of our future bleſſednesſe. At thy right hand ô God are pleaſures for euermore ; and ſuch pleaſures, as if they could be expreſſed or conceiued, were not worthy of our longings, nor able to ſatisfie vs : Oh that we could ſo much the more long to enioy them, by how much leſſe we are able to comprehend them ! When *S. Paul* made his Farewell-Sermon to the Epheſians, he fetcht teares from the eyes of his auditors (ſo full of holy paſſion was his ſpeech) eſpecially with that one clauſe, And now behold I know, that henceforth you all, through whom I haue gone preaching the kingdome of God, ſhall ſee my face no more : A ſad clauſe indeed, You ſhall ſee my face no more. The minde of man cannot endure to take a finall leaue of any thing that offends it not ; but the face of a friend, of a companion, hath ſo much pleaſure in it, that we cannot without much ſorrow thinke of ſeeing it our laſt : But what if we ſhall meet here no more ? what if we ſhall no more ſee one anothers face ? Brethren, we ſhall once meet together aboue ; we ſhall once ſee the glorious face of God, and neuer looke off againe.

Reuel. 19. 3.

Act. 20. 25.

Let it not ouer-grieue vs to leaue theſe Tabernacles of ſtone, ſince we muſt ſhortly lay downe theſe tabernacles of clay, and enter into tabernacles not made with hands ; eternall in the heauens. Till then, farewell my deare brethren, farewell in the Lord : Goe in peace, and liue as thoſe that haue loſt ſuch a maſter, and as thoſe that ſerue a Maſter, whom they cannot loſe : And the God of peace goe with you, and proſper you in all your wayes ; and ſo fix this Tabernacle in you vpon earth, that you may be receiued into thoſe Tabernacles of the new Ieruſalem, and dwell with him for euer, in that glory which he hath prouided for all that loue him.

AMEN.

FINIS.

AN HOLY
PANEGYRICK.

A

SERMON PREACHED

at *Pauls Crosse* vpon the anniuersarie Solemnitie of the happy Inauguration of our drad Soueraigne Lord, King *Iames*, March 24. 1613.

By Ios. Hall.

Imprinted at London, 1627.

TO THE RIGHT HONOVRABLE SIR IOHN SWINERTON

Knight, Lord Maior of the Citie of LONDON,

all Grace and Happineſſe.

Right Honourable:

MY owne forwardneſſe (whereof it repenteth me not) hath ſent forth other of my labours vnbidden, but this your effectuall importunitie hath drawne forth into the common light. It is an holy deſire that the eye may ſecond the eare in any thing that may helpe the ſoule: and we, that are fiſhers of men, ſhould be wanting to our ſelues, if we had not baits for both thoſe ſenſes. I plead not the diſaduantage of a dead letter, in reſpect of that life which elocution puts into any diſcourſe. Such as it is, I make it both publike and yours. I haue cauſed my thoughts, ſo neere as I could, to goe backe to the very tearmes wherein I expreſſed them, as thinking it better to fetch thoſe words I haue let fall, than to follow thoſe I muſt take vp. That therefore which it pleaſed your Lo. to heare with ſuch

patient attention, and with so good affection to desire, I not vnwillingly suffer abroad, that these papers may speake that permanently to the eyes of all our Countrymen, which in the passage found such fauour in the eares of your Citizens, and such roome in so many hearts. Besides your first and vehement motion for the Presse, your knowne loue to learning deserues a better acknowledgement, and no doubt findes it from more worthy hands. And if my gratulation would adde any thing, those should entie you which will not imitate you. For the rest, God giue your Lo. a wise, vnderstanding, and couragious heart, that you may prudently and strongly menage these wilde times, vpon which you are fallen: and by your holy example and powerfull endeuours, helpe to shorten these raines of licentiousnesse: That so this Citie, which is better taught than any vnder heauen, may teach all other places how to liue; and may honour that profession which hath made it renowmed, and all Gods Church ioyfull: The welfare and happinesse whereof, and your Lo. in it, is vnfainedly wished,

by

Your Lordships humbly deuoted,

IOS. HALL.

AN HOLY PANEGYRICKE.

1 SAM. 12. 24, 25.

Therefore feare you the Lord, and ſerue him in truth with all your hearts, and conſider how great things he hath done for you. But if you doe wickedly, yee ſhall periſh, both yee and your King.

I Hold it no ſmall fauour of God (Right Honourable and beloued) that hee hath called mee to the ſeruice of this day, both in the name of ſuch a people, to praiſe him for his Anointed, and in his name to praiſe his anointed to his people. The ſame hand that giues the opportunitie, vouchſafe to giue ſucceſſe to this buſineſſe. That which the Iewes ſinned in but deſiring, it is our happineſſe to enioy. I need not call any other witneſſe than this day, wherein we celebrate the bleſſing of a King, and (which is more) of a King higher than other Princes by the head and ſhoulders. And if other yeeres had forgotten this tribute of their loyalty and thankfulneſſe, yet the example of thoſe ancient Romane Chriſtians (as *Euſebius* and *Sozomen* report) would haue taught vs, that the tenth compleat yeere of our *Conſtantine* deſerues to be ſolemne and Iubilar. And if our ill nature could be content to ſmother this mercy in ſilence, the very Lepers of *Samaria* ſhould riſe vp againſt vs and ſay, *We doe not well; this is a day of good tidings, and we hold our peace.* My diſcourſe yet ſhall not be altogether laudatorie; but as *Samuels*, led in with exhortation, and carried out with threatning. For this Text is a compoſition of duties, fauours, dangers: of duties which wee owe, of fauours receiued, of dangers threatned. The duties that God lookes for of vs, come before the mention of the fauours we haue receiued from him (though after their receit) to teach vs, that as his mercie, ſo our obedience ſhould be abſolute: and the danger followes both, to make vs more carefull to hold the fauours, and performe the duties. And mee thinkes there cannot be a more excellent mixture. If we ſhould heare only of the fauours of God, nothing of our duties, we ſhould fall into conceitedneſſe: if onely of our duties, without recognition of his fauours, we ſhould proue vncheerefull; and if both of theſe without mention of any danger, we ſhould preſume on our fauours, and be ſlacke in our duties. Prepare therefore your Chriſtian eares and hearts for this threefold cord of God, that (through his bleſſing) theſe duties may draw you to obedi-

Decimum quemq; e annum Imperatores Romani magna feſtiuitate celebrant, Sozom. l. 1. 24. Idem Euſeb. de vita Conſt.

ence, the dangers to a greater awe, and the fauours to a further thankfulneſſe.

Iuxta Homer. εἰς κοίρανος ἔστω &c.

The goodneſſe of theſe outward things is not ſuch as that it can priuilege euery deſire of them from ſinne. Monarchie is the beſt of gouernments, and likeſt to his rule that ſits in the aſſembly of Gods. One God, one King, was the acclamation of thoſe ancient Chriſtians: and yet it was miſ-deſired of the Iſraelites: We may not euer deſire that which is better in it ſelfe, but that which is better for vs; Neither muſt we follow our conceit in this iudgment, but the appointment of God; Now, though God had appointed in time, both a Scepter and a Law-giuer to IVDA, yet they ſinned in mending the paſe of God, and ſpurring on his decree. And if they had ſtaid his leaſure, ſo that they had deſired that which was beſt in it ſelfe, beſt for them, appointed by God, and now appointed; yet the manner and ground offended: For out of an humour of innouation, out of diſcontent, out of diſtruſt, out of an itch of conformitie to other Nations, to aske a King, it was not onely a ſinne, as they confeſſe, *verſe.* 29. but *(ragnah rabbah)* a great wickedneſſe, as *Samuel* tels them, *verſe.* 17. and (as oftentimes we may read Gods diſpleaſure in the face of heauen) he ſhowes it in the weather. God thunders and raines in the middeſt of wheat-harueſt. The thunder was fearfull; the raine in that hot climate and ſeaſon, ſtrangely vnſeaſonable: both to be in the inſtant of *Samuels* ſpeech, was iuſtly miraculous. The heathen Poets bring in their fained God thundring in applauſe; I neuer finde the true God did ſo. This voice of God brake theſe Cedars of Lebanon, and made theſe Hindes to calue; and now they cry *Peccauimus, verſe.* 19. If euer we will ſtoope, the iudgements of God will bring vs on our knees. *Samuel* takes vantage of their humiliation, and according to the golden ſentence of that *Samian*-wiſe-man, that bids vs lay weight vpon the loden, (how euer *Hierom* take it in another ſenſe) he lades them with theſe three duties; Feare, ſeruice, conſideration.

Pſal. 29.

Iuxta illud τὸ μεγέθος ἐπίθεσα Pythagoræ. Onerato ſuperponendum onus, id eſt, ad virtutẽ incedentibus augmentanda præcepta; Tradentes ſe otio relinquendos. Hier. ad Ageruch. Ruffin.

Feare and ſeruice goe ſtill together. *Serue the Lord in feare*, ſaith *Dauid*. *Feare the Lord and ſerue him*, ſaith *Ioſhua*; And, feare euer before ſeruice, for that vnleſſe our ſeruice proceed from feare, it is hollow and worthleſſe. One ſaies weil, that theſe inward diſpoſitions are as the kernell; outward acts are as the ſhell; he is but a deafe nut therefore, that hath outward ſeruice, without inward feare; *Feare God* (ſaith *Salomon*) *firſt, & then, keepe his commandements*. Behold, the ſame tongue that bade them not feare, *verſ.* 20. now bids them feare; and the ſame ſpirit that tells vs they feared exceedingly *(ver.* 18.) now inioynes them to feare more. What ſhall we make of this? Their other feare was at the beſt Initiall; for now they began to repent; and as one ſaies of this kinde of feare, that it hath two eyes fixed on two diuers obiects, ſo had this of theirs: One eye looked vpon the raine and thunder; the other looked vp to the God that ſent it. The one of theſe it borrowed of the ſlauiſh or hoſtile feare (as *Baſil* calls it,) the other of the filiall; for the ſlauiſh feare caſts both eyes vpon the puniſhment; the filiall lookes with both eyes on the partie offended. Now then *Samuel* would rectifie and perfect this affection, and would bring them from the feare of ſlaues through the feare of penitents, to the feare of ſonnes: and indeed one of theſe make way for another. It is true that perfect loue thruſts out feare: but it is as true, that feare brings in that perfect loue, which is ioyned with the reuerence of ſonnes. Like as the needle or briſtle (ſo one compares it) drawes in the thred after it, or as the potion brings health. The compunction of feare (ſaith *Gregorie*) fits the minde for the compunction of loue. We ſhall neuer reioyce truly in God, except it be with trembling: Except we haue quaked at his thunder, we ſhall neuer ioy in his ſunne-ſhine. How ſeaſonably therefore doth *Samuel*, when he ſaw them ſmitten with that guilty and ſeruile feare, call them to the reuerentiall feare of God; *Therefore feare yee the Lord?* It is good ſtriking, when God hath ſtriken; there is no fiſhing ſo good as in troubled waters. The conſcience of man is a nice and ſullen thing: and if it be not taken at fit times, there is no medling with it. Tell one of our gallants, in the midſt of all his iollitie and reuels, of deuotion, of pietie, of iudgements; he hath the Athenian queſtion ready, What will this babler ſay? Let that man alone till God haue toucht his ſoule with ſome terror, till he haue caſt his body on the bed of ſickneſſe, when his feather is turned to a kerchiefe, when his face is pale, his eyes ſunke, his hand

Lib. de Cordis Compunct. Theol.

Greg. 3. Dial. cap. 34. Compunctio formidinis tradit animum compunctioni dilectionis.

hand shaking, his breath short, his flesh consumed, now he may be talkt with, now he hath learned of *Eli* to say, *Speake Lord, for thy seruant heareth.* The conuex or out bowed side of a vessell will hold nothing; it must be the hollow and depressed part that is capable of any liquor. Oh if we were so humbled with the varieties of Gods iudgements as we might, how sauory should his counsels be, how precious and welcome would his feare be to our trembling hearts? whereas now our stubborne senselesnesse frustrates (in respect of our successe, though not of his decree) all the threatnings and executions of God.

There are two maine affections, *Loue* and *Feare*; which as they take vp the soule where they are, and as they neuer goe asunder, (for euery loue hath in it a feare of offending and forgoing; and euery feare implies a loue of that, which we suspect may miscary) so each of them fulfills the whole Law of God. That loue is the abridgement of the Decalogue, both our Sauiour and his blessed Apostle haue taught vs: It is as plaine of Feare The title of *Iob* is, *A iust man, and one that feared God*; iustice is expressed by Feare. For what is iustice, but freedome from sin? And the feare of the Lord hates euil, saith *Salomon.* Hence *Moses* his יראה *Thou shalt feare*, is turned by our Sauiour (προσκυνήσεις) *Thou shalt worship, or adore.* And that which *Esay* saith, *In vaine they feare mee*, our Sauiour renders, *In vaine they worship me*; as if all worship consisted in Feare. Hence it is probable that God hath his name in two languages from (Οὖτ) *Feare*, and the same word in the Greeke signifies both *Feare* and *Religion.* And *Salomon* when he saies, *The feare of the Lord is* ראשית *the beginning* (as we turne it) *of wisdome*, saies more then we are aware of; for the word signifies as well *Caput* or *Principatum*, the head or top of wisdome; yea (saith *Siracides*) it is the crowne vpon the head; it is the root of the same wisdome, whereof it is the top-branch, saith the same Author. And surely this is the most proper disposition of men towards God; for though God stoope downe so low as to vouchsafe to be loued of men, yet that infinite inequalitie, which there is between him and vs, may seem not to allow so perfect a fitnesse of that affection, as of this other; which suits so well betwixt our vilenesse, and his glory, that the more disproportion there is betwixt vs, the more due and proper is our *feare.* Neither is it lesse necessary than proper, for we can be no Christians without it; whether it be (as *Hemingius* distinguishes it well) *timor cultus*, or *culpæ*, either our feare in worshiping, or our feare of offending; the one is a deuout feare, the other a carefull feare. The latter was the Corinthians feare, whose godly sorrow when the Apostle had mentioned, he addes, *Yea what indignation, yea what feare, yea what desire?* The former is that of the Angels, who hide their faces with their wings; yea of the Son of God, as man, who fell on his face to his Father. And this is due to God, as a Father, as a master, as a benefactor, as a God infinite in all that he is. Let me be bold to speake to you, with the Psalmist, *Come yee children, harken to mee, and I will teach you the feare of the Lord.* What is it therefore to feare God; but to acknowledge the glorious (tho inuisible) presence of God in all our wayes, with *Moses* his eyes ὁρῶν ἀόρατον: to be awfully affected at his preseance with *Iacob* (*quàm tremendus?*) to make an humble resignation of our selues to the holy will of God with *Eli*, It is the Lord; and to attend reuerently vpon his disposing with DAVID, *Heere I am, let him doe to me as seemeth good in his eyes.* This is the feare of the Lord. There is nothing more talkt of, nothing lesse felt. I appeale from the tongues of men to their hands; the wise Heathen taught mee to doe so, *Verba rebus proba.* The voice of wickednesse is actuall, saith the Psalmist, wickednesse saith there is no feare of God before his eyes. Behold whersoeuer is wickednesse, there can be no feare of God; these two cannot lodge vnder one roofe, for the feare of God driues out euill (saith *Ecclesiasticus.*) As therefore *Abraham* argues well from the cause to the effect; Because the feare of God is not in this place, therefore they will kill me: So *Dauid* argues backe from the effect to the cause, *They imagine wickednesse on their bed, &c. therefore the feare of God is not before them.* I would to God his argument were not too demonstratiue. Brethren, our liues shame vs. If we feared the Lord, durst we dally with his name, durst we teare it in peeces? Surely we contemn his person, whose name we contemn. The Iewes haue a conceit, that the

Pro. 8. 13. Deut. 6. 13. Mat. 4. 11. יראה προσκυνήσεις Isay. 29. 13. σέβονται. Mat. 15. 9. σεβονται. Psal. Feare. Acts 23 10. Heb. 5. 9. ποιοῦσι ποιεῖς Eccl. 1. 23. ἀρχὴ. Eccl. 1. 6. πανηγυρίσω v. 20.

Hem. in Psal. 25.

2 Cor. 7. 11.

Psal. 34. 11.

Heb. 11. Suscipe Deum præsentem ut intelligat ac stupeat qui præsens est in sua essentia viderit. Bern. form bon. vitæ. 2 Sam. 15. 26. Senec. Epist. Psal. 36. 1.

Eccles. 1. 26.

the ſinne of that Iſraelite which was ſtoned for blaſphémy, was onely this, that hee named that ineffable name of foure letters *Iehouah*. Shall their feare keepe them from once mentioning the dreadfull name of God, and ſhall not our feare keepe vs from abuſing it? Durſt we ſo boldly ſinne God in the face, if we feared him? Durſt we mocke God with a formall flouriſh of that, which our heart tells vs we are not, if we feared him? Durſt we be Chriſtians at Church, Mammoniſts at home, if we feared him? Pardon me if in a day of gratulation, I hardly temper my tongue from reproofe: for as the Iewes had euer ſome malefactor brought forth to them in their great feaſt: ſo it ſhall be the happieſt peece of our triumph and ſolemnitie, if we can bring forth that wicked profaneneſſe, wherewith we haue diſhonoured God, and blemiſht his Goſpell, to be ſcourged, and diſmiſſed with all holy indignity. From this feare, let vs paſſe as briefly, through that which wee muſt dwell in all our liues; the ſeruice of God. This is the ſubiect of all Sermons, mine ſhall but touch at it. You ſhall ſee how I haſten to that diſcourſe which this day and your expectation calls me to.

Diuine Philoſophy teaches vs to referre, not onely our ſpeculations, but our affections to action. As therefore our *ſeruice* muſt be grounded vpon *feare*, ſo our *feare* muſt be reduced to *ſeruice*. What ſtrength can theſe maſculine diſpoſitions of the ſoule yeeld vs, if with the Iſraelites brood they be ſmothered in the birth? Indeed the worſt kinde of *feare*, is that we call ſeruile: but the beſt *feare*, is the *feare* of ſeruants: For there is no ſeruant of God, but feares filially. And againe, God hath no ſonne but hee ſerues. Euen the naturall ſonne of God, was ſo in the forme of a ſeruant, that he ſerued indeed; and ſo did he ſerue, that he endured all ſorrow, and fulfilled all righteouſneſſe. So euery Chriſtian is a ſon and heyre to the King of heauen, and his word muſt be, *I ſerue*. We all know what ſeruice meanes. For we all are, or were (I imagine) either ſeruants of maſters, or ſeruants of the publike, or maſters of ſeruants, or all theſe. We cannot therefore be ignorant eyther what we require of ours, or what our ſuperiours require of vs. If ſeruice conſiſted onely in wearing of liueries, in taking of wages, in making of curteſies, and kiſſing of hands, there were nothing more eaſie, or more common. All of vs weare the cognizance of our Chriſtianitie in our Baptiſme, all liue vpon Gods trencher in our maintenance, all giue him the complements of a faſhionable profeſſion. But, be not deceiued, the life of ſeruice is worke; the worke of a Chriſtian is obedience to the Law of God. The Centurion, when he would deſcribe his good ſeruant in the Goſpell, needed ſay no more but this; I bid him doe this, and he doth it. Seruice then briefly is nothing but a readineſſe to doe as we are bidden; and therefore both *Salomon*, and he that was greater than *Salomon*, deſcribes it by keeping the commandements: and the choſen veſſell giues an euerlaſting rule: *His ſeruants ye are to whom yee obey*. Now I might diſtinguiſh this ſeruice into habituall and actuall. Habituall; for as the ſeruant, while he eats or ſleepes, is in ſeruice ſtill; ſo are we to God. Actuall, whether vniuerſall in the whole carriage of our liues (which *Zacharie* tells vs is in holineſſe, and righteouſneſſe; holineſſe to God, righteouſneſſe to men) or particular, eyther in the duties which are proper to God, Inuocation and Attendance on his ordinance (which by an excellence is tearmed his ſeruice) or in thoſe which are proper to vs, as we are peeces of a Familie, Church, Common-wealth; the ſtations whereof God hath ſo diſpoſed, that we may ſerue him in ſeruing one another. And thus you ſee I might make way for an endleſſe diſcourſe; but it ſhall content me (paſſing ouer this world of matter) to glance onely at the generality of this infinite theme.

Rom. 6. 1.

Luke 1. 75.

As euery obedience ſerues God, ſo euery ſinne makes God ſerue vs: One ſaid wittily, that the angry man made himſelfe the Iudge, and God the executioner. There is no ſinne that doth not the like. The glutton makes God his cator, and himſelfe the gueſt, and his belly his God, eſpecially in the new-found feaſts of this Age, wherein profuſeneſſe and profaneneſſe ſtriue for the tables end. The laſciuious man makes himſelfe the louer, and (as *Viues* ſaies of *Mahumet*) God the Pander. The couetous man makes himſelfe the Vſurer, and God the broker. The ambitious makes God his ſtale, and Honor his God. Of euery ſinner doth God ſay iuſtly, *Seruire me fecisti*; *Thou haſt*

Lud. Viues de verit. Relig. l. 4

Eſay 43. 24.

haſt made me to ſerue with thy ſinnes. There cannot be a greater honor for vs than to ſerue ſuch a maſter, as commands heauen, earth, and hell: whom it is both diſhonor and baſeneſſe not to ſerue. The higheſt ſtile that King *Dauid* could deuiſe to giue himſelfe (not in the phraſe of a triuolous French complement, but in the plaine ſpeech of a true Iſraelite) was, *Behold I am thy ſeruant*; and he that is Lord of many ſeruants of the Deuill, delights to call himſelfe the ſeruant of the ſeruants of God. The Angels of Heauen reioyce to be our fellowes in this ſeruice. But there cannot be a greater ſhame than to ſee ſeruants ride on horſebacke, and Princes walking as ſeruants on the ground; I meane, to ſee the God of heauen made a lacquey to our vile affections, and in the liues of men, to ſee God attend vpon the world. Brethren, there is ſeruice enough in the world, but it is to a wrong maſter. *In mea patria Deus venter* (as *Hierome* ſaid;) Euery worldling is a Papiſt in this, that hee giues λατρειαν, ſeruice, to the creature, which is the loweſt reſpect that can be: Yea ſo much more humble than (*latria*) as it is more abſolute, and without reſpect of recompence. Yea, I would it were vncharitable to ſay, that many beſides the ſauages of *Calecut*, place Satan in the throne, and God on the footſtoole. For as Witches and Sorcerers conuerſe with euill ſpirits in plauſible and familiar formes, which in vgly ſhapes they would abhorre: ſo many a man ſerues Satan vnder the formes of gold and ſiluer, vnder the images of Saints and lightſome Angels, vnder glittering coats, or glorious titles, or beauteous faces, whom they would deſie as himſelfe. And as the free-borne Iſraelite might become a ſeruant, either by forfaiture vpon treſpaſſe, or by ſale, or by ſpoile in warre; ſo this accurſed ſeruitude is incurred the ſame waies, by them which ſhould be Chriſtians. By forfaiture: for though the debt and treſpaſſe be to God, yet (*tradet lictori*) he ſhall deliuer the debtor to the Iaylor. By ſale, as *Ahab* ſold himſelfe to worke wickedneſſe: ſold vnder ſinne, ſaith the Apoſtle. By ſpoyle: Beware leſt any man make a ſpoyle of you συλαγωγων ſaith *Paul* to his Coloſſians. Alas, what a miſerable change do theſe men make, to leaue the liuing God, which is ſo bountifull, that he rewards a cup of cold water with eternall glory, to ſerue him that hath nothing to giue but his bare wages; and what wages? *The wages of ſinne is death*; And what death? not the death of the body, in the ſeuering of the ſoule; but the death of the ſoule, in the ſeparation from God: there is not ſo much difference betwixt life and death, as there is betwixt the firſt death and the ſecond. Oh wofull wages of a deſperate worke! Well were theſe men, if they might goe vnpaid, and ſerue for nothing: but as the mercy of God will not let any of our poore ſeruices to him goe vnrewarded; ſo will not his iuſtice ſuffer the contrary ſeruice goe vnpaid; *in flaming fire rendering vengeance to them that know not God, and thoſe that obey not the Goſpell of our Lord Ieſus.* Beloued, as that worthy Biſhop ſaid on his death-bed, we are happy in this, that we ſerue a good Maſter: how happy ſhall it be for vs, if we ſhall do him good ſeruice, that in the day of our account we may heare, *Euge ſerue bene*, well done good ſeruant, enter into thy maſters ioy.

Now he that preſcribes the act (*ſeruice,*) muſt alſo preſcribe the manner (*Truly, totally.*) God cannot abide we ſhould ſerue him with a double heart (an heart & an heart) that is, hypocritically. Neither that wee ſhould ſerue him with a falſe heart, that is, niggardly and vnwillingly: but againſt doubling, be will be ſeru'd in truth; and againſt haluing, he will be ſerued with all the heart. To ſerue God and not in truth, is mockerie. To ſerue him truly, and not with the whole heart, is a baſe dodging with God. This ὀφθαλμοδουλεια eye-ſeruice is a fault with men: but let vs ſerue God, but while hee ſees vs, it is enough. Behold hee ſees vs euery where. If hee did not ſee our heart, it were enough to ſerue him in the face; and if the heart were not his, it were too much to giue him a part of it: but now that he made this whole heart of ours, it is reaſon hee ſhould be ſerued with it; and now that hee ſees the inſide of the heart, it is madneſſe not to ſerue him *in truth.* Thoſe ſerue God, not in truth, which as *Seneca* ſaies of ſome auditors, come to heare, not to learne: which bring their tablets to write words, not their hearts for the finger of God to write in. Whoſe ey-

Nō reputes magnum quod Deo ſeruis, ſed maxima repata, quod ipſi dignatur te in ſeruia aſſumere ſibi. Bernard. Pſal. 116. Reuel. vlt. Eccleſ. 10. 7.

In mea n. patria Deus venter eſt, & in diem vnaſtine, & ſanctior eſt ille qui dator eſt. Hier. ad Ceremaniuer.

Matt. 18. 34. 1 King. 21. 20. col. 2. 8.

1 Theſſ. 1 8.

Ambroſe.

Epiſt. 108. Quidam veniunt vt audiant non vt diſcant; Aliqui cum pugillaribus veniunt, nō vt res excipiant, ſed verba.

are on their Bible, whiles their heart is on their Count-booke; which can play the Saints in the Church, Ruffians in the Tauerne, Tyrants in their houses, Cheators in their shops; those Dames which vnder a cloke of modestie and deuotion, hide nothing but pride and fiendishnesse. Those serue God, not with all their heart; whose bosome is like *Rachel* tent, that hath (*Teraphim*) Idols hid in the straw; or rather like a Philistims Temple, that hath the Arke and Dagon vnder one roofe; That come in euer with *Naamans* exceptiues, *Onely in this*: Those that haue let downe the world like the spies into the bottome of the well of their heart, and couer the mouth of it with wheat: I meane that hide great oppressions, with the show of small beneficences: Those which like *Salomons* false Curtizan, cry (*Diuidatur*) and are willing to share themselues betwixt God and the world. And certainly, this is a noble policie of the Deuill, because he knowes, he hath no right to the heart, he can be glad of any corner; but withall he knowes, that if he haue any, he hath all; for where he hath any part, God will haue none. This base-mindednesse is fit for that euill one. God will haue all, or nothing. It was an heroicall answer, that *Theodoret* reports of *Valentinian*, whom when the souldiers had chosen to be Emperor, they were consulting to haue another ioyned with him. No (my souldiers) said he, it was in your power to giue me the Empire, while I had it not: but now when I haue it, it is not in your power to giue me a partner. We our selues say, The bed and the throne can abide no riuals. May we not well say of the heart, as *Lot* of *Zoar*, Is it not a little one? Alas it is euen too little for God; what doe we thinke of taking an Inmate into this cottage? It is a fauour and happinesse, that the God of glory will vouchsafe to dwell in it alone. Euen so (O God) take thou vp these roomes for thy selfe; and enlarge them for the entertainment of thy Spirit: Haue thou vs wholly, and let vs haue thee. Let the world serue it selfe. O let vs serue thee, with all our hearts.

Theod. l. 4. c. 6.

God hath set the heart on worke to *feare*, the hands on worke to *serue him*: now (that nothing may be wanting) he sets the head on worke to *consider*; and that, not so much the iudgements of God, (yet those are of singular vse, and may not be forgotten) as his mercies, *What great things he hath done for you*, not against you. He that looked vpon his owne workes, and saw they were good, and delighted in them, delights that we should looke vpon them too, and applaud his wisdome, power, and mercy that shines in them. Euen the least of Gods workes are worthy of the obseruation of the greatest Angell in heauen: but (the *magnalia Dei*) the great things he hath done are more worthy of our wonder, of our astonishment. Great things indeed that he did for Israel; he meant to make that Nation a precedent of mercy; that all the world might see what he could doe for a people. Heauen and earth conspir'd to blesse them. What should I speake of the wonders of Ægypt? Surely I know not whether their preseruation in it, or deliuerance out of it, were more miraculous. Did they want a guide? Himselfe goes before them in fire. Did they want a shelter? His cloud is spred ouer them for a couering. Did they want way? The sea it selfe shall make it; and be at once a street, and a wall to them. Did they want bread? Heauen it selfe shall powre downe food of Angels. Did they want meat to their bread? The wind shall bring them whole drifts of Quailes into their Tents. Doe they want drinke to both? The very Rocks shall yeeld it them. Doe they want suits of apparell? Their very clothes shall not wax old on their backs. Doe they want aduice? God himselfe shall giue his vocall Oracle betweene the Cherubins. Doe they want a law? God shall come downe vpon Sinai, and deliuer it in fire, thundring, smoke, earth-quakes, and write it with his owne finger, in tables of stone. Doe they want habitations? God shall prouide them a land that flowes with milke and honie. Are they persecuted? God stands in fire betweene them and their harmes. Are they stung to death? The brazen serpent shall cure them. Are they resisted? The walles of Iericho shall fall downe alone; haileſtones braine their enemies. The Sunne shall stand still in heauen, to see *Ioshuahs* reuenge and victorie. Oh great and mighty things that God did for Israel!

And if any Nation vnder heauen could either parallel or second Israel in the fauours of

of God, this poore little ILAND of ours is it. The cloud of his protection hath couered vs. The bloud-red sea of perſecution hath giuen way to vs, and we are paſſed it dry ſhod. The true Manna from heauen is rained downe abundantly about our eares. The water of life guſheth forth plenteouſly to vs: The better law of the Goſpell is giuen vs from heauen by the hands of his Sonne: the walls of the ſpirituall Iericho are fallen downe before vs, at the blaſt of the trumpets of God; and curſed be he that goes about to build them vp againe. Now therefore, that we may come more cloſe to the taske of this day; Let me ſay to you, as SAMVEL to his Iſraelites, *Conſider with me what great things the Lord hath done for vs*: and as one wiſht that the enuious had eyes in euery place; ſo could I ſeriouſly wish that all which haue ill will at our Sion had their eares with me but one houre, that if they belong not to God, they might burſt with *Iudas*, which repine with *Iudas* at this ſeaſonable coſt of the precious oyntment of our praiſes.

If I ſhould looke backe to the ancient mercies of God, and ſhew you that this Kingdome (though diuided from the world) was one of the firſt that receiued the Goſpell: That it yeelded the firſt Chriſtian Emperor that gaue peace and honour to the Church: The firſt and greateſt lights that ſhone forth in the darkeſt of Poperie, to all the world, and that it was the firſt kingdome that ſhooke Antichriſt fully out of the ſaddle; I might finde iuſt matter of praiſe and exultation: but I will turne ouer no other Chronicles but your memorie: This day alone hath matter enough of an eternall gratulation. For this is the *communis terminus*, wherein Gods fauours meet vpon our heads; which therefore repreſents to vs, both what we had, and what we haue; The one to our ſenſe, the other to our remembrance. This day was both Queene ELIZABETHS *Initium gloriæ*, and King IAMES his *Initium regni*. To her *Natalitium ſalutis*, as the paſſion dayes of the Martyrs were called of old; and *Natalis Imperij* to him. Theſe two names ſhew vs happineſſe enough to take vp our hearts for euer. And firſt, why ſhould it not be our perpetuall glory and reioycing, that we were her ſubiects? Oh bleſſed Queene, the mother of this Nation, the Nurſe of this Church, the glory of womanhood, the enuie and example of forraine Nations, the wonder of times, how ſweet and ſacred ſhall thy memorie be to all poſterities? How is thy name not Parables of the duſt, as the Iewes ſpeake; not written in the earth, as *Ieremie* ſpeakes, but in the liuing earth of all loyall hearts, neuer to be razed. And though the foule mouths of our Aduerſaries ſticke not to call her *miſeram fœminam*, as Pope *Clement* did; nor to ſay of her, as *Euagrius* ſayes vncharitably of *Iuſtinian* the great Law-giuer (*ad ſupplicia iuſto Dei iudicio apud inferos luenda profecta eſt*;) and thoſe that durſt bring her on the ſtage liuing, bring her now dead (as I haue heard by thoſe that haue ſeene it) into their proceſſions, like a tormented ghoſt attended with fiends and firebrands, to the terror of their ignorant beholders: Yet, as we ſaw ſhee neuer proſpered ſo well, as when ſhee was moſt curſed by their *Pius* 5; ſo now we hope ſhee is rather ſo much more glorious in heauen, by how much they are more malicious on earth. Theſe arrogant wretches, that can at their pleaſure fetch *Salomon* from heauen to hell, and *Traian* and *Falconella* from hell to heauen; *Campian* and *Garnet* from earth to heauen, Queene *Elizabeth* from earth to hell, ſhall finde one day that they haue miſtaken the keyes; and ſhall know what it is to iudge, by being iudged. In the meane time, in ſpight of the gates of Rome, *Memoria iuſtæ in benedictionibus*. To omit thoſe vertues which were proper to her ſex, by which ſhee deſerued to be the Queene of women, how excellent were her Maſculine graces of learning, valour, wiſdome, by which ſhee might iuſtly challenge to be the Queene of men! So learned was ſhee, that ſhee could giue preſent anſwers to Embaſſadors in their owne tongues: or if they liſted to borrow of their neighbours, ſhee paid them in that they borrowed. So valiant, that her name like *Ziſcues* drum, made the proudeſt Romaniſts to quake. So wiſe, that whatſoeuer fell out happily againſt the common Aduerſarie in FRANCE, NETHERLANDS, IRELAND; it was by themſelues aſcribed to her policie. What ſhould I ſpeake of her long and ſucceſſefull gouernment, of her miraculous preſeruations, of her famous victories, wherein the waters,

1 b 13.4. בשלי אפך

Euagr. l. 5. c. 1.

Didymus veridicus.

waters, windes, fire, and earth fought for vs, as if they had beene in pay vnder Her? of Her excellent lawes, of Her carefull executions? *Many daughters haue done worthily, but thou ſurmounteſt them all.* Such was the ſweetneſſe of her gouernment, and ſuch the feare of miſerie in her loſſe, that many worthy Chriſtians deſired their eyes might be cloſed before Hers; and how many thouſands therefore welcomed their owne death, becauſe it preuented Hers. Euery one pointed to her white haires, & ſaid with that peaceable *Leontius*, When this ſnow melts, there will be a floud. Neuer day, except alwayes the fift of Nouember, was like to be ſo bloudy as this; not for any doubt of Title (which neuer any loyall heart could queſtion, nor any diſloyall euer did, beſides *Dolman*) but for that our *Eſauites* comforted themſelues againſt vs, and ſaid, *The day of mourning for our mother will come ſhortly, then will we ſlay our brethren.* What ſhould I ſay more? Lots were caſt vpon our Land; and that honeſt Politician (which wanted nothing but a gibbet to haue made him a Saint) Father *Parſons*, tooke paines to ſet downe an order, how all Engliſh affaires ſhould be marſhalled when they ſhould come to be theirs. *Conſider now the great things that the Lord hath done for vs.* Behold this day, which ſhould haue beene moſt diſmall to the whole Chriſtian world, he turned to the moſt happy day, that euer ſhone forth to this ILAND. That now we may iuſtly inſult with thoſe Chriſtians of Antioch (*Theod.* 3. 15. τῶ σῶ τὸ μαρτύριον μάζιμε μαρὰ) Where are your prophecies, O yee fond Papiſts? Our ſnow lyes here melted, where are thoſe flouds of bloud that you threatned? Yea, as that bleſſed ſoule of Hers gained by this change of an immortall crowne, for a corruptible; ſo (bleſſed be the name of our God) this Land of ours hath not loſt by that loſſe. Many thinke that this euening the world had his beginning. Surely a new and golden world began this day to vs, and (which it could not haue done by her loynes) promiſes continuance (if our ſinnes interrupt it not) to our poſterities. I would the flatterie of a Prince were treaſon; in effect it is ſo: (for the flatterer is (*Euſeb. de vita Conſt. l. 4. c. 4.* ἴυγξ σφάκτης) a kind murtherer. I would it were ſo in puniſhment. If I were to ſpeake before my ſoueraigne King and Maſter, I would praiſe God for him, not praiſe him to himſelfe. A Preacher in CONSTANTINES time, ſaith *Euſebius*, (*auſus eſt Imperatorem in os beatum dicere*) preſumed to call CONSTANTINE an happy Emperor to his face; but he went away with a check; ſuch ſpeed may any Paraſite haue, which ſhall ſpeake, as if he would make Princes proud, and not thankfull. A ſmall praiſe to the face may be adulation, (though it be within bounds:) a great praiſe in abſence may be but iuſtice. If we ſee not the worth of our King, how ſhall we be thankfull to God that gaue him? Giue me leaue therefore freely to bring forth the Lords Anointed before you, and to ſay with SAMVEL, *See you him whom the Lord hath choſen.* (*1 Sam.* 10. 24.)

As it was a great preſage of happineſſe to *Mauritius* the Emperor, that an (*Euagr. l.* 5. c. 21. ἔμπεσα) a familiar Deuill remouing him from place to place in his ſwathing bands, yet had no power to hurt him; So that thoſe early conſpiracies, wherwith Satan aſſaulted the very cradle of our deare Soueraigne, preuailed not, it was a iuſt bodement of his future greatneſſe and beneficiall vſe to the world. And hee that gaue him life and crowne together, and miraculouſly preſerued them both; gaue him graces fit for his Deputie on earth to weild that Crowne, and improue that life to the behoofe of Chriſtendome. Let me begin with that (which the Heathen man required to the happineſſe of any ſtate) his learning and knowledge: wherein I may ſafely ſay he exceedeth all his 105 predeceſſors. Our Conqueror King *William* (as our Chronicler reports *Malmesbur.*) by a blunt prouerbe that he was wont to vſe againſt vnlearned Princes, made his ſonne *Henry* a *Beauclerc* to thoſe times. But a candle in the darke will make more ſhew, than a bonefire by day. In theſe dayes ſo lightſome for knowledge, to excell (euen for a profeſſed ſtudent) is hard, and rare. Neuer had England more learned Biſhops and Doctors; which of them euer returned from his Maieſties diſcourſe without admiration? What King chriſtened hath written ſo learned volumes? To omit the reſt, his laſt (of this kind) wherein he hath ſo held vp Cardinall *Bellarmine* and his Maſter Pope *Paulus*, is ſuch, that *Pleſſis* and *Monline* (the two great lights of France)

France) profeſſe to receiue their light in this diſcourſe, from his beames; and the learned Ieſuite *Salkeild*, could not but be conuerted with the neceſſity of thoſe demonſtrations; and I may boldly ſay, Poperie (ſince it was) neuer receiued ſo deepe a wound from any worke, as from that of His. What King eu r moderated the ſolemne acts of an Vniuerſitie in all profeſſions, and had ſo many hands clapt in the applauſe of his acute, and learned determinations? Briefly, ſuch is his intire acquaintance with all ſciences, and with the Queene of all, Diuinity, that he might well diſpute with the infallible Pope *Paulus Quintus* for his triple Crowne; and I would all Chriſtian quarrels lay vpon this duell. His iuſtice in gouerning matcheth his knowledge how to gouerne; for as one that knowes the Common-wealth cannot bee vnhappy, wherein (according to the wiſe Heathens rule) law is a Queene, and will a ſubiect, He hath euer endeuoured to frame the proceedings of his gouernment to the lawes, not the lawes to them. Witneſſe that memorable example, whereof your eyes were witneſſes; I meane the vnpartiall execution of one of the ancienteſt Barons of thoſe parts, for the murder of a meane ſubiect. Wherein not the fauour of the blocke might bee yeelded, that the diſhonour of the death might bee no leſſe than the paine of the death. Yet who will not grant his *Mercy* to bee eminent amongſt his vertues, when *Parſons* himſelfe yeelds it? And if a vertue ſo continuing, could bee capable of exceſſe, this might ſeeme ſo in him. For that which was ſaid of *Anaſtaſius* the Emperor, that hee would attempt no exploit (though neuer ſo famous) if it might coſt the price of Chriſtian bloud; and that which was ſaid of *Mauritius*, that by his good will hee would not haue ſo much as a traitor die; and that of *Veſpaſian*, that he wept euen for iuſt executions; and laſtly that of *Theodoſius*, that hee wiſht hee could recall thoſe to life againe that had wronged him; may in ſome ſenſe be iuſtly verified of our mercifull Soueraigne. I pray God the meaſure of this vertue may neuer hurt himſelfe; I am ſure the want of it ſhall neuer giue cauſe of complaint to his aduerſaries. But among all his Heroicall Graces, which commend him as a Man, as a Chriſtian, as a King; Pietie and firmneſſe in Religion calls mee to it, and will not ſuffer mee to deferre the mention of it any longer. A priuate man vnſetled in opinion, is like a looſe tooth in the head, troubleſome and vſe-leſſe: but a publike perſon vnſtayed, is dangerous. Reſolution for the truth is ſo much better than knowledge, by how much the poſſeſſing of a treaſure, is better than knowing where it is. With what zeale did his Maieſtie flie vpon the blaſphemous nouelties of *Vorſtius*? How many ſolicitations, threats, promiſes, profers hath he trampled vnder his feet in former times, for but a promiſe of an indifferent conniuence at the Romiſh religion? Was it not an anſwer worthy of a King, worthy of marble and braſſe, that hee made vnto their agent for this purpoſe, in the times of the greateſt perill of reſiſtance, *That all the Crownes and Kingdomes in this world ſhould not induce him to change any tot of his profeſſion*? Hath hee not ſo ingaged himſelfe in this holy quarrell, that the world confeſſes Rome had neuer ſuch an Aduerſarie? and all Chriſtian Princes reioyce to follow him as their worthy leader in all the battles of God; and all Chriſtian Churches in their Prayers and exclamations, ſtile him, in a double right, *Defender of the faith*, more by deſert, than inheritance.

Plato.

Euagr. l. 3. c. 34.

Euagr. l. 6. c. 1.

Sueton. Vit. Ep.

Socr. lib. 6. c. 22.

Watſon.

B. Barl anſwer to *Parſons pag.* 115 *& com. Northamp. l. b.*

But becauſe as the Sunne beames, ſo praiſes are more kindly, when they are caſt oblique vpon their obiects, than when they fall directly; let me ſhew you him rather in the bleſſings we receiue from him, than in the graces which are in him. And not to inſiſt vpon his extinguiſhing of thoſe helliſh feuds in Scotland, and the reducing of thoſe barbarous borderers to ciuilitie and order, (two acts worthy of eternitie, and which no hand but his could doe) *Conſider how great things the Lord hath done for vs by him in our Peace, in our freedome of the Goſpell, in our Deliuerance.*

Continuance detracts from the value of any fauour. Little doe we know the price of peace. If we had beene in the coat of our forefathers, or our neighbours, wee ſhould haue knowne how to eſteeme this deare bleſſing of God. Oh, my deare brethren, wee neuer knew what it was to heare the murdering peeces about our eares; to ſee our Churches and houſes flaming ouer our heads; to heare the fearefull cracks of their

falls mixed with the confused out-cries of men, killing, incouraging to kill, or resist, dying, and the shriekings of women and children; we neuer saw tender babes snatcht from the brests of their mothers, now bleeding vpon the stones, or sprawling vpon the pikes; and the distracted mother rauished, ere shee may haue leaue to die. Wee neuer saw men and horses lie wallowing in their mingled bloud, and the ghastly visages of death deformed with wounds. The impotent wife hanging with teares on her armed husband, as desirous to die with him, with whom she may not liue. The amazed runnings to and fro of those that would faine escape if they knew how, and the furious pace of a bloudy victor; The rifling of houses for spoile, and euery souldier running with his load, and ready to fight with other for our booty; The miserable captiue driuen manacled before the insulting enemie. Neuer did wee know how cruell an Aduersary is, and how burdensome an helper is in warre. Looke round about you. All your neighbours haue seene and tasted these calamities. All the rest of the world haue beene whirled about in these wofull tumults: onely this ILAND hath like the center stood vnmoueable. Onely this ISLE hath beene like Nilus, which when all other waters ouer-flow, keeps within the banks. That we are free from these and a thousand other miseries of warre, Whither should we ascribe it, but next vnder God, to his Anointed, as a King, as a King of Peace? For both Anarchie is the mother of diuision, as we see in the state of ITALIE: wherein, when they wanted their King, all ranne into ciuill broiles; The Venetians with them of Rauenna; Verona and Vincentia, with the Paduans, and Tarnisians; The Pisans and Florentines with them of Luca and Sienna. And besides, euery King is not a Peace-maker; Ours is made of Peace. There haue beene Princes, which as the Antiochians said of IVLIAN (taking occasion by the Bull which he stampt in his coyne) haue goared the world to death. The breasts of some Princes haue beene like a Thunder-cloud, whose vapours would neuer leaue working till they haue vented themselues with terror to the world: Ours, hath nothing in it, but a gracious raine to water the inheritance of God. Behold, Hee, euen He alone, like to NOAHS Doue, brought an Oliue of Peace to the tossed Arke of Christendome; Hee like another AVGVSTVS, before the second comming of CHRIST hath becalmed the world, and shut the iron gates of warre; and is the bond of that peace hee hath made. And if the Peace-maker both doth blesse, and is blessed; how should we blesse him, and blesse God for him, and hold our selues blessed in him?

Now what were peace without religion, but like a *Nabals* sheep-shearing; like the fatting of an Epicurean hogge; the very festiuall reuels of the Deuill. But for vs; wee haue *Gloria in excelsis Deo*, sung before our *Pax in terris*; in a word, we haue Peace with the Gospell. *Machiauel* himselfe could say in his discourses, that two continued successions of vertuous Princes *(fanno grandi effetti)* cannot but doe great matters. Wee proue it so this day; wherein religion is not only warmed, but locked in her seat so fast, that the gates of hell shall neuer preuaile against it. There haue beene Princes, and that in this land, which (as the heathen Politician compared his Tyrant) haue beene like to ill Physitians, that haue purged away the good humours and left the bad behinde them; with whom any thing hath been lawful, but to be religious. Some of your gray haires can be my witnesses. Behold the euils we haue escaped, shew vs our blessings. Here hath been no dragging out of houses, no hiding of Bibles, no creeping into woods, no Bonnering or Butchering of Gods Saints, no rotting in dungeons, no casting of infants out of the mothers belly into the mothers flames; nothing but Gods truth abundantly preached, cheerefully professed, incouraged, rewarded. What nation vnder heauen yeelds so many learned Diuines? What times euer yeelded so many preaching Bishops? When was this City (the City of our ioy) euer so happy this way, as in these late successions? Whither can we ascribe this health of the Church, and life of the Gospell, but, next to God, to His example, His countenance, His endeuours: Wherein I may not omit how right he hath trod in the steps of that blessed *Constantine*, in all his religious proceedings. Let vs in one word parallel them. *Constantine* caused fifty Volumes of the Scriptures to be

Tum etiam ex ciuilis victoriæ ornamentis de tropæum in alto. Armaque corporaque ex pompa circumferebantur. Seruantibus cæteris quæ in victoriis esse solent. Euseb. de vita Const. l. 1. c. 11.

Nam cum ille ingens atque diuturnus ciuilium armorum fluctus, tum illa barbaricæ immanitatis impetus. Claud. Eutrop.

Otho Frising. lib. 7. cap. 29.

Socr. lib. 7. c. 22.

Discors. l. 1. c. 20. Due continoue successioni di principi in tutti fanno grandi effetti. Plato 8. de Rep.

Euseb. de vita Const. l. 4. c. 36.

be faire written out in parchment, for the vſe of the Church. King *Iames* hath cauſed the Bookes of Scriptures to be accurately tranſlated and publiſhed by thouſands. *Conſtantine* made a zealous edict againſt *Nouatians, Valentinians, Marcionites.* King *Iames* beſides his powerfull proclamations and ſoueraigne lawes hath effectually written againſt Popery, and *Vorſtianiſme. Conſtantine* tooke away the liberties of the meetings of Heretickes: King *Iames* hath by wholſome lawes inhibited the aſſemblies of Papiſts and ſchiſmatickes. *Conſtantine* ſate in the middeſt of Biſhops, as if he had beene one of them. King *Iames* beſides his ſolemne conferences, vouchſafes (not ſeldome) to ſpend his meales in diſcourſe with his Biſhops, and other worthy Diuines. *Conſtantine* charged his ſonnes (*vt planè & ſine fuco Chriſtiani eſſent*) that they ſhould be Chriſtians in earneſt. King *Iames* hath done the like in learned and diuine precepts, which ſhall liue till time be no more. Yea, in their very coynes is a reſemblance: *Conſtantine* had his picture ſtampt vpon his metals praying. King *Iames* hath his picture with prayer about it; *O Lord, protect the kingdomes which thou haſt united.* Laſtly, *Conſtantine* built Churches; one in Ieruſalem, another in Nicomedia. King *Iames* hath founded one Colledge, which ſhall helpe to build and confirme the whole Church of God vpon earth. Yee wealthy Cirizens that loue Ieruſalem, caſt in your ſtore after this royall example, into the Sanctuary of God: and whiles you make the Church of God happy, make your ſelues ſo. Brethren, if wee haue any reliſh of Chriſt, any ſenſe of heauen, let vs bleſſe God for the life of our ſoule, *the Goſpell*; and for the ſpirit of this life, *his Anointed.*

But where had beene our peace, or this freedome of the Goſpell, without our deliuerance? and where had our deliuerance beene without him? As it was reported of the Oake of Mamre, that all religions rendred their yeerely worſhip there: The Iewes becauſe of *Abraham* their Patriarch; the Gentile becauſe of the Angels that appeared there to *Abraham*; The Chriſtians becauſe of Chriſt that was there ſeene of *Abraham* with the Angels: So was there to King *Iames* in his firſt beginnings, a confluence of all ſects, with papers in their hands, and (as it was beſt for them) with a *Rogamus Domine, non pugnamus*, like the ſubiects of *Theodoſius.* But our cozens of Samaria, when they ſaw that *Salomons* yoke would not be lightned, ſoone flew off in a rage, *What portion haue we in Dauid?* And now thoſe, which had ſo oft looſt vp to Heauen in vaine, reſolue to dig downe to Hell for aid. Satan himſelfe met them, and offered (for ſauing of their labour) to bring Hell vp to them. What a world of ſulphur had hee prouided againſt that day? What a brewing of death was tunned vp in thoſe veſſells? The murderous pioners laught at the cloſe felicitie of their proiect; and now before-hand ſeemed in conceit to haue heard the cracke of this helliſh thunder, and to ſee the mangled carkaſſes of the Hereticks flying vp ſo ſuddenly, that their ſoules muſt needs goe vpward towards their perdition; their ſtreets ſtrewed with legges and armes; and the ſtones braining as many in their fall, as they blew vp in their riſe. *Remember the Children of Edom, O Lord, in the day of Ieruſalem, which ſaid, Downe with it, downe with it, euen to the ground. O daughter of Babel, worthy to be deſtroyed, bleſſed ſhall he be that ſerueth thee, as thou wouldeſt haue ſerued vs.* But hee that ſits in Heauen laught as faſt at them; to ſee ther preſumption that would bee ſending vp bodies to heauen before the reſurrection, and preferring companions to *Elias* in a fierie Chariot; and ſaid (*vt quid fremuerunt?*) *Conſider now how great things the Lord hath done for vs*; The ſnare is broken, and we are deliuered. But how? As that learned Biſhop well applied *Salomon* to this purpoſe, *Diuinatio in labijs Regis.* If there had not beene a diuination in the lips of the King, wee had beene all in iawes of death. Vnder his ſhadow wee are preſerued aliue, as *Ieremie* ſpeaketh. It is true, God could haue done it by other meanes; but he would doe it by this, that wee might owe the being of our liues to him, of whom we held our well-being before. Oh praiſed be the God of heauen for our deliuerance! Praiſed bee God for his anointed, by whom wee are deliuered. Yea how ſhould wee call to our fellow creatures? the Angels, Saints, heauens, elements, meteors, mountaines, beaſts, trees, to helpe vs praiſe the Lord for this

Lib. 3. 61, 62.

Ibid. 63.

Lib. 1. c. 37. Inuenta arietum frequentia ac congeſſa ad ſe & vnacum deae nomen deſignatur. Euſeb.

Lib. 4. 15.

Lib. 3. 43. & 24.

3

Socr. l. 2. c. 3.

Ribera in prophet. min. ex Ioſeph. Antiq. lib. 9. vlt. Samaritani Iudeos cognatos appellari ſolliti quamdiu illis bene erat. At vbi contra, &c.

1 King. 12. Vbi etiam ſi negauit, &c.

Pſal. 137. 7.

Pro. 16. 10. B. Barlow. p. 350.

Θεσπιωδεῖται δὲ παρ' αὐτῶν τὰ Καίσαρος στρατήια. Suet.

mercy. And (as the oath of the Romane ſouldiers ranne) how deare and precious ſhould the life of *Cæſar* bee to vs, aboue all earthly things? how ſhould wee hate the baſe vnthankfulneſſe of thoſe men, which can ſay of him, as one ſaid of his Saint *Martin*, *Martinus bonus in auxilio, charus in negotio*; who whiles they owe him all, grudge him any thing. Away with the mention of outward things: all the bloud in our bodies is due to him: all the prayers and well-wiſhes of our ſoules are due to him. How ſolemnly feſtiuall ſhould this day be to vs and to our poſterities for euer? How cheerefully for our peace, our religion, our deliuerance, ſhould wee take vp that acclamation with the people of *Rome* vſed in the Coronation of *Charles* the great, *Carolo Iacobo à Deo coronato, magno & pacifico Britannorum Imperatori, vita & victoria.* To *Charles Iames* crowned of God, the great and peaceable Emperor of *Britaine*, Life and victorie, and let God and his people ſay, *Amen*.

Addit, neque me libros q. meos cariores habeio quam Caium & eius ſorores. Clodoneus.
Otho. Friſ. l. 4. c. 32.
Clodoneus Otho Friſ. l. 4. c. 31.

Friſ. l. 5. c. 31.

Theſe were great things indeed, that God did for *Iſrael*; great that he hath done for vs; great for the preſent, not certaine for the future. They had not, no more haue we, the bleſſings of God by entaile, or by leaſe. Only at the good will of the Lord; and that is, during our good behauiour. Sin is a forfeiture of all fauours. *If you doe wickedly, you ſhall periſh.* It was not for nothing, that the ſame word in the originall ſignifies both ſin and puniſhment. Theſe two are inſeparable. There is nothing but a little priority in time betweene them. The Angels did wickedly, they periſht by their fall from heauen. The old world did wickedly, they periſht by waters from heauen. The Sodomites did wickedly, they periſht by fire from heauen. *Corah* and his company did wickedly, they periſht by the earth. The Ægyptians did wickedly, they periſht by the Sea. The Canaanites did wickedly, they periſht by the ſword of Iſrael. The Iſraelites did wickedly, they periſht by peſtilence, ſerpents, Philiſtims. What, ſhould I run my ſelfe out of breath in this endleſſe courſe of examples? There was neuer ſin, but it had a puniſhment, either in the Actor, or in the Redeemer. There was neuer puniſhment, but was for ſinne. Heauen ſhould haue no quarell againſt vs, Hell could haue no power ouer vs, but for our ſinnes. Thoſe are they that haue plagued vs: Thoſe are they that threaten vs.

But what ſhall be the iudgment? Periſhing. To whom? To you and your King. He doth not ſay, If your King doe wickedly, you ſhall periſh, as ſometimes he hath done: nor, If your King doe wickedly, he ſhall periſh, although Kings are neither priuileged from ſinnes, nor from iudgments: nor if you doe wickedly, you only ſhall periſh; but, *If ye doe wickedly, ye and your King ſhall periſh.* So neere a relation is there betwixt the King and Subiect; the ſin of the one reacheth to the iudgment of the other; and the iudgment of the one is the ſmart of both. The King is the Head, the Commons the ſtomacke: if the head be ſicke, the ſtomacke is affected. *Dauid* ſins, the people die. If the ſtomacke be ſicke, the head complaines. For the tranſgreſſion of the people are many Princes. What could haue ſnatcht from our head that ſweet Prince, of freſh and bleeding memory, (that might iuſtly haue challenged *Othoes* name, *Mirabilia mundi*) now in the prime of all the worlds expectation, but our traiterous wickedneſſes? His Chriſtian modeſty vpon his death-bed could charge himſelfe, (no, no, I haue ſins enow of my own to doe this.) But this very accuſation did cleare him, & burden vs. O glorious Prince, they are our ſins that are guilty of thy death & our loſſe. We haue done wickedly, thou periſhedſt. A harſh word for thy glorified condition. But ſuch a periſhing as is incident to Saints; (for there is a *Perire de medio*, as well as a *Perire à facie*) a periſhing from the earth, as wel as a periſhing frõ God. It was a ioyful periſhing to thee: our ſins haue aduantaged thy ſoule, which is partly therfore happy, becauſe we were vnworthy of thee; but they haue robbed vs of our happines in thee. Oh our treacherous ſins, that haue offered this violence to that ſweet hopefull ſacred perſon! And doe they not yet ſtill conſpire againſt him, that is yet dearer to vs, the root of theſe godly branches, the breath of our noſtrils, the anointed of God? Brethren let me ſpeake it cõfidently: As euery ſin is a traitor to a mans owne ſoule, ſo euery wicked man is a traitor to his King: yea, euery of his crying ſins is a falſe-hearted rebel, that hides powder & pocket dags for the precious life of his Soueraign. Any ſtates-man may learne this euen of *Machiauel* himſelfe: which I confeſſe when I read, I thought of the Deuill confeſſing

Oth. 3.
Friſ. 6. 26.

confeſſing Chriſt. That the giuing of God his due, is the cauſe of the greatneſſe of any State; and contrarily, the neglect of his ſeruice, the cauſe of ruine: and if any prophane *Zoſimus* ſhall doubt of this point, I would but turne him to *Euagrius* his diſcourſe to this purpoſe, where he ſhall finde inſtances of enow particulars. What-euer politicke Philoſophers haue diſtinguiſhed, betwixt *bonus vir*, and *ciuis*, I ſay, that as a good man cannot be an ill ſubiect, ſo a lewd man can no more be a good ſubiect, than euill can be good. Let him ſooth, and ſweare what he will, his ſinnes are ſo many treaſons againſt the Prince and State: for, Ruine is from iniquitie, ſaith *Ezechiel*. Alas, what ſafetie can we be in, when ſuch miſcreants lurke in our houſes, iet in our ſtreets; when the Country, City, Court, is ſo full of theſe ſpirituall conſpiracies? Ye that are Magiſtrates, not for Gods ſake only, but for your Kings ſake, whoſe Deputies ye are, as he is Gods; not for religion only, but for very policie, as you tender the deare life of our gracious Soueraigne; as you regard the ſweet peace of this State, and Kingdome; the welfare of this Church; yea, as you loue your owne life, peace, welfare; rouze vp your ſpirits, awaken your Chriſtian courage, and ſet your ſelues heartily againſt the traitorly ſinnes of theſe times, which threaten the bane of all theſe. Cleanſe ye theſe *Augean* ſtables of our drunken Tauernes, of our prophane Stages, and of thoſe blinde Vaults of profeſſed filthineſſe, *Whoſe ſteps goe downe to the chambers of death, yea, to the deepe of hell.* And ye, my holy brethren, the meſſengers of God, if there be any ſonnes of Thunder amongſt you, if euer you ratled from heauen the terrible iudgements of God againſt ſinners, now doe it; for (contrary to the naturall) the deepe winter of iniquitie is moſt ſeaſonable for this ſpirituall thunder. Be heard aboue, bee ſeene beneath. Out-face ſin, out-preach it, out-liue it. We are ſtarres in the right hand of God: let vs be like any ſtarres ſaue the Moone, that hath blots in her face; or the ſtarre worme-wood, whoſe fall made bitter waters; or Saint *Iudes* planets, that wander in irregularities. Let the light of our liues ſhine in the faces of the world, and dazle them whom it ſhall not guide. Then ſhall we with authoritie ſpeake what we doe, when we doe that which we ſpeake. We can neuer better teſtifie our thankfull and loyall reſpects to ſo good a King, in whoſe fauour is our life, and by whoſe grace we are vpheld againſt the vnworthy affronts of this ſacrilegious Age, than by crying downe, by liuing downe thoſe ſinnes which threaten our happineſſe in him. And ye, beloued Chriſtians, whoſe faces ſeeme worthily to congratulate the ioy of this day, if ye would approue your ſelues good ſubiects to our King, labour to be good ſubiects to His King, the King of Heauen. Away with thoſe rebellious wickedneſſes which may be preiudiciall to our peace. In vain ſhall we teſtifie our loyalty by theſe outward ceremonies of reioycing, if we be faulty in the ſubſtance. To what purpoſe ſhall we ring our bels, if in the meane time we hold faſt *Salomons (funes peccatorum) cords of ſin*; yea, the Prophets cart-ropes of iniquity; and thereby pull downe iudgement vpon our heads? To what purpoſe ſhall we kindle Bonefires in our ſtreets, if we kindle the flame of Gods diſpleaſure againſt vs by our ſinnes? To what purpoſe ſhall ye feaſt one another in your houſes, if you ſhall feaſt the fiends of hell with your wilfull ſinnes? *Dæmonum cibus ebrietas*; *Hierome* ſaith well, Drunkennes, luxurie, fornication, and euery ſinne is the very diet and dainties of the deuill. For Gods ſake therefore, for your Kings ſake, for your owne ſoules ſake, be good, that you may be loyall. Oh my brethren, let vs not with old *Toby* ſuffer our eyes to bee blinded with the ſwallowes dung of this world. Let vs not dare to make a willing ſhipwracke of conſcience, for the venture of a little ballaſt of gaine. Away with our pride, vſury, oppreſſion, falſe weights, falſe oathes, falſe faces; *Doe no more wickedly, that we periſh not.*

They are our ſins, which as they threaten to loſe vs our beſt friend aboue, (the God of our ſaluation) ſo they hearten our aduerſaries againſt vs on earth. Their hopes, their deſignes, their wickedneſſe to vs, hath beene profeſt to bee built vpon ours to God. If they did not ſee we did euill, they durſt not hope we could periſh. Authority hath wiſely and ſeaſonably taken order for diſarming of wilfull Recuſants. What ſhould weapons doe in the hand of diſloyalty? Oh that it could take order to ſtrip vs of our ſinnes, which will elſe arme God and his creatures againſt vs! The gates of *Rome*, the gates of hell,

Oſſeruanza del culto diuino e cagione della grandezza delle. Coſi il diſpregio diqua, &c. Diſcur. l. 1. c. 11. Euagr. l. 3. c. 41.

Ezek. 7. 19.

Pro. 27. 7. 9. 18.

Reu. 8. 12.

Iude. 13

Cum imperio docetur quod prius agitur quam dicatur. Greg. 23. in Iob

Pro. 5. 22.

Hier. de filio prodigo. Dæmonum cibus ebrietas, luxuria, fornicatio, & vniuerſa vitia.

hell, could not hurt vs, if we did not hurt our selues. Oh that we could so loue our selues, as to part with all our plausible and gainfull sinnes; that we would this day renue our holy couenants with God, and keepe them for euer? How would he feed vs with the finest of the wheat? How would he, that (as this day) when we feared a tempest, gaue vs an happy calme, preuent a tempest in our calme when we feare not? How safely should our children play, and we feast in our streets? How memorable a patterne of mercy should this Iland be to all posterities? What famous Trophees of victorie would he erect ouer all Antichristianisme amongst vs? How freely and loud should the Gospell of God ring euery where in the eare of the generations yet vnborne? How sure should we be, long and long to enioy so gracious and deare a Soueraigne, so comfortable a peace, so happy a gouernment? euen till this Eue of the *Annuntiation* of the first comming of Christ, ouertake the day of the *Annuntiation* of the second comming, for our redemption. Which God for his mercies sake, for his Christs sake, vouchsafe to grant vs. *Amen.*

Dum non timet in seremo patitur tempestatem. Hier. dial. ad aduers. Pelag.

FINIS.

A

SERMON

PREACHED BEFORE
HIS MAIESTIE AT
his Court of *Theobalds*, on Sunday,
Sept. 15. 1622.

In the ordinary course of attendance.

By Ios. Hall.

Imprinted at London, 1627.

A SERMON PREACHED BEFORE HIS MAIESTIE AT his Court at THEBALDS, on Sunday the 15. of SEPTEMBER 1622.

IOHN 7. 24.

Iudge not according to the appearance, but iudge righteous iudgement.

AS in the ciuill body, ſo in the naturall; the head as it is the higheſt, ſo the chiefe part: according to the place is the dignitie: Of the head, the higheſt Region is chiefeſt, ſeruing only for the vſe of intellectuall powers; whereas the lower part of it is only imployed for bodily nutrition: Now, as the reaſonable part of the Soule is *Vertex animæ*, being contradiſtinguiſhed to the ſenſitiue; So, if yee diſtinguiſh the reaſonable into Iudgement and Deliberation, *Naturale Iudicatorium dicetur eſſe vertex*, ſaith *Aquinas*; Iudgement is the top of our Soule, and therefore cals for the top of our care; If the higheſt Wheele goe right, the inferiour hardly erre. Heare then the golden rule of the Author, of the Iudge of our iudgment, *Iudge not according to the appearance, but iudge righteous iudgement.* The negatiue part is firſt, *Iudge not*; then, *Iudge*: Where the minde is free and cleare, it is good to beginne with the poſitiue documents of right, which is the rule to it ſelfe and the wrong; but where the heart is foreſtalled with miſ-opinion, ablatiue directions are firſt needfull to vnteach error, ere wee can learne truth. Iudge not therefore according to the appearance: κατ' ὄψιν is (as the Vulgar rightly) *ſecundùm faciem*, according to the face, becauſe the face onely appeares, the reſt is hid: Euery thing, not man only, hath both a face and an heart; a face which is peruious to euery eye, an heart to which none eye can pierce but the wiſe. This face, as of man, ſo of things, is a falſe rule of iudgement; *Frons, oculi, &c.* The forehead, eyes, countenance tell many a lye. Iudge not therefore according to appearance: it is no meaſuring by a crooked line: There is nothing more vncertaine than appearance; ſome things appeare that are not, and ſome things are that appeare not; and that (beſides naturall occurrences) in morally both good and euill: Some things appeare good that are not, and therefore miſ-lead the heart both to an vniuſt proſecution, and to a falſe applauſe; ſome things appeare euill that are not, and therefore miſ-lead vs to an iniurious cenſure, and vndeſerued abomination: Againe, ſome things

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are good that appeare not, and therefore loſe both our allowance and purſuit; ſome things are euill that appeare not, and therefore inſinuate themſelues into our acquaintance and loue, to our coſt: Many a Snake lies hid vnder the Strawberry leaues, and ſtings vs ere we be aware. *Vitia virtutes mentiuntur*, ſaith *Gregorie*, Vice too oft makes a maske of the skin of Vertue, and lookes louely: Vertue as often comes forth (like a Martyr in the Inquiſition) with a San-benit vpon her back, and a cap painted with Deuils vpon her head, to make her vgly to the beholders; *Iudge not therefore according to the appearance.*

The appearance or face, is of things, as of men: We ſee it at once with one caſt of the eye, yet there are angles, & hills & dales, which vpon more earneſt view the eye ſees cauſe to dwell in: ſo it is with this appearance or face of things, which how-euer it ſeemes wholly to appeare to vs at the firſt glance, yet vpon further ſearch will deſcry much matter of our inquiry: For euery thing from the skin incluſiuely to the heart, is the face; euery thing beſides true being, is appearance. All the falſe *φαντάσματα* that vſe to beguile the iudgment of man, hide themſelues vnder this appearance: Theſe reduce themſelues to three heads; Preſumptions, falſe Formes, Euents: Preſumptions muſt be diſtinguiſhed, for wheras there are three degrees of them, firſt *(leuia Probabilia)* light Probabilities, then faire Probabilities, & thirdly ſtrong Probabilities, which are called, *Indicia iuris*, the two firſt are allowed by very Inquiſitors, but as ſufficient to cauſe ſuſpition, to take information, to attache the ſuſpected, not enough whereon to ground the Libell or the torture, much leſſe a finall iudgment: Thus *Elie* ſees *Annaes* lips goe, therefore ſhe is drunke: The Phariſes ſee Chriſt ſit with ſinners, he is a friend to their ſins.

Falſe formes are preſented either to the eie or to the eare. In the former, beſides ſupernatural deluſions, there is a deceit of the ſight, whether through the indiſpoſition of the Organ, or the diſtance of the Obiect, or the miſ-diſpoſition of the medium: So as if we ſhould iudge according to appearance, the Sunne ſhould double it ſelfe by the firſt, through the croſneſſe of the eye, it ſhould diminiſh it ſelfe by the ſecond, and ſeeme as big as a large Siue, or no large Cart-wheele at the moſt; It ſhould dance in the riſing, & moue irregularly by the third. To the eare are miſ-reports, & falſe ſuggeſtions, whether concerning the perſon or the cauſe. In the former the calumniating tongue of the Detractor is the Iugler that makes any mans honeſty or worth appeare ſuch as his malice liſteth: In the latter, the ſmooth tongue of the ſubtile Rhetorician is the Impoſtor which makes cauſes appeare to the vnſetled iudgment, ſuch as his wit or fauour pleaſeth: Euents, which are oft-times as much againſt the intention, & aboue the remedie of the Agent, as beſides the nature of the Act: There is ſometimes a good euent of euill, as *Iaſons* aduerſary cured him in ſtabbing him; the Iſraelites thriue by oppreſſion, the Field of the Church yeelds moſt when it is manured with bloud: There is ſometimes an ill euent of good; *Abimelec* giues *Dauid* the Shew-bread, and the Sword, he and his family dies for it: *Sapientis eſt præſtare culpam*; It is enough for a wiſe man to weild the Act, the iſſue he cannot; Wiſdome makes demonſtratiue Syllogiſmes, *à priori*, from the cauſes; folly Paralogiſmes, *à poſteriori*, from the ſucceſſe. *Careat ſucceſſibus opto quiſquis ab euentu, &c.* was of old the word of the Heathen Poet. If therefore either vpon ſleight probabilities, or falſe formes, or ſubſequent euents we paſſe our verdict, we doe what is here forbidden, Iudge according to appearance.

Had the charge beene onely *Iudge not*, and gone no further, it had beene very vſefull, and no other than our Sauiour gaue in the Mount: we are all on our way; Euery man makes himſelfe a Iuſtice Itinerant, & paſſeth ſentence of all that comes before him, yea (beyond all commiſſion) of all aboue him; and that many times, not without groſſe miſ-conſtruction, as in the caſe of our late directions: Our very Iudges are at our bar; Secrets of Court, of Counſell, of State eſcape vs not, yea not thoſe of the moſt reſerued Cabinet of Heauen: *Quis te conſtituit Iudicem?* Who made thee a Iudge? as the Iſraelite (vniuſtly) to *Moſes*: Theſe are ſawcy vſurpers of forbidden Chaires; & therefore it is iuſt with God, that (according to the Pſalmiſt) ſuch Iudges ſhould be caſt down in ſtony places, yea, as it is in the Originall נשמטו בדי סלע that they ſhould be left in the

the hands of the rocke (*allidantur Petræ*) that they should be dasht against the rockes, that will be falling without Card or compasse in the vast Ocean of Gods Counsels, or his Anointeds.

But now here our Sauiour seales our Commission, sets vs vpon the Bench; allowes vs the act, but takes order for the manner; we may iudge, we may not iudge according to the appearance; wee may bee Iudges (whether κρίνοι, or δικασταί) the one to condemne, the other to absolue; we may not bee κρίται διαλογισμῶν πονηρῶν Iudges of euill thoughts; and we shall be euill-thoughted Iudges, if we shall iudge according to appearance. Not only Fortune and Loue, but euen Iustice also is wont to bee painted blindfold; to import that it may not regard faces. God sayes to euery Iudge as hee did to *Samuel*, concerning *Eliab*, *Looke not on his countenance, nor the height of his stature.* Is an outragious rape committed? Is bloud shed? Looke not whether it be a Courtiers or a Peasants, whether by a Courtier or a Peasant; either of them cries equally loud to heauen; Iustice cannot bee too Lyncean to the being of things, nor too blind to the appearance.

The best things appeare not, the worst appeare most; God, the Angels, soules both glorified and encaged in our bosomes, grace, supernaturall truths, these are most-what the obiects of our faith, and faith is the euidence of things not seene; Like as in bodily obiects, the more pure and simple ought is (as aire and ethereall fire) the more it flyeth the sight; the more grosse and compacted (as water and earth) the more it fils the eye, *Iudge not therefore according to appearance.*

It is an vsefull and excellent rule for the auoiding of errour in our iudgement of all matters whether Naturall, Ciuill, or Diuine.

Naturall; what is the appearance of a person, but the colour, shape, stature? The colour is oft times bought or borrowed, the shape forced by Art, the stature raised (to contradict Christ) a cubit high; *Iudge not therefore according to appearance.* What are the collusions of Iuglers and Mountebanks, the weepings and motions of Images, the noyses of miraculous cures and dispossessions, but appearances? *Fit aliquando in Ecclesiâ maximâ deceptio populi in miraculis fictis à sacerdotibus*; There is much cozenage of the poore people by cogged miracles, saith Cardinall *Lyranus*; these holy frauds could not gull men if they did not iudge according to appearance. Should appearance bee the rule, our harueſt had beene rich; there was not more shew of plenty in our fields, than now of scarcity in our streets. This dearth (to say truth) is not in the graine, but in the heart; If the hearts of men were not more blasted with couetousnesse and cruell selfe-loue, than their graine with distemper of aire, this needed not; The Barnes and Granaries are full, the Markets empty; Authority knowes how to remedy this euill, how to preuent a dearth in abundance, that men may not affamish whom God hath fed; and that when God hath giuen vs the staffe of bread, it may not bee either hid, or broken; shortly, that our store may not be iudged by the appearance.

Ciuill; Wisemen and statesmen especially may not alwaies looke the same way they would goe; like skilfull Sea-men, they sometimes lauere, and (as the wind may stand) fetch compasses of lawfull policies to their wished point. That of *Tiberius* was fearefull; of whom *Xiphiline* ὃν ἔλεγε δεῖν βάλλειν That he sayled euer against the wind of his words: But sometimes a good *Constantius*, or *Anastasius*, will wisely pretend what he intends not: As our Sauiour made as if hee went further, when hee meant to turne into *Emaus*: The hearts of Kings are as deepe waters; wee may not thinke to draine them in the hollow of our hand: Secret things to them of whom God hath said, *Dixi dij estis*; things reuealed to vs and our children. Euen wee meane ones would be loth to haue alwaies our hearts read in our faces; *Iudge not therefore according to appearance.*

Diuine; In these our speech must dwell; If wee should iudge according to the appearance, we should thinke basely of the Sauiour of the world; Who that had seene him sprawling and wringing in the Cratch, flitting to *Ægypt*, chopping of chips at *Nazareth*,

Nazareth, famishing in the Desart, transported by Satan, attended by Fishermen, persecuted by his Kindred, betrayed by one Seruant, abiured by another, forsaken of all, apprehended, arraigned, condemned, buffeted, spat vpon, scourged to bloud, sceptred with the reede, crowned with thornes, nailed to the Crosse, hanging naked betwix two Theeues, scorned of the beholders, sealed vp in a borrowed graue, could say other, than, Hee hath no forme nor beauty, when wee shall see him there is nothing that wee should desire him? Who that should haue seene his skinne all dewed with pearles of bloudy sweat, his backe bleeding, his face blubbered and besmeared, his forehead harrowed, his hands and feet pierced, his side gushing out, his head bowed downe in death, and should withall haue heard his dying lips say, *My God, my God, why hast thou forsaken me?* would not haue said, *He is despised and reiected of men*, yea (in appearance) of God himselfe. Yet euen this while to the cutting of the sinewss of those stiff-necked Iewes, the Angels owned him for their Lord, the Sages adored him, the Starre designed him, the Prophets fore-shewed him, the Deuills confest him, his Miracles euinced him, the earth shooke, the Rocks rent, the Dead lookt out, the Sunne lookt in, astonished at the sufferings of the God of nature; Euen whiles hee was despised of men, hee commanded the Deuils to their chaines: whiles base men shot out their tongues at him, Principalities and Powers bowed their knees to him; whiles he hanged despicably vpon the tree of shame, the powers of hell were dragged captiue after the triumphant chariot of his Crosse; the appearance was not so contemptible, as the truth of his estate glorious. *Iudge not therefore according to appearance.*

Should appearance be the rule, how scornfully would the carnall eye ouer-looke the poore ordinances of God? What would it finde here but foolishnesse of preaching, homelinesse of Sacraments, an inky Letter, a Priests lips, a sauorlesse message, a morsell of Bread, a mouth full of Wine, an hand full of Water, a slander-beaten Crosse, a crucified Sauiour, a militant Church, a despised profession. When yet this foolishnesse of preaching is the power of God to saluation; these mute Letters the liuely Oracles of God; these vile Lips the Cabinets of heauen to preserue knowledge; this vnplausible Message, *Magnalia Dei*; this Water, the Water of Life in the midst of the Paradise of God: (ἄειστον ὕδωρ) this Bread the Manna of Angels, this Wine heauenly Nectar, this Church the Kings Daughter, all glorious within, this dying Sacrifice the Lord of life, this Crosse the Banner of Victory, this profession Heauen vpon earth. *Iudge not therefore according to appearance.*

Should appearance be the rule, woe were Gods children, happy were his enemies. Who that had seene *Cain* standing masterly ouer the bleeding carkasse of *Abel*, *Ioseph* in his bonds, his Mistresse in her dresse, *Moses* in the Flags, *Pharaoh* in the Palace, *Dauid* sculking in the Wildernesse, *Saul* commanding in the Court, *Elias* fainting vnder his Iuniper tree, *Iezebel* painting in her closet, *Michaiah* in the prison, *Zidkijah* in the presence, *Ieremie* in the dungeon, *Zedekiah* in the throne, *Daniel* trembling among the Lions, the Median Princes feasting in their Bowers, *Iohns* head bleeding in the Platter, *Herods* smiling at the Reuels, Christ at the Barre, *Pilate* on the Bench, the Disciples scourged, the Scribes and Elders insulting, would not haue said; O happy *Caine*, *Potiphars* wife, *Pharaoh*, *Saul*, *Iezebel*, *Zidkijah*, *Zedekiah*, Median Princes, *Pilate*, *Herod*, *Elders*; miserable *Abel*, *Ioseph*, *Moses*, *Dauid*, *Eliah*, *Michaiah*, *Ieremie*, *Daniel*, *Iohn*, *Christ*, the *Disciples*: Yet wee know *Caines* victorie was as wofull, as *Abels* martyrdome glorious; *Iosephs* irons were more precious, than the golden tires of his Mistresse; *Moses* Reeds were more sure than *Pharaohs* Cedars; *Dauids* Caue in the Desart more safe than the Towers of *Saul*; *Eliahs* Rauen a more comfortable purueyor than all the Officers of *Iezebel*; *Michaiahs* prison was the guard-chamber of Angels, when *Ahabs* presence was the counsell-chamber of euill spirits; *Ieremies* Dungeon had more true light of comfort than the shining state of *Zedekiah*; *Daniel* was better garded with the Lions, than *Darius* and the Median Princes with their Ianisaries; *Iohns* head was more rich with the Crowne of his martyrdome, than *Herods* with the Diadem of his Tetrarchate; *Christ* at the Barre gaue life and being to *Pilate* on the Bench,

Bench, gaue motion to thoſe hands that ſtrucke him, to that tongue that condemned him, and in the meane while, gaue ſentence on his Iudge; The *Diſciples* were better pleaſed with their ſtripes and wales than the Iewiſh Elders with their proud Phylacteries. After this, who that had ſeene the primitiue Chriſtians, ſome broyled on Gridirons, others boyled in Lead, ſome roſted, others frozen to death, ſome fleaed, others torne with horſes, ſome craſhed in peeces by the teeth of Lions, others caſt downe from the rocks to the ſtakes, ſome ſmiling on the wheele, others in the flame, all wearying their tormentors and ſhaming their Tyrants with their patience, would not haue ſaid; *Of all things I would not be a Chriſtian*; Yet, euen this while were theſe poore torturing-ſtocks higher (as *Marcus Arethuſius* bragged) than their perſecutors; dying Victors, yea Victors of death; neuer ſo glorious as when they began not to be; in gaſping crowned, in yeelding the ghoſt more than Conquerours; *Iudge not therefore according to appearance.*

When thou lookeſt about, and ſeeſt on the one hand, a poore conſcionable Chriſtian drouping vnder the remorſe for his ſinne, auſterely checking his wanton appetite and curbing his rebellious deſires, wearing out his daies in a rough penitentiall ſeuerity, cooling his infrequent pleaſures with ſighs, and ſawcing them with teares; on the other hand ruffling Gallants made all of pleaſure and louiall delights, bathing themſelues in a ſea of all ſenſuall ſatieties, denying their pampered nature nothing vnder heauen, not wine in bowles, not ſtrange fleſh, and beaſtly dalliance, not vnnaturall titillations, not violent filthineſſe; that feaſt without feare, and drinke without meaſure, and ſweare without feeling, and liue without God; their bodies are vigorous, their coffers full, their ſtate proſperous, their hearts chearefull: O how thou bleſſeſt ſuch men: lo theſe (thou ſaiſt) theſe are the darlings of heauen and earth; *Sic ô ſic iuvat viuere*: Whiles thoſe other ſullen mopiſh creatures are the (περικαθάρματα) offcouring and recrements of the world; Thou foole, giue me thy hand, let mee lead thee with *Dauid* into the ſanctuary of God: Now what ſeeſt thou? The end, the end of theſe men is not peace. Surely ô God thou haſt ſet them in ſlippery places, and caſteſt them downe into deſolation: how ſuddenly are they periſhed, and horribly conſumed! Woe is mee, they doe but dance a Galliard ouer the mouth of hell, that ſeemes now couered ouer with the greene ſods of pleaſure; The higher they leape, the more deſperate is their lighting: Oh wofull, wofull condition of thoſe godleſſe men, yea thoſe epicurean Porkets, whoſe belly is their God, whoſe heauen is their pleaſure, whoſe curſed iollity is but a feeding vp to an eternall ſlaughter: the day is comming, wherein euery minute of their ſinfull vnſatisfying ioyes ſhall be anſwered with a thouſand thouſand millions of yeers frying in that vnquenchable fire; And when thoſe damned Ghoſts ſhall forth of their inceſſant flames ſee the glorious remuneration of the penitent and penſiue ſoules which they haue deſpiſed, they ſhall then gnaſh and yell out that late recantation; Wee fooles thought their life madneſſe, and their end without honour; now they are counted among the children of God, and their portion is among the Saints, ours amongſt Deuils: *Iudge not therefore according to appearance.*

Should we iudge according to appearance, all would be Gold that gliſtereth, all droſſe that gliſtereth not: Hypocrites haue neuer ſhewed more faire than ſome Saints foule. *Saul* weepes, *Ahab* walkes ſoftly: *Tobias* and *Sanballat* will bee building Gods walls; *Herod* heares *Iohn* gladly; *Balaam* propheſies Chriſt, *Iudas* preaches him, Satan confeſſes him; When euen an *Abraham* diſſembles, a *Dauid* clokes adultery with murder, a *Salomon* giues (at leaſt) a toleration to idolatry; a *Peter* forſweares his Maſter; briefly, the prime diſciple is a Satan; Satan an Angell of light. For you: How gladly are we deceiued in thinking you all ſuch as you ſeeme; None but the Court of Heauen hath a fairer face. Prayers, Sermons, Sacraments, geniculation, ſilence, attention, reuerence, applauſe, knees, eyes, eares, mouthes full of God; Oh that ye were thus alwaies! Oh that this were your worſt ſide! But if wee follow you from the Church, and finde curſing and bitterneſſe vnder your tongues; licentious diſorder in your liues, bribery and oppreſſion in your hands; If God looke into the windowes of your hearts, and finde there be (*intus rapina*) we cannot iudge you by the appearance;

or, if we could, What comfort were it to you to haue deceiued our charity with the appearance of Saints, when the righteous Iudge ſhall giue you your portion with Hypocrites; What euer wee doe, he will be ſure not to iudge according to the appearance.

If appearance ſhould be the rule, falſe religion ſhould be true, true falſe. *Quædam falſa probabiliora quibuſdam veris*, is the old word; Some falſhoods are more likely than ſome truths: Natiue beauty ſcornes Art: Truth is as a matron; Error a curtizan: The matron cares onely to concile loue by a graue and gracefull modeſty, the curtizan with philtres and farding. Wee haue no hierarchy mounted aboue Kings, no pompous oſtentation of magnificence, no gariſh proceſſions, no gaudy altars, no fine images clad with Taffates in ſummer, with veluets in winter, no flouriſhes of vniuerſality, no rumors of miracles, no ſumptuous canonizations, we haue nothing but (γάλα ἄδολον) the ſincerity of Scriptures, ſimplicity of Sacraments, decency of rare ceremonies, Chriſt crucified. We are gone if yee goe by appearance: Gone? alas, who can but bluſh and weepe, and bleed to ſee that Chriſtian ſoules ſhould (after ſuch beames of knowledge) ſuffer themſelues to bee thus palpably cozened with the gilded ſlips of error, that after ſo many yeeres pious gouernment of ſuch an incomparable ſucceſſion of religious Princes, authority ſhould haue cauſe to complaine of our defection?

Deare Chriſtians (I muſt be ſharpe) are we children or fooles, that wee ſhould bee better pleaſed with the glittering tinſell of a painted baby from a Pedlers ſhop, than with the ſecretly-rich and inualuable Iewell of diuine Truth? Haue we thus learned Chriſt? Is this the fruit of ſo cleere a Goſpell? of ſo bleſſed ſcepters? *For Gods ſake be wiſe and honeſt, and yee cannot be Apoſtates.*

Shortly, for it were eaſie to bee endleſſe: If appearance might bee the rule, good ſhould bee euill, euill good; there is no vertue that cannot bee counterfetted, no vice that cannot bee blanched: we ſhould haue no ſuch friend as our enemy, a flatterer; no ſuch enemie as our friend that reproues vs. It were a wonder if yee great ones ſhould not haue ſome ſuch burs, hanging vpon your ſleeues; As ſoone ſhall corne grow without chaffe, as greatneſſe ſhall bee free from adulation: Theſe ſeruile ſpirits ſhall ſooth vp all your purpoſes, and magnifie all your actions, and applaud your words, and adore your perſons: Sin what yee will, they will not checke you; Proiect what you will, they will not thwart you; ſay what ye will, they will not faile to ſecond you; bee what yee will, they will not faile to admire you; Oh how theſe men are all for you, all yours, all you; They loue you as the Rauens doe your eyes. How deare was *Siſera* to *Iael*, when ſhe ſmoothed him vp, and gaue him milke in a lordly diſh, *Samſon* to *Dalilah*, when ſhe lulled him in her lap; *Chriſt* to *Iudas*, when he kiſſed him; See how he loued him would ſome foole haue ſaid, that had iudged by appearance.

In the meane time an honeſt plaine dealing friend is like thoſe ſauces which a man praiſes with tears in his eyes: like a cheſnut, which pricks the fingers, but pleaſes our taſte; or like ſome wholeſome medicinall potion, that diſtaſtes and purges vs (perhaps makes vs ſicke) that it may heale vs. Oh let the righteous ſmite mee, for that is a benefit, let him reproue mee, and it ſhall bee a precious oyle that ſhall nor breake my head; Breake it? no, it ſhall heale it, when it is mortally wounded by mine owne ſinne, by others aſſentation: Oh how happy were it, if we could loue them that loue our ſoules, and hate them that loue our ſinnes. They are theſe rough hands that muſt bring vs ſauory diſhes, and carry away a bleſſing; truth is for them now, thankes ſhall be for them hereafter, but in the meane time they may not be iudged by the appearance.

Laſtly, if we ſhall iudge friendſhip by complement, ſalubrity by ſweetneſſe, ſeruice by the eye, fidelity by oathes, valour by brags, a Saint by his face, a deuill by his feet, we ſhall be ſure to be deceiued: *Iudge not therefore according to appearance.*

But (that yee miſtake not) though we may not iudge onely by the appearance, yet appearance may not bee neglected in our iudgement. Some things according to the Philoſopher (ὄντα μὲν, ὡς δοκεῖ) ſeeme and are, are as they ſeeme: Semblances are

are not alwaies seuered from truth ; Our senses are safe guides to our vnderstandings. Wee iustly laugh at that Scepticke in *Laertius*, who because his seruant robbed his Cup-bord, doubted whether hee left his victuails there : What doe wee with eyes if wee may not beleeue their intelligence ? That world is past, wherein the gloſſe *Clericus amplectens fœminam præſumitur benedicendi cauſa feciſſe* ; The wanton imbracements of another mans wife muſt paſſe with a Clarke for a ghoſtly benediction; Men are now more wiſe, leſſe charitable : Words and probable ſhewes are appearances, actions are not ; and yet euen our words alſo ſhall iudge vs ; if they bee filthy, if blaſphemous, if but idle, wee ſhall account for them, we ſhall be iudged by them : *Ex ore tuo*; a foule tongue ſhewes euer a rotten heart ; *By their fruits yee ſhall know them*, is our Sauiours rule ; I may ſafely ſay, No body deſires to borrow colours of euill : if you doe ill, thinke not that we will make dantie to thinke you ſo; When the God of loue can ſay by the Diſciple of loue, *Qui facit peccatum, ex diabolo eſt* ; Hee that committeth ſinne, is of the deuill : Euen the righteous Iudge of the world iudgeth (*ſecundum opera*) according to our works ; we cannot erre while we tread in his ſteps. If we doe euill, ſinne lies at the doore ; but it is on the ſtreet ſide ; Euery Paſſenger ſees it, cenſures it; How much more he that ſees in ſecret ? Tribulation & anguiſh vpon euery ſoule that doth euill: Euery ſoule; here is no exemption by greatneſſe, no buying off with bribes, no bleering of the eies with pretences, no ſhrouding our ſelues in the night of ſecrecy; but if it be a ſoule that doth euill, Tribulation & anguiſh is for it; Contrarily, If we doe well, ſhall we not be accepted ? If we be charitable in our almes, iuſt in our awards, faithfull in our performances, ſober in our carriages, deuout in our religious ſeruices, conſcionable in our actions; *Glory, and honour, and peace to euery man that worketh good*; we ſhal haue peace with our ſelues, honour with men, glory with God & his Angels: *Yea that peace of God which paſſeth all vnderſtanding*; ſuch honour as haue all his Saints, the incomprehenſible glory of the God of peace, the God of Saints and Angels, to the participation whereof, that good God that hath ordained vs, as mercifully bring vs for the ſake of his deare Sonne Ieſus Chriſt the iuſt : To whom with thee O Father, and thy good Spirit, one infinite God, our God, bee giuen all praiſe, honour and glory now and for euer. *Amen*.

THE GREAT IMPOSTOR, LAID OPEN IN A SERMON AT *GRAYES INNE*, Febr. 2. 1623.

By Ios. Hall.

Imprinted at London, 1627.

TO THE
MOST NOBLE,
AND WORTHILY
HONOVRED SOCIETIE
OF
GRAYES FINNE:
AT WHOSE BARRE
THIS *IMPOSTOR* WAS
openly arraigned:

I. H.

HVMBLY DEDICATES
THIS PVBLIKE LIFE OF
HIS WEAKE AND VNWOR-
THY LABOVR.

THE GREAT IMPOSTOR,

LAID OPEN, OVT OF IER. 17. 9.

The heart is deceitfull aboue all things.

I Know where I am; in one of the famous Phrontisteries of Law, and Iustice: wherefore serues Law and Iustice, but for the preuention or punishment of fraud and wickednesse? Giue me leaue therefore to bring before you, Students, Masters, Fathers, Oracles of Law and Iustice, the greatest Cheator and Malefactor in the world, our owne Heart. It is a great word that I haue said, in promising to bring him before you; for this is one of the greatest aduantages, of his fraud, that hee cannot bee seene: That as that old Iugler *Apollonius Thyanæus*, when he was brought before the Iudge, vanished out of sight; so this great Impostor, in his very presenting before you, dispeareth and is gone; yea so cunningly, that he doth it with our owne consent, and we would be loth that he could be seene: Therefore as an Epiphonema to this iust complaint of deceitfulnesse, is added *Who can know it?* It is easie to know that it is deceitfull, and in what it deceiues, though the deceits themselues cannot be knowne, till too late; As we may see the ship, and the sea, and the ship going on the sea, yet the way of a ship in the sea (as *Salomon* obserues) we know not: God askes, and God shall answer; What he askes by *Ieremie*, he shall answer by *S. Paul*, *Who knowes the heart of man? Euen the spirit of man that is in him.* If then the heart haue but eyes enow to see it selfe by the reflection of thoughts, it is enough: Ye shall easily see & heare enough (out of the analogie and resemblance of hearts) to make you both astonished and ashamed. 1 Cor. 2. 11.

The heart of man lies in a narrow roome, yet all the world cannot fill it; but that which may be said of the heart, would more than fill a world: Here is a double stile giuen it; of deceitfulnesse; of wickednesse; either of which knowes no end, whether of being, or of discourse. I spend my houre, and might doe my life, in treating of the first.

See then, I beseech you, the *Impostor*, and the *Imposture*; The Impostor himselfe, *The heart of man*; The Imposture, *Deceitfull aboue all things.*

As

As deceitfull persons are wont euer to goe vnder many names, and ambiguous, and must be exprest with an [*alias*] so doth the heart of man; Neither man himselfe, nor any part of man hath so many names, as the heart alone; For euery faculty that it hath, and euery action it doth, it hath a seuerall name: Neither is there more multiplicity, than doubt in this name; Not so many termes are vsed to signifie the heart, as the heart signifies many things.

When ye heare of the heart, ye thinke straight of that fleshie part in the center of the bodie which liues first, and dies last; and whose beatings you finde to keepe time all the body ouer; That is not it which is so cunning; Alas, that is a poore harmelesse peece meerly passiue; and if it doe any thing, as the subministration of Vitall spirits, to the maintenance of the whole frame, it is but good; no, it is the spirituall part that lurkes in this flesh, which is guiltie of such deceit. We must learne of witty Idolatry to distinguish betwixt the stocke and the inuisible powers that dwell in it. It is not for me to bee a stickler betwixt the Hebrewes, and the Greeke Philosophers, and Physitians, in a question of naturall learning, concerning the seat of the soule; nor to insist vpon the reasons why the spirit of God rather places all the spirituall powers in the heart, than in the braine; Doubtlesse in respect of the affections there resident, whereby all those speculatiue abilities are drawne to practise; It shall suffice vs to take things as we finde them, and to hold it for granted, that this Monosyllable (for so it is in many languages) comprises all that intellectiue and affectiue world which concerneth man; and in plaine termes to say, that when God saies *The heart is deceitfull*, he meanes, the vnderstanding, will, affections are deceitfull.

The vnderstanding is doubly deceitfull; It makes vs beleeue it knowes those things which it doth not; and that it knowes not those things which it doth: As some foolish Mountebanke, that holds it a great glory to seeme to know all things; or some presuming Physitian, that thinkes it a shame not to professe skill in any state, of the body or disease; so doth our vaine vnderstanding; therein framing it selfe according to the spirits it meets withall; if they be proud and curious, it perswades them, they know euery thing; if careleſse, that they know enough.

In the first kinde; What hath not the fond heart of man dared to arrogate to it selfe? It knowes all the starres by their names; Tush, that is nothing; It knowes what the stars meane by their very lookes, what the birds meane by their chirping, as *Apollonius* did; What the heart meanes, by the features of the face; it knowes the euents of life by the lines of the hand: the secrets of Art, the secrets of Nature, the secrets of State, the secrets of others hearts, yea the secrets of God in the closet of heauen; Yea, not onely what God hath done, but what he will doe: This is (*sapiens stultitia*) a wise folly, as *Irenæus* said of his *Valentinians*; All Figure-casters, Palmesters, Physiognomers, Fortune-tellers, Alchymists, fantasticke proiectors, and all the rabble of professors of those θεώρους, not so much curious as idle Arts, haue their word giuen them by the Apostle, Deceiuing and deceiued; neither can these men make any worse fooles, than their hearts haue made themselues; and well may that Alexandrian tax bee set vpon them in both names, whether of actiue, or passiue folly: And (as it commonly falls out, that superfluous things rob the heart of necessary) in the meane while, those things which the heart may, and should know, it lightly mis-knowes: As our senses are deceiued by distance, or interpositions, to thinke the stars beamie and sparkling; the Moone horned, the Planets equally remote, the Sunne sometimes red, pale other some: so doth also our vnderstanding erre, in mis-opinion of diuine things; It thinkes it knowes God, when it is but an Idoll of fancie, as *Sauls* messengers, when they came into the roome, thought they had the true *Dauid*, when it was but a Wispe; it knowes the will of God, when it is nothing but grosse mis-construction: so as the common knowledge of men, though they thinke it a Torch, is but an *Ignis Fatuus* to lead them to a ditch: How many thousand Assyrians thinke they are in the way to the Prophet, when they are in the midst of *Samaria*? How many millions thinke they walke fairely on to heauen, when indeed they are in the broad way that leads to destruction? Oh poore blinde

Acts 19.19.

βλακον νόμιον.

Pagans,

Pagans, halfe-sighted Turkes, bleare-eied Iewes, blind-folded Papists, Squint-eied Schismaticks, purblind ignorants, how well doe they finde themselues pleased with their deuotion, and thinke God should bee so too; when it is nothing but a mixture of mespriſon; superstition, conceitednesse; and according to the seldome-reuerently-vsed prouerbe) whiles they thinke they haue God by the finger, they hold a deuill by the toe; and all this, because their heart deceiues them. If careleſſe, and loth to be at the paines of knowing more, it perswades them they know enough; that they cry out of more, as he did on the ointment, (*Vt quid perditio hæc?*) What needs all this waste? and makes them as conscionable for knowledge, as *Esau* was for cattle, *I haue enough, my brother, keepe that thou hast to thy selfe*; or as contentedly-resolute, as the *Epicure* in the Gospell: *Soule take thy ease, thou hast knowledge enough laid vp for many yeeres.*

From whence it is, that too many rest simply (yea wilfully) in their owne measure, not so much as wishing more skill in Soule-matters; applauding their owne safe mediocritie; like the credulous blinde man that thought he now saw a shimmering of the Sunne-beames, when indeed his backe was towards it: Hence it is that they scoffe at the foolishnesse or preaching, scorn the forward bookishnesse of others, fearing nothing but a surfet of Manna, and hating to know more than their neighbours, than their forefathers; and thus are led on muffled vp in an vnfelt ignorance, to their graue, yea, (without the mercy of God) to their hell.

And as in these things there is a presumption of knowing what we doe not; so contrarily, a dissimulation and concealement of the knowledge of what we doe vnderstand: The heart of man is a great lier to it selfe this way; Saint *Paul* saies that of Pagans, which I may boldly say of Christians, they haue the effect of the law written in their hearts; yet many of them will not bee acknowne of one letter ingrauen there by the finger of God: Certaine common principles there are (together with this law) interlinearily written in the Tables of the heart, as that we must doe as we would be done to; That there is a God; That this God is infinite in iustice and truth, and must bee serued like himselfe; these they either blot out, or lay their finger on, that they may not bee seene, purposely, that they may sinne freely; and faine would perswade themselues they neuer had any such euidence from God: so putting off the checks of conscience with bold denials; like the harlot of *Iericho*, (but worse than she) that hath hid the Spies, and now out-faces their entertainment: Wherein the heart doth to it selfe, that which *Nahash* the Ammonite would haue done to Israel, put out his owne right eie, that it may not see that law whereby it might be conuinced, and finde it selfe miserable. Thus the vnderstanding of man is euery way deceitfull in ouer-knowing, mis-knowing, dissembling; in all which it is like an euill and vnfaithfull eye, that either will be seeing by a false glasse, or a false light, or with distortion; or else wilfully closes the lids that it may not see at all; and in all this deceiues vs.

The will is no lesse cunning; which though it make faire pretences of a generall inclination to good, yet (*hîc & nunc*) in particulars, hangs towards a pleasing euill; Yea though the Vnderstanding haue sufficiently informed it of the worthinesse of good, and the turpitude of euill, yet being ouercome with the false delectableness of sinne, it yeelds to a misse-assent; Reason being (as *Aquinas* speakes) either swallowed vp by some passion, or held downe by some vicious habit: It is true, still the Will followes the Reason, neither can doe otherwise; but therefore, if Reason mis-led be contrary to Reason, and a schisme arise in the soule, it must follow that the Will must needs bee contrary to Will and Reason; Wherein it is like a Planet, which though it be carried about perpetually by the first mouer, yet slily creepes on his owne way, contrary to that strong circumuolution: And though the minde be sufficiently conuinced of the necessitie, or profit of a good act, yet for the tediousnesse annexed to it, in a dangerous spirituall acedie, it insensibly slips away from it, and is content to let it fall; As some idle, or fearfull Merchant, that could be glad to haue gold, if it would come with ease, but will not either take the paines, or hazard the aduenture to fetch it: Thus commonly the

Will

Will (in both respects) Water-man-like lookes forward, and rowes backward; and vnder good pretences doth nothing but deceiue.

The affections are as deceitfull as either; whether in misse-placing, measure, or manner.

Mis-placing: They are fiery where they should be coole; and where they should burne, freeze; Our heart makes vs beleeue it loues God, and giues him pledges of affection; whiles it secretly doats vpon the world; like some false strumpet, that entertaines her husband with her eyes, and in the meane time treads vpon the toe of an Adulterer vnder the boord: That it loues iustice, when it is but reuenge; That it grieues for the missing of Christ, when indeed it is but for the loaues and fishes; That it feares God, when indeed it is but afraid of our owne torment; That it hates the sin, when it is the person; That it hates the world, when it thrusts God out of doores to lodge it.

Measure: That we loue God enough, and the world but enough, when as indeed the one loue is but as the cold fit of an ague, the other an hot; we chill in the one, no lesse than we glow in the other; when wee make God onely a stale to draw on the world; That we doe enough hate our corruptions, when (at our sharpest) we doe but gently sneape them, as *Hely* did his sonnes; or as some indulgent parent doth an vnthriftie darling; whom he chides, and yet feeds with the fewell of his excesse; That we haue grieued enough for our sinnes, when they haue not cost vs so much as one teare, nothing but a little fashionable winde, that neuer came further than the roots of our tongue; That we doe enough compassionate the afflictions of *Ioseph*, when we drinke wine in bowles; That we feare God more than men, when we are ashamed to doe that in presence of a childe, which we care not to doe in the face of God.

Manner. That our heart loues, and hates, and feares, and ioyes, and grieues truly, when it is an hypocrite in all; That it delights constantly in God, and holy things, when it is but an *Ephraims* morning dew; That our anger is zealous, when it is but a flash of personall malice, or a superstitious furie; That we feare as sonnes, when it is as cowards, or slaues; That we grieue as Gods patients, when we fret, and repine, and struggle like franticks against the hand of our Maker. Thus (to summe vp all) the heart of man is wholly set vpon cozenage; the vnderstanding ouer-knowing, mis-knowing, dissembling; The will pretending, and inclining contrarily; The affections mocking vs in the obiect, measure, manner; and in all of them the heart of man is deceitfull.

Ye haue seene the face of this Cheator; looke now at his hand; and now ye see who this Deceiuer is, see also the sleights of his deceit; and therein the fashion, the subiect, the sequell of it; from whence we will descend to our Demeanour towards so dangerous an Impostor.

The fashion of his deceit is the same with our ordinary Iuglers; either cunning conueyance, or false resemblance. Cunning conueyance, whether into vs, in vs, from vs.

The heart admits sinne, as Paradise did the Serpent; There it is, but by what chinks or cranies it entered, we know not; so as we may say of sinne as the Master of the feast in the Gospell said to his slouenly guest, *Quomodo intrasti? How camest thou in hither?* Corruption doth not eat into the heart as our first Parents did into the apple, so as the print of their teeth might be seene, but as the worme eats into the core, insensibly; Neither is there lesse closeneſſe when it is entred; I would it were as vntrue a word, as it is an harsh one, that many a professedly-Christian heart, lodges a deuill in the blinde roomes of it, and either knowes it not, or will not bee acknowne of it; euery one that harbours a willing sinne in his breast, doth so: The malicious man hath a furious deuill; the wanton an vncleane deuill, a *Beelpheger*, or a *Tammuz*; the proud man a *Lucifer*, the couetous a *Mammon*; Certainly, these foule spirits are not more truly in hell, than in a wicked heart; there they are, but so closely, that I know not if the heart it selfe know it; it being verified of this citadell of the heart, which was said of that vast *Ninive*, that the enemie had taken some parts of it, long ere the other knew it: What should I speake of the most common, and yet most dangerous guest, that lodges in this Inne of

the

the heart, Infidelity? Call at the doore, and aske if such a one host not there; They within make strange of it, deny it, forsweare it; Call the officers, make priuie search, you shall hardly finde him: Like some Iesuite in a Popish dames chamber, hee is so closely contriued into false floores, and double walls, that his presence is not more easily knowne, than hardly conuinced, confessed. How easie is it to say, that if infidelity did not lurke in the hearts of men, they durst not doe as they doe; they could not doe but what they doe not? Durst they sinne if they were perswaded of an hell? durst they buy a minute of pleasure with euerlasting torments? Could they so sleight heauen if they beleeued it? Could they bee so loth to possesse it? Could they thinke much of a little painfull goodnesse to purchase an eternity of happinesse? No, no, men, fathers, and brethren; if the heart were not Infidell, whiles the face is Christian, this could not bee. Neither doth the heart of man more cunningly conuey sinne into, and in it selfe, than from it; The sinne that ye saw euen now openly in the hands, is so swiftly past vnder the boord, that it is now vanished; Looke for it in his fore-head, there it is not; looke for it vnder his tongue, there is none; looke for it in his conscience, yee finde nothing; and all this by the *legier-de-maine* of the heart: Thus *Achan* hath hid his wedge, and now hee dares stand out to a lot; Thus *Salomons* Harlot hath wip't her mouth, and it was not shee: Thus *Saul* will lie-out his sacrilege, vntill the very beasts out-bleat, and out-bellow him; Thus the swearer sweares, and when hee hath done, sweares that hee swore not; Thus the vncleane fornicator bribes off his sinne, and his shame, and now makes challenges to the world of his honesty. It cannot be spoken how peeuishly witty the heart of man is this way; neither doubt I but this wilinesse is some of the poyson that the subtile serpent infected vs with in that fatall morsell: They were three cunning shifts which the Scripture recordeth of three women (as that sex hath beene euer noted for more sudden pregnancie of wit) *Rachel*, *Rahab*, and the good wife of *Bahurim*; The first hiding the Teraphim with a modest seat, the second, the spies with flaxe-stalkes, and the third *Dauids* scouts with corne spred ouer the Well; but these are nothing to the deuices that nature hath wont to vse for the cloaking of sinne; *God made man vpright*, saith *Salomon*, *but he sought many inuentions*: Is *Adam* challenged for sinne? Behold all on the sudden it is passed from his hand, to Gods; *The woman that thou gauest me*: Is *Saul* challenged for a couetous and disobedient remissenesse? the sinne is straight passed from the field to the Altar; *I saued the fattest for a Sacrifice to the Lord thy God*; So the one begins his sinne in God, and the other ends it in him: Is *Dauid* bewitched with lust to abuse the Wife? the Husband must be sent home drunke to hide it, or if not that, to his long home, in a pretended fauour of his valour: Is a griping Vsurer disposed to put his money together to breed a monster? hee hath a thousand quirks to cozen both law and conscience: Is a Simoniacall Patron disposed to make a good match of his peoples soules? it shall be no bargaine, but a gift: hee hath a liuing to giue, but an horse to sell. And sure I thinke in this wise age of the world, Vsurers and Simonists striue who shall finde the wittiest way to hell: What should I speake of the secret frauds in contracts, booties in matches, subornation of instruments, hiring of oathes, seeing of officers, equiuocations of answers, and ten thousand other tricks that the heart of man hath deuised for the conueyances of sin; in all which it too well approues it selfe incomparably deceitfull.

The false semblance of the heart is yet worse; for the former is most-what for the smothering of euill; this is for the iustifying of euill, or the disgrace of good; In these two doth this act of falshood chiefly consist; in making euill good, or good euill. For the first; The naturall man knowes well how filthy all his brood is, and therefore will not let them come forth, but disguised with the colours and dresses of good; so as now euery one of natures birds is a Swan; Pride is handsomnesse, desperate fury, valour; lauishnesse is noble munificence, drunkennesse ciuility, flattery complement, murderous reuenge, iustice; the Curtizan is *bona fœmina*, the Sorcerer a wise man, the oppressor a good husband; *Absolom* will goe pay his vowes; *Herod* will worship the Babe.

For the second; such is the enuy of nature, that where shee sees a better face than her owne, shee is ready to scratch it, or cast dirt in it; and therefore knowing that all vertue hath a natiue beauty in it, she labours to reforme it by the foulest imputations. Would the Israelites be deuout? they are idle; Doth *Dauid* daunce for ioy before the Arke? he is a foole in a Morris: Doth Saint *Paul* discourse of his heauenly Vision? too much learning hath made him mad. Doe the Disciples miraculously speake all the tongues of Babel? They are full of new wine: Doe they preach Christs Kingdome? they are seditious; The resurrection? they are ablers. Is a man conscionable? he is an Hypocrite: Is he conformable? he is vnconscionable: Is he plaine dealing? he is rudely vnciuill: Is he wisely insinuatiue? he is a flatterer: In short, such is the wicked craft of the heart, that it would let vs see nothing in it owne forme; but faine would shew vs euill faire, that we might be inamored of it, and vertue vgly, that we might abhorre it; and as it doth for the way, so doth it for the end; hiding from vs the glory of heauen, that is laid vp for ouer-commers, and shewing vs nothing but the pleasant closure of wickednesse; making vs beleeue that hell is a palace, and heauen a dungeon, that so we might be in loue with death; and thus both in cunning conueyance, and false semblance, *The heart of man is deceitfull aboue all things.*

Ye haue seene the fashion of this deceit; cast now your eies vpon the subiect: And whom doth it then deceiue? It doth deceiue others, it can deceiue it selfe, it would deceiue Satan, yea God himselfe. Others, first: How many doe we take for honest and sound Christians, who yet are but errant hypocrites? These Apes of Satan haue learned to transforme themselues into Angels of light; The heart bids the eyes looke vpward to heauen, when they are full of Adultery; It bids the hands to raise vp themselues towards their Maker, when they are full of bloud; It bids the tongue wagge holily, when there is nothing in the bosome but Atheous prophanenesse; It bids the knee to bow like a Camell, when the heart is stiffe as an Elephant; yea if need bee it can bid a teare fall from the eie, or an almes or iust action fall from the hand, and all to gull the world with a good opinion; In all which, false chapmen and horse-coursers doe not more ordinarily deceiue their buyers in shops and faires, than wee doe one another in our conuersation: Yea, so crafty is the heart, that it can deceiue it selfe; By ouer-weening his owne powers, as the proud man; by vnder-valuing his graces, as the modest; by mis-taking his estate, as the ignorant; How many hearts doe thus grossely beguile themselues? The first thinkes hee is rich, and fine, when hee is beggerly and naked; so did the Angell of Laodicea: The second is poore in his owne spirit, when hee is rich of Gods spirit: The third thinkes that hee is a great fauourite of heauen, when he is rather branded for an out-cast; that he is truly noble, when hee is a slaue to that, which is baser than the worst of Gods creatures, sinne: Let the proud and ignorant worldling therefore know, that though others may mocke him with applauses, yet that all the world cannot make him so much a foole as his owne heart.

Yea, so cunning is the heart, that it thinkes to goe beyond the deuill himselfe: I can (thinks it) swallow his bait, and yet auoid his hooke; I can sinne, and liue; I can repent of sinning, and defeat my punishment by repenting; I can runne vpon the score, and take vp the sweet and rich commodities of sinfull pleasure; and when I haue done, I can put my selfe vnder the protection of a Sauiour, and escape the arrest; Oh the world of soules that perish by this fraud, fondly beguiling themselues, whiles they would beguile the Tempter.

Yet higher: Lastly, as Satan went about to deceiue the Sonne of God; so this foolish consort and client of his goes about to deceiue God himselfe: The first paire of hearts that euer was, were thus credulous, to thinke they should now meet with a meanes of knowledge and Deifying, which God either knew not of, or grudged them, and therefore they would bee stealing it out of the side of the apple, without God, yea against him: Tush, none eye shall see vs; *Is there knowledge in the most high*, saith the sottish Atheist? *Lord haue not wee heard thee preach in our*

streets?

streets? haue not we cast out Deuils in thy name? sayes the smoothing hypocrite; as if hee could fetch God ouer for an admission into heauen. *Thou hast not lied to man, but to God,* saith *S. Peter* to *Ananias.* And pettish *Ionas*, after he had beene cooled in the belly of the Whale,& the Sea, yet will be bearing God downe in an argument to the iustifying of his idle choler, *I doe well to be angry to the death.* But as the greatest Politicians are oft ouertaken with the grossest follies (God owes proud wits a shame) the heart of man could not possibly deuise how so much to befoole it selfe, as by this wicked presumption: *Oh yee fooles, when will ye vnderstand? He that formed the eye, shall he not see? Hee that teacheth man knowledge, shall not hee vnderstand? The Lord knoweth the thoughts of man, that they are vanitie. A rod for the backe of fooles,* yea a rod of iron for such presumptuous fooles, to *crush them in peeces like a Potters vessell.* Psal. 94. 10, 11.

Ye haue seene the fashion and the subiect of this deceit: the sequell,or effect followes; euery way lamentable; For hence it comes to passe that many a one hath had his heart in keeping forty, fifty, threescore yeeres, and more, and yet is not acquainted with it; and all because this craft hath kept it at the Priscillianists locke, *Tu omnes, te nemo*; It affects to be a searcher of all men, no man is allowed to come aboard of it; And if a man whether out of curiositie, or conscience, be desirous to inquire into it (as it is a shame for a man to be a stranger at home; *Know yee not your owne heart*, saith the Apostle;) it casts it selfe, *Proteus*-like, into so many formes, that it is very hard to apprehend it. One while the man hath no heart, (לא לב) saith *Salomon*; Then hee hath (לבבלב) an heart, and an heart, saith *Dauid*; and one of his hearts contradicts another; and then how knowes he whether to beleeue? And what certainty, what safety can it bee for a man to liue vnacquainted with himselfe? Of this vnacquaintance, secondly, arises a dangerous mesprison of a mans selfe, in the nature and quantity of his sinne, in the quality of his repentance, in his peace and intirenesse with God, in his right to heauen, and (in a word) in his whole spirituall estate. Of this mes-prison, thirdly, arises a fearefull disappointment of all his hopes, and a plunging into vnauoidable torments: Wherein it is miserable to see, how cunningly the traiterous hearts of many men beare them in hand all their liues long; soothing them in all their courses, promising them successe in all their waies, securing them from feare of euils, assuring them of the fauour of God & possession of heauen (as some fond Bigot would bragge of his *Bull*, or *Medall*, or *Agnus Dei*; or as those Priests that *Gerson** taxes, who made the people beleeue that the Masse was good for the eye-sight, for the mawe, for bodily health, and preseruation) till they come to their death-beds; But then when they come to call forth the comforts they must trust to, they finde them like to some vnfaithfull Captaine, that hath all the while in Garrison filled his purse with dead payes, and made vp the number of his companies with borrowed men; and in time of ease shewed faire; but when hee is called forth by a sudden alarum, bewraies his shame and weakenesse, and failes his Generall when hee hath most need of him; right thus doe the perfidious hearts of many, after all the glorious bragges of their security, on the bed of their last reckoning, finde nothing but a cold despaire, and a wofull horror of conscience; and therefore too iustly may their hearts say to them, as the heart of *Appollodorus* the Tyrant seemed to say vnto him; who dreamed one night that he was fleaed by the Scythians, and boyled in a Caldron; and that his heart spake to him out of the kettle (ἐγώ σοι τοῦτο αἴτιος) It is I that haue drawne thee to all this. Certainly neuer man was, or shall be frying in hell, but cries out of his owne heart, and accuses that deceitfull peece as guilty of all his torment: For let Satan be neuer so malicious, and all the world neuer so parasiticall, yet if his owne heart had beene true to him, none of these could haue hurt him. Let the rest of our enemies doe their worst, onely from the euill of our owne hearts, good Lord deliuer vs. Pſal. 12.

It were now time for our thoughts to dwell a little vpon the meditation, and deploration of our owne danger and misery, who are euery way so inuironed with subtilty. If we looke at Satan, his old title is, *that old Serpent*; who must needs therefore now, by so long time and experience, bee both more old and more Serpent. If we looke at sinne,

* *Qui publicè volunt dogmatizare seu prædicare populo, quod si quis audit missam in illo die non erit cæcus, nec morietur morte subitanea, nec carebit sufficienti sustentatione, &c.*

it is as crafty as he; *Lest any of you be hardened through the deceitfulnesse of sinne:* If at our owne hearts, wee heare (that which wee may feele) *that the heart is deceitfull aboue all things.* Oh wretched men that we are, how are wee beset with Impostors on all hands; If it were more seasonable for vs to bewaile our estate, than to seeke the redresse of it; But since it is not so much worth our labour to know how deepe the pit is, into which we are fallen, as how to come out of it, heare rather (I beseech you) for a conclusion, how wee may auoid the danger of the deceit of our false heart; euen iust so as wee would preuent the nimble feats of some cheating Iugler; Search him, watch him, Trust him not.

Looke well into his hands, pockets, boxes, sleeues; yea, vnder his very tongue it selfe; There is no fraud so secret, but may be descried; were our hearts as crafty as the deuill himselfe, they may be found out; Wee are not ignorant (saith Saint *Paul*) of Satans deuices; much more then may we know our owne; Were the hearts of men (as *Salomon* speakes of Kings) like vnto deepe waters, they haue a bottome, and may bee fathomed; Were they as darke as hell it selfe, and neuer so full of windings, and blinde waies, and obscure turnings, doe but take the lanthorne of Gods law in your hand, and you shall easily finde all the false and foule corners of them; As *Dauid* saith of the Sun, *nothing is hid from the light thereof*; *Proue your selues*, saith the Apostle; It is hard if falshood be so constant to it selfe that by many questions it be not tripped; Where this duty is slackned, it is no wonder if the heart bee ouer-run with spirituall fraud; Often priuy searches scarre away vagrant and disorderly persons; where no inquiry is made, is a fit harbour for them; If yee would not haue your hearts, therefore, become the lawlesse Ordinaries of vncleane spirits, search them oft; Leaue not a straw vnshaken to finde out these Labanish Teraphim that are stollen, and hid within vs: And, when we haue searched our best, if we feare there are yet some vnknowne euils lurking within vs (as the man after Gods owne heart prayes against secret sinnes) let vs call him in that cannot be deceiued; and say to God with the Psalmist, *Search thou me, ô Lord, and trie mee*; Oh let vs yeeld our selues ouer to bee ransackt by that all-seeing eye, and effectuall hand of the Almighty. All our daubing, and cogging, and packing, and shuffling lies open before him, and he onely can make the heart ashamed of it selfe.

And when our hearts are once stript naked, and carefully searcht, let our eyes be euer fixedly bent vpon their conueyances, and inclinations; If we search and watch not, we may be safe for the present, long we cannot; for our eye is no sooner off, than the heart is busie in some practise of falshood; It is well if it forbeare whiles we looke on, for *The thoughts of mans heart are only euill continually*; and many a heart is like some bold and cunning theefe, that lookes a man in the face, and cuts his purse: But surely, if there be any guardian of the soule, it is the eye; *The wise mans eye* (saith *Salomon*) *is in his head*; doubtlesse, on purpose to looke into his heart: *My sonne, aboue all keepings keepe thy heart*, saith he; If we doe not dogge our hearts then in all our wayes, but suffer our selues to lose the sight of them, they run wilde, and we shall not recouer them till after many slippery tricks on their parts, and much repentance on ours. Alas, how little is this regarded in the world? wherein the most take no keepe of their soules, but suffer themselues to run after the wayes of their owne hearts, without obseruation, without controlement; What should I say of these men, but that they would faine be deceiued, and perish? For after this loose licentiousnesse (without the great mercy of God) they neuer set eye more vpon their hearts, till they see them either fearefully intoyled in the present iudgments of God, or fast chained in the pit of hell, in the torments of finall condemnation.

Thirdly, if our searches and watches should faile vs, we are sure our distrust cannot; It is not possible our heart should deceiue vs, if we trust it not; Wee carry a remedie within vs of others fraud; and why not of our owne? The Italians not vnwisely pray God (in their knowne prouerbe) to deliuer them from whom they trust; for we are obnoxious to those we relie vpon, but nothing can leese that which it had not; Distrust therefore can neuer be disappointed: If our hearts then shall promise vs ought (as it hath

hath learned to profer largely, of him that said, *All these will I giue thee*) although with vowes and oathes, aske for his assurances; if he cannot fetch them from the euidences of God, trust him not: If he shall report ought to vs, aske for his wittnesses; if hee cannot produce them from the records of God, trust him not: If he shall aduise vs ought, aske for his warrant; if he cannot fetch it from the Oracles of God, trust him not; and in all things so beare our selues to our heart, as those that thinke they liue amongst theeues and cozeners; euer iealously and suspiciously; taking nothing of their word, scarce daring to trust our owne senses; making sure worke in all matters of their transactions. I know I speake to wise men, whose counsell is wont to be asked, and followed, in matter of the assurances of estates; whose wisdome is frequently imployed in the triall, euiction, dooming of malefactors: Alas, what shall it auaile you that you can aduise for the preuention of others trauell, if in the meane time you suffer your selues to be cozened at home? What comfort can you finde in publike seruice to the state against offenders, if you should carry a fraudulent and wicked heart in your owne bosomes? There is one aboue whom we may trust, whose word is more firme than heauen; When heauen shall passe, that shall stand; It is no trusting ought besides, any further than he giues his word for it. Mans Epithet is *Homo mendax*, and his best part, the hearts, *deceitfull*. Alas, what shall we thinke, or say of the condition of those men, which neuer follow any other aduice than what they take of their owne heart? Such are the most; that make not Gods Law of their counsell; As *Esay* said of Israel, *Abijt vagus in vias cordis sui*: Surely they are not more sure they haue an heart, than that they shall be deceiued with it, and betraied vnto death; Of them may I say, as *Salomon* doth of the wanton foole, that followes an harlot; *Thus with her great craft she caused him to yeeld, and with her flattering lips she inticed him: And he followed her straight waies, as an oxe that goes to the slaughter, or as a foole to the stocks for correction.* Oh then, deare Christians, as euer yee desire to auoid that direfull slaughter-house of hell, those wailings, and gnashings, and gnawings, and euerlasting burnings, looke carefully to your owne hearts; and what euer suggestions they shall make vnto you, trust them not, till you haue tried them by that vnfaileable rule of righteousnesse, the royall law of your Maker, which can no more deceiue you than your hearts can free you from deceit.

Esa. 57. 17.

Pro. 7. 21.

Lastly, that wee may auoid not onely the euents, but the very enterprises of this deceit, let vs countermine the subtill workings of the heart. Our Sauiour hath bidden vs be wise as Serpents; What should be wise but the heart? And can the heart be wiser than it selfe? Can the wisedome of the heart remedie the craft of the heart? Certainly it may. There are two men in euery regenerate breast, the old and the new; And of these (as they are euer plotting against each other) wee must take the better side, and labour that the new man, by being more wise in God, may out-strip the old: And how shall that be done? If we would dispossesse the strong man that keepes the house, our Sauiour bids vs bring in a stronger than hee; and if we would ouer-reach the subtiltie of the old man, yea, the old Serpent, bring in a wiser than he, euen the Spirit of God, the God of wisdome; If we would haue *Achitophels* wicked counsels crossed, set vp an *Hushai* within vs: The foolishnesse of God is wiser than the wisdome of men. Could we but settle God within vs, our craftie hearts would be out of countenance, and durst not offer to play any of their deluding tricks before him from whom nothing is hid; and if they could be so impudently presumptuous, yet they should be so soone controlled in their first motions, that there would be more danger of their confusion, than of our deceit. As ye loue your selues therefore, and your owne safetie, and would be free from the perill of this secret broaker of Satan, your owne hearts, render them obediently into the hands of God; giue him the keyes of these closets, of his owne making; beseech him that he will vouchsafe to dwell and reigne in them; so shall we be sure that neither Satan shall deceiue them, nor they deceiue vs; but both we and they shall be kept safe and inuiolable, and presented glorious to the appearance of our Lord Iesus Christ: To whom with the Father, and the holy Ghost, be all honour and glory, for euer and euer. *Amen.*

FINIS.

The Best Bargaine.

A

SERMON PREACHED TO THE COVRT AT *THEOBALDS*, on Sunday, Sept. 21. 1623.

By Ios. Hall.

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TO THE RIGHT HONOVRABLE WILLIAM EARLE OF PEMBROKE, LORD high *Chamberlaine*; CHANCELLOR of the Vniuersity of *Oxford*; One of his MAIESTIES most Honourable Priuie Counsell.

RIGHT HONOVRABLE,

LEt it please you to receiue from the Presse what you vouchsafed to require from my pen: Vnworthy I confesse either of the publike light, or the beames of your Honours iudicious eies; yet such as (besides the motiue of common importunity) I easily apprehended, might bee not a little vsefull for the times; which, if euer, require quickning: Neither is it to no purpose that the world should see in what stile we speake to the Court, not without acceptation. This, and what euer seruice I may be capable of, are iustly deuoted to your Lordship, whom all good hearts follow with true Honour, as the great Patron of learning, the sincere friend of Religion, and rich purchaser of Truth. The God of Heauen adde to the number of such Peeres, and to the measure of your Lo: graces and happinesse.

Your Honours in all humble

and faithfull obseruance,

IOS. HALL.

The Best Bargaine.

Pro. 23. 23. *Buy the Truth, and ſell it not.*

THe ſubiect of my Text is a *Bargaine*, and *Sale*. A Bargaine enioyned, a ſale forbidden: and the ſubiect of both bargaine and ſale, is *Truth*; A bargaine able to make vs all rich; a ſale able to make any of vs miſerable; *Buy the Truth, and ſell it not*; A ſentence of ſhort ſound, but large extent; the words are but ſeuen ſyllables, an eaſie load for our memories; the matter is a world of worke; a long taske for our liues. And firſt, let me call you to this Mart, which holds both now, and euer; If yee loue your ſelues, be ye cuſtomers at this ſhop of heauen; *Buy the Truth.*

In euery bargaine there is *merx*, and *mercatura*; the commoditie, and the match; The commoditie to be bought is the Truth; The match made for this commodity, is *Buying*, *Buy the Truth.* An ill Iudge may put a good Interrogatory; yet it was a queſtion too good for the mouth of a Pilate, *What is Truth?* The ſchooles haue wearied themſelues in the ſolution; To what purpoſe ſhould I reade a Metaphyſicall Lecture to Courtiers? Truth is as Time, one in all; yet, as Time, though but one, is diſtinguiſhed into paſt, preſent, future, and euery thing hath a Time of it owne; ſo is Truth variouſly diſtinguiſhed, according to the ſubiects wherein it is; This is *Anſelmes*, cited by *Aquinas*; I had rather ſay, Truth is as light: (*Send forth thy Truth, and thy light*, ſaith the Pſalmiſt) which (though but one in all) yet there is one light of the Sunne, another of the Moone, another of the Starres, another of this lower aire: There is an eſſentiall, and cauſall Truth in the Diuine vnderſtanding, which the Schooles call *Primo-primam*; This will not be ſold, cannot be bought; God will not part with it, the world is not worth it; This Truth is as the Light in the body of the Sunne. There is an intrinſecall or formall truth in things truly exiſting; For, *Being* and *True* are conuertible; and Saint *Auſten* rightly defines, *Verum eſt illud quod eſt*; All this created Truth in things, is deriued exemplarily, and cauſally, from that increated Truth of God; this the ſchooles call *Secundo-primam*; and it is as the light of the Sun-beames, caſt vpon the Moone, and Starres. There is an extrinſecall, or ſecondary truth of propoſitions following vpon, and conformable to the truth of the things expreſſed: thus, *Verum* is no other than *Eſſe declaratiuum*, as *Hilarie*; And this Truth, being the thing it ſelfe ſubiectiuely, in words expreſſiuely, in the minde of man terminatiuely, preſuppoſeth a double conformitie or adequation; Both of the vnderſtanding to the matter conceiued; and of the words to the vnderſtanding; ſo as Truth is when we ſpeake as we thinke, and thinke as it is; And this Truth is as the light diffuſed from thoſe heauenly bodies, to the Region of this lower aire; This is the Truth we are called to *Buy*: But this derinatiue and relatiue Truth, whether in the minde, or in the mouth, hath much multiplicitie, according to the matter either conceiued, or vttered; There is a Theologicall Truth, there is a naturall, there is a morall, there is a ciuill; all theſe muſt bee deare bought; but the beſt at the higheſt rate, which is Theologicall, or diuine; whether in the principles, or neceſſary concluſions; The principles of diuine Truth are *Scriptura veritatis*, *Dan.* 10. The Law of Truth, *Mal.* 2. The Word of Truth, 2 *Cor.* 6. The neceſſary concluſions are they, which vpon irrefragable inferences are deduced from thoſe holy grounds: Shortly then, euery parcell of Diuine Truth, whether laid downe in Scripture, or drawne neceſſarily from Scripture, is this *Mercimonium ſacrum*, which we are bidden to *Buy*; *Buy the Truth.*

This is the commodity; The match is, *Buy*; that is, Beat the price, and pay it. Buy it; Of whom? For what? Of whom, but of the owner, of the Maker?

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The owner; It is *Veritas Domini*, Gods Truth, Pſ.117. His ſtile is the *Lord God of Truth*, Pſal.31. The maker; *The works of his hands are truth, and iudgment*, Pſal.111. And if any vſurping ſpirit of error ſhall haue made a free-bootie of Truth, and ſhall with-hold it in vnrighteouſneſſe, we muſt redeeme it out of his hands with the higheſt ranſome.

What is the price? That is the maine thing in buying; For, Buying is no other than *pacto pretij*: Elſe-where God proclaimes; *Hoe, euery one that thirſteth, come, buy wine and milke without mony, and without price*, Eſay 55. This is a Donation in forme of ſale: But, here muſt be a price in the hand; God will giue mercy, and not ſell it; He will ſell Truth, and not giue it: For what will he ſell it? Firſt, for Labour; The Heathen Poet could ſay, his gods ſold learning for ſweat; The originall word here vſed is (קְנֵה) *Compara*; *Get it any way*, either *labore*, or *pretio*; yea *labore vt pretio*. This great foreman of Gods ſhop tels vs we cannot haue it vnder, *Pro.24*. We muſt ſeeke for her as ſiluer, and ſearch for her, as for hid Treaſures; The veine of Truth lies low, it muſt bee digged and delued for to the very center. If Truth could be bought with eaſe and pleaſure, many a lazie Chriſtian would bid faire for it, who now reſolue rather vpon want, than toile. The ſlothfull worldling will rather take vp a falſhood for Truth, than beat his braine to diſcerne Truth from falſhood; an error of free-coſt is better than an high-rated Veritie; Labour for Truth is turn'd ouer for the taske of Church-men; no life fauours to theſe flegmaticke Spirits, but that of the Lilies, *Neque laborant, neque nent*; They neither labour nor ſpin; This dull reſolution is vnworthy of a Chriſtian, yea of a reaſonable ſoule; and if we ſhould take vp no other for the body, wee ſhould be fed with hunger, and cloathed with nakedneſſe; the earth ſhould be our feather-bed, and the skie our Canopie; wee ſhould abound with want, liue ſauagely, and die miſerably. It was the iuſt Canon of the Apoſtle, *He that labours not, let him not eat*; Certainly, hee can neuer eat of the heauenly Manna of Truth, that will not ſtep forth to gather it: Heare this ye delicate Courtiers, that would heare a Sermon if yee could riſe out of your beds; that would lend God an houre, if yee could ſpare it from your pleaſures; the God of heauen ſcornes to haue his precious Truth ſo baſely vnder-valued; if yee bid God leſſe than labour for Truth, I can giue you no comfort, but that ye may goe to hell with eaſe.

The markets of Truth, as of all other commodities, varie: It is the rule of Caſuiſts; *Iuſtitia pretij non conſiſtit in indiuiduo*; The Iuſtice of the price doth not pitch euer vpon a point; Sometimes the price of Truth hath riſen, it would not be bought but for danger; ſometimes, not vnder loſſe, not vnder diſgrace, not vnder impriſonment, not vnder exile; ſometimes yet dearer, not vnder paine; yea ſometimes it hath not gone for leſſe than bloud. It did coſt *Elias* danger, *Michaiah* diſgrace, *Ieremie* impriſonment, the Diſciples loſſe, *Iohn* and *Athanaſius* exile, the holy Confeſſors paine, the holy Martyrs death; Euen the higheſt of theſe is *pretium legitimum*, if God call for it, how euer nature may tax it as rigorous, yea ſuch as the franke hearts of faithfull Chriſtians haue bidden at the firſt word for Truth; *What doe ye weeping, and breaking my heart; For I am ready not to be bound only, but to die for the name of the Lord Ieſus*, ſaith *S. Paul*, Act.21. *Skin for skin, yea all that a man hath will he giue for his life*, ſaith Satan, but skin, and life, and all, muſt a man giue for Truth, and not thinke it an hard penni-worth; *Neither count I my life deare vnto me that I may finiſh my courſe with ioy*; ſaith the choſen veſſell, to his Epheſians. Oh the heroicall ſpirits of our bleſſed fore-fathers, that ſtucke not to giue their deareſt heart-bloud for but ſome corollaries of ſacred Truth; whoſe burning zeale to Truth conſumed them before thoſe fires of Martyrdome, and ſent vp their pure and glorious ſoules, like *Manoahs* Angell, to heauen, in the flame. Bleſſed be God; Bleſſed bee his Anointed, vnder whoſe gracious Scepter we haue enioyed dayes as much more happy than theirs, as their hearts were more feruent than ours: We may now buy Truth at a better hand; ſtake but our labour, wee carry it with thanks; I feare there want not thoſe that would be glad to marre the market; It can bee onely knowne to heauen what treacheries the malice of hell may be a brewing. Had but that Powder once taken, nothing had beene abated of the higheſt price of our predeceſſors; we had paid for euery dram of Truth, as many ounces of bloud, as euer it coſt the frankeſt Martyr; ſhould

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the Deuill haue beene suffered to doe his worst, wee might not haue grudged at this price of Truth, *Non est delicata in Deum, & secura confessio; qui in me credit, debet suum sanguinem fundere*, saith *Ierome*. Christian profession is no secure or delicate matter, hee that beleeues must be no niggard of his bloud. But why thus deare? Not without good reason: Monopolies vse to enhance the price: Yee can buy Truth at no shop but one, *In cœlo præparata est Veritas tua*, Psal.89.2. Thy truth is prepared in heauen. And it is a iust Rule of Law, *Quisque in rebus suis est moderator, & arbiter*: Euery man may rate his owne: Neither is this only the sole commodity of God, but besides, deare to the owner. *Dilexisti veritatem*; Thou hast loued Truth, saith the Psalmist. And it is a true rule in the Cases of Commerce, *Affectus æstimari potest*, Our loue may be valued in the price. Yea, O God, thy loue to Truth cannot be valued; It is thy selfe, thou that art Truth it selfe hast said so, *I am the Way, the Truth, and the Life*; Wee cannot therefore know how much thou loueſt thy Truth, because as thy selfe is infinite, so is thy loue to thy selfe: What should wee hunt for comparisons? If all the earth were gold, what were it? when euen very heauen it selfe is trash to thee in respect of Truth: No maruell if thou set it at an high rate; it is not more precious to thee, than beneficiall to vs. It frees vs, *Iohn* 8.32. It renues vs, *Iames* 1. 18. It confirmes vs, *Prou.* 12.19. It sanctifies vs, *Iohn* 17. 17. It defends vs, *Psal.* 91.4. Shortly, it doth all for vs that God doth; for God works by his Almighty word, and his *Word is Truth, Iohn* 17. Therefore *buy the Truth*. And if truth be thus precious, thus beneficiall; how comes it to passe that it is neglected, contemned? Some passe by it, and doe not so much as cheapen it; Others cheapen it, but bid nothing; Others bid something, but vnder-foot; Others bid well, but stake it not; Others lastly stake downe, but reuoke it. The first that passe by and cheapen it not, are careleſse vnbeleeuers; The next that cheapen it, and bid nothing, are formall Christians; The third that bid something but not enough, are worldly semi-Christians; The fourth that bid well and stake it not, are glorious hypocrites; The last that stake downe and reuoke it, are damnable Apostates. Take all these out of the society of men; and how many customers hath God that care to buy the Truth? If Truth were some rich chattell, it would be bought; If Truth were some goodly Lordship, or the reuersion of some good Office, it would be bought; If Truth were some Benefice, or spiritual promotion (Oh time!) it would be bought; Yea, how deare are we content to pay for our filthy lusts; wee will needs purchase them (too oft) with shame, beggery, disease, damnation; only the sauing Truth of God will not off hand. What is the reason of this? First of all; It is but bare, simple, plaine, honest, homely Truth, without welt, without guard; It will abide none but natiue colours, it scorneth to wooe fauour with farding, and licking, and counterfeisance; it hates either bought, or borrowed beauty; and therefore like some natiue face among the painted, lookes course, and rusty. There are two shops that get away all the custome from Truth, The shop of Vanity, the shop of Error; The one sels knacks and gew-gawes, the other false wares, and adulterate; both of their commodities are so gilded, and gaudy, and glittering, that all fooles throng thither, and complaine to want elbow-roome, and striue who shall bee first serued; Whereas the secret worke of artleſse and vnpolisht Truth can winne no eie to view it, no tongue to aske so much, as, *What will it cost me? Oh yee sonnes of men, how long will yee loue vanity, and seeke after lies?*

Secondly, though Truth in it selfe bee alwaies excellent, yet the issue of it is not seldome distastefull; *Veritas odium*: There is one *Michaiah* whom I hate: *Am I become your enemie, because I tell you the truth?* And this is the cause that Frier *Menot* alleages, why Truth in his Time was so vnwelcome to the court. But if truth be the mother of Hatred, shee is the daughter of Time, and Truth hath learn't this of Time, to deuoure her owne brood; So that in Time, Truth shall consume hatred; and at the last, a galling Truth shall haue more thanks, than a smoothing supparisitation. In the meane time, *Veritas nihil erubescit præterquam abscondi*; Truth blusheth at nothing but secrecy, as *Tertul.*

How euer then fond, or false hearts value the Truth, let vs, that should be wise Christians, esteeme it as the pearle hid in the field, which the man sold all that euer hee had

to purchase. Would it not set any heart on fire with an holy anger, to see what the enemies of Truth bid, and giue for falshood, for faction? Their liberty, their country, the life of their Soueraigne, the eternall state of their soules hath not seemed too deare to cast away vpon an ill bargaine of mis-religion; and shall not we bid so much as our zealous well-wishes, our effectuall endeuours, our carefull obseruances for the vndoubted truth of our Maker and Redeemer? What shall I say to the miserable and stupid carelessnesse of these thriftlesse and godlesse times; wherein euery thing is appriſed, euery thing is bought, saue that which is most precious, most beneficiall, Truth. Yee great ones are made for precedents to the inferiour world; your example is able to bring either good or euill into fashion; For Gods sake, for your soules sake, what euer transactions yee make for the world, lay your plots for the blessed purchase of Truth; Oh let not your fickle honours, your vnsatisfying pleasures, your worthlesse profits, yea your momentany liues seeme deare to you in comparison of heauenly Truth. It is no shame in other parts for great Peeres to be Merchants; *Mercatores tui erant principes*, saith the Angell concerning *Babylon*, *Reuel.* 18. *Thy Merchants were the Princes of the earth*; And why should not yee great ones be the Merchants of Truth? *Blessed be the God of Truth, ye are so.* It is no proud word to say, that no Court vnder heauen hath so rich a stocke of Truth, as this of *Great Britaine*, yet let me tell you, the very Angels knew not so much, but they desired to know more, *Ephes.* 3. 10. And if yee had already that vespertine knowledge of the Saints which ye shall once haue in heauen, yet know that this Bargaine stands not more in the iudgement, than in the affections. What euer our speculations may be, if our hearts be not set vpon Truth, we may be Brokers, we are not Merchants; Brokers for others, not Merchants for our selues. As our Sauiour then, when hee bids vs sell all, forsake all, holds it done, when in preparation of minde we are ready to abdicate all for his name, though wee doe it not, so doth God hold vs to buy Truth, when we bestow our best thoughts, our deerest well-wishes vpon it, though we haue it already. Oh stirre vp your languishing zeale, ye noble Courtiers, rouze vp your drouping loue to diuine Truth; Giue your hearts to it, yee cannot but giue all for it; And if yee doe not finde the sweet gaine of this Bargaine, in this lower Region of error, and confusion, ye shall once finde it in those eternall and empireall habitations of Truth, where the God of Truth shall make vp the Truth of his promises, with the euerlasting truth of his glorious performances; where Mercy and Truth shall so meet, and embrace one another, that both of them shall embrace the faithfull soule, for euer and euer.

This for the Bargaine of Truth; The forbidden sale followeth; *sell it not.* Commonly what we buy, we may sell. *Alexander*, not the Great, but the good, sold Miters, Keyes, Altars; the verse giues the reason; *Emerat ille prius*, He bought them. So Saint *Austen* of *Simon Magus*, *Volebat emere spiritum Sanctum, quia vendere volebat spiritum Sanctum*; Hee would buy the Holy Ghost, because he meant to sell it. Giue me a man that buyes a Seat of Iudicature; I dare not trust him for not selling of Iustice; he that sits in the chaire of Symony, will not giue Orders, will not sticke to sell soules. Some things we may buy to sell, as *Ioseph* did the *Egyptian* corne; some things we must sell, if we buy, as an *Israelites* inheritance, *Leu.* 25. But here we are charged to buy what it is a sin to sell; *Buy the Truth and sell it not*; There is many a good thing ill sold; *Esau* sels his birthright for pottage, *Hamor* and *Shechem* sell their Country for loue, *Dalilah* sels her louer for a bribe; The Patriarchs sell their Brother for twenty siluer rings; *Haman* sels the *Iewes* for nought. The *Gentiles* sell the Iewish girles for wine, *Ioel.* 3.3. *Israel* sels the righteous for siluer, and the poore for shooes, *Amos* 2.6. Their Iudges sell sins or innocency for rewards, *Esay* 5.23. *Ahab* sels himselfe to wickednesse; *Iudas* sels his master; *Demas* sels the Truth; All these make an ill market; And in all it is a sure rule, the better the commodity is, the more pernicious is the sale. The indefiniteneſſe of the charge implies a generality. Buy it at any price; At no price sell it. It is the fauour of God, that it may be bought for any rate; It is the Iustice of God, that vpon any rate it should not be sold: As buying and selling are opposites in relation; So that for which we must not sell Truth is opposite to that for which we may buy it. Wee must buy it with labour, therefore we may not sell it for ease; If need be we must

muſt buy it with loſſe, therefore wee may not ſell it for gaine; we muſt buy it with diſgrace, we may not ſell it for honour; we muſt buy it with exile or impriſonment, we may not ſell it for liberty; we muſt buy it with paine, we may not ſell it for pleaſure; We muſt buy it with death, we may not ſell it for life; Not for any, not for all of theſe may we ſell Truth; this were *damnoſa mercatio*, as *Chryſ.* In euery bargaine & ſale there muſt be a proportion; now eaſe, gaine, honour, liberty, pleaſure, life, yea worlds of all theſe are no way counteruailable to Truth; *For what ſhall it profit a man to win the whole world and leeſe his owne ſoule?* And he cannot ſell Truth, but his ſoule is loſt: And if any thing in the world may ſeeme a due price of Truth, it is Peace. Oh ſweet and deare name of Peace, the good newes of Angels, the ioy of good men! who can but affect thee, who can but magnifie thee? The God of heauen before whom I ſtand, from whom I ſpeake, knows how oft, how deeply I haue mourned for the diuiſions of his Church, how earneſtly I haue ſet my hand on worke vpon ſuch poore thoughts of re-vnion, as my meanneſſe could reach; but when all is done, I ſtill found we may not offer to ſell Truth for Peace. It is true that there be ſome Scholaſticall and immateriall Truths (the infinite ſubdiuiſion whereof haue rather troubled than informed Chriſtendome) which for the purchaſe of peace might be kept in, and returned into ſuch ſafe generalities as minds not vnreaſonable might reſt in; but ſold out they may not be; If ſome Truths may be contracted into a narrower roome, none may be contracted for; *Qui diuinis innutriti ſunt eloquijs*, as that Father ſaid; Thoſe that are trained vp in diuine truths may not change a ſyllable for a world. *Tene quod habes*, Hold that thou haſt, is a good rule in all things; which if in temporalities it were well obſerued, we ſhould not haue ſo many gallants ſquander away their inheritances to liue Cameleon-like vpon the aire of fauour; But how euer this bee too well obſerued in theſe earthly things by frugall hands, which take as if they were quicke, hold as if they were dead: yet in ſpiritual graces it can neuer be obſerued enough; we get Truth, we buy it as *Iacob* did his birth-right, to keepe, to enioy, not to ſell againe: If therefore the world, if Satan ſhall offer to greaſe vs in the fiſt for truth, let vs anſwer him as *Simon Peter* did *Simon* the Sorcerer, *Thy mony periſh with thee, becauſe thou haſt thought the Truth of God may be purchaſed with mony.*

What ſhall wee ſay then to thoſe pedling petty-chapmen which wee meet withall in euery market, that will be bartring away the truth of God for trifles? Surely the forme of our ſpirituall market is contrary to the ciuill; In our ciuill markets there are more buyers than ſellers; there would be but poore takings, if many did not buy of one; but in the ſpirituall, there are more Sellers of Truth than Buyers.

Many a one ſels that he neuer had, that he ſhould haue had, the Truth of God; Here one chops away the Truth for Feare or ambition; There another lets it go for the old ſhooes of a *Gebeonitiſh* pretence of Antiquity; Here one parts with it for a painted, gilded hobby-horſe of an outwardly pompous magnificence of the Church; there another for the bables of childiſh ſuperſtition; One for the fancies of hope, another for the breath of a colloguing Impoſtor; Amongſt them all, *Diminutæ ſunt veritates à filijs hominum*, *Pſ.* 12. Truth is failed from the children of men; Yea as *Eſay* complained in his time, *Corruit in platea veritas*, *Eſa.* 59. 14. Truth is fallen in the ſtreets. What a ſhame it is to ſee, that in this cleare and glorious Sun-ſhine of the Goſpell, vnder the pious gouernment of the true Defender of the Faith, there ſhould not want ſome ſoules that ſhould trucke for the truth of God, as if it were ſome Cheap-ſide, or ſome Smithfield-Commoditie? *Commutauerunt veritatem Dei*; They haue changed the Truth of God into a lie, *Rom.* 1. 25. And all their care is, that they may be deceiued good cheap. Whoſe heart cannot bleed to ſee ſo many well rigg'd and hopefull Barkes of our young Gentry, laden with the moſt precious merchandizes of Nature and Grace, hal'd in euery day to theſe deceitfull Ports of Error, the owners partly cheated, partly robbed of Truth, deſpoiled of their rich fraight, and at laſt turn'd ouer-boord into a ſea of Deſperation? *Oh fooliſh Galatians, who hath bewitched you, that ye ſhould not obey, that ye ſhould not hold faſt the Truth*; Where ſhall I lay the fault of this miſcariage? Me thinkes I could aske the Diſciples queſtion, *Nunquid ego Domine*, Is it we Lord? Are there of vs that preach our ſelues and not Chriſt? Are there

that

that preach Christ, and liue him not? Woe to the world because of offences. It must needs be that offences should come, but woe to the man by whom the offence commeth: God forbid that we should be so bad that the seuen hils should not iustifie vs; But what euer we be, the Truth is still, and euer it selfe, neither the better for our innocence, nor worse for our guilt. If men be faulty, what hath Truth offended? Except the sacred word of the Euer-liuing God can mis-guide you, we haue set you right. We are but Dust and Ashes, yet, O God, giue vs thine humble vassuls leaue in an awfull confidence so far to contest with thee, the Lord of heauen and earth, as to say, *If we be deceiued, thou hast deceiued vs.* It is thou that hast spoken by vs to thy people; Let God be true, and euery man a Lier; Whither should we goe from thee? Thou hast the words of eternall life. Deare Christians, our fore-fathers transmitted to vs the intire inheritance of the glorious Gospel of Iesus Christ, repurchased by the bloud of their martyrdome; Oh let not our ill husbandry impaire it; Let not posteritie once say, they might haue beene happy, but for the vnthriftinesse of vs their progenitors; Let it not be said, that the coldnesse of vs the Teachers, and professors of Truth, hath dealt with Religion as *Rehoboham* did with his shields, which he found of Gold, but left of Brasse. If Truth had no friends, wee should plead for it; but now that we haue before our eyes so powerfull an Champion of Christian faith, that with his very pen hath so laid error vpon the backe, that all the world cannot raise it; what a shame were it to be wanting to him, to Truth, to our selues? But perhaps now I know some of your thoughts; you would buy Truth (ye thinke) you would hold it, if ye could be sure to know it; There are many slips amongst the true coyne; Either of the mothers pleaded the liuing childe to be hers, with equall protestations, oaths, teares. True, yet a *Salomons* sword can diuide Truth from falshood; and there is a test, and fire that can discerne true metals from adulterate; In spight of all counterfeiting there are certaine infallible marks, to know Truth from Error; Take but a few of many; whether in the originals, in the natures, in the ends of both. In the first, Truth is diuine, Error is humane; what is grounded vpon the diuine word must needs be irrefragably true; that which vpon humane Traditions, either must, or may be erroneous. In the second, Truth is one conforme euer to it selfe, ἀληθεία ξυμφωνεῖ ἑαυτῇ, as one said; *Omne verum omni vero consonat*, All Truth accords with euery Truth, as *Gerson*; and as it is pure, so peaceable; Error is full of dissonance, of cruelty: No particulars of ours dissent from the written verity of God; We teach no man to equiuocate; Our practise is not bloudy with treasons & massacres. In the third, Truth, as it came from God, so is referd to him; neither hath any other end than the glory of the God of Truth; Error hath euer some selfe-respects; either αἰσχροκερδίαν, or κενοδοξίαν, filthy lucre, or vaine-glory; profit, or pride; We doe not pranke vp nature; we aime not, either to fill the cofers, or feed the ambition of men; Let your Wisdomes apply and inferre, and now (if ye can) shut your eyes, that you should not see the Truth; and, if ye care not for your soules, when ye see it, sell it: Let no false tongue perswade you there is no danger in this sale: How charitably soeuer we thinke of poore blinded soules, that liue in the forced, & inuincible darknesse of error, certainly Apostasie is deadly; How euer those speed that are robbed of Truth, you cannot sell Truth, and be saued. Haue mercy therefore on your owne soules, for their sakes, for the sake of him that bought them, with the deare ransome of his precious bloud; And as God hath blessed you with the inualuable treasure of Truth, so hoard it vp in your hearts, and menage it in your liues; Oh let vs be *Gens iusta custodiens veritatem*, *Esa.* 26. A iust nation keeping fast the Truth; So whiles ye keepe the Truth, the Truth shall keepe you, both in Life, in Death, in Iudgment; In life vnto death, in death and iudgment vnto the consummation of that endlesse and incomprehensible glory which the God of Truth hath prepared for them that ouercome.

To the happy possession whereof he that hath ordained, in his good time as mercifully bring vs; and that for the sake of the Son of his Loue, Iesus Christ the Righteous; To whom with thee, O Father, and thy blessed Spirit, one infinite God, be giuen all praise, honour, and glory, now and for euer. *Amen.*

FINIS.

A SERMON PREACHED AT THE RECONCILEMENT OF THE HAPPILY-RESTORED, *and reedified Chapell of the Right Honou-*rable, the Earle of EXCETER, in his House of S. IOHNS

ON SAINT STEPHENS DAY. 1623.

By Ios. HALL.

LONDON,
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TO THE RIGHT HONOVRABLE, MY SINGVLAR GOOD Lady, the Lady ELIZABETH Countesse of *Exceter*.

RIght Honourable: this poore Sermon both preached and penned at your motion (that is to me your command) now presents it selfe to your hand, and craueth a place (though vnworthy) in your Cabinet, yea, in your heart. That holy zeale which desired it, will also improue it. The God, whom your Ladiship hath thus honoured in the care and cost of his House, will not faile to honour you in yours.

For me, your Honour may iustly challenge mee on both sides; both by the Druryes, *in the right of the first Patronage; and by the* Cecils, *in the right of my succeeding deuotions. In either, and both, that little I haue, or am, is sincerely at your Ladiships seruice, as whom you haue merited to be*

Your Honours in all true

obseruance and duty,

IOS. HALL.

A SERMON PREACHED AT THE REEDIFIED CHAPEL OF THE RIGHT HONOVRA-ble Earle of Exceter, in his Houſe of Saint *Johns*.

HAGGAI 2. 9.

The glory of the latter houſe ſhall be greater than of the former, ſaith the Lord of Hoſts; and in this place will I giue peace, ſaith the Lord of Hoſts.

AS we haue Houſes of our owne, ſo God hath his; yea, as great men haue more houſes than one, ſo hath the great God of Heauen much more; more, both in ſucceſſion (as here, the latter houſe, and the firſt) and in varietie: Hee hath an houſe of fleſh, (*Ye are the Temples of the liuing God*;) An houſe of ſtone; (Salomon *ſhall build me an houſe*;) An houſe immateriall in the Heauens, 2 *Cor.* 5. 1. Wherefore then hath God an houſe? Wherefore haue we ours; but to dwell in? But doth not he himſelfe tell *Dauid*, and ſo doth *Stephen* the Proto-martyr (vpon whoſe day we are fallen) tell the Iewes, that *He dwels not in Temples made with hands*? True, he dwels not in his Houſe, as we in ours, by way of comprehenſion; he dwels in it by teſtification of preſence. So doe we dwell in our houſes, that our houſes containe vs, that we are only within them, and they without vs. So doth he dwell in his; that yet he is elſwhere, yea euery where, that his houſe is within him. Shortly, God dwels where he witneſſes his gracious preſence, that, becauſe he doth both in the Empyreall heauen, amongſt his Angels and Saints, and in his Church vpon earth; therefore his dwelling is both in the higheſt Heauen in perfect glory; and on Earth, in the hearts and aſſemblie of his children. As of the former, our Sauiour ſaith, *In domo Patris mei, In my Fathers houſe are many Manſions*: So alſo may we ſay of the latter, There is much varietie and choice in it; There was the Church of the Iewes, the Church of the Gentiles; There is a materiall, and a ſpirituall houſe. In the one, *Salomons*, *Zorobabels*, ſuch piles as this: In the other; ſo much multiplicity, as there are Nations, yea, Congregations that profeſſe the Name of Chriſt. One of theſe was a figure of the other; the Materiall; vnder the Law, of the Spirituall, vnder the Goſpell. Yee ſee now the firſt houſe, and the latter, the ſubiect of our Text and diſcourſe. The latter, commended to vs comparatiuely, poſitiuely. Comparatiuely with the former, *Maior gloria*. Poſitiuely,

tiuely, in it ſelfe, *In this place will I giue peace.* Both, ſet out by the ſtile of the promiſer, and avower; *ſaith the Lord of Hoſts.* All which challenge your Chriſtian attention.

As the firſt houſe (which was materiall) was a figure of the ſecond, which is ſpirituall: ſo the glory of that materiall, was a figure of the glory of this ſpirituall. Now becauſe all the life and glory of the ſpirituall, ſtands in Chriſt the Meſſias, the Prophet lookes through the type of the materiall, at him which ſhall beautifie, yea glorifie, the ſpirituall, of whoſe exhibition the Prophet ſpeakes, *Adhuc modicum, yet a little while, and I will ſhake the Heauens.* This *Modicum* was but ſome 500. and odde yeeres; much to men, but a *modicum* to the Ancient of dayes, with whom 1000. yeres are but one day. It is in and by him, that this latter houſe vnder the Goſpell, ſhall in glory ſurpaſſe that firſt vnder the law. The Prophets had ſpoken glorioufly of the temple that ſhould be; and now, leſt when the people ſhould ſee the homely and cottage-like reedification of *Zerubbabel*, they ſhould bee diſ-heartned and offended, the Prophet deſires to draw their eyes from the ſtone and timber, to the ſpirituall inſide of the Euangelicall Church, ſhewing the glory of this latter Houſe, to exceed the former.

Some groſſe Interpreters haue lookt with Iewiſh eyes vpon the outward fabricke, which was threefold: *Salomons, Zorobabels, Herods. Salomons*, ſumptuous and magnificent: *Zorobabels*, meane and homely; *Herods*, rich and maieſticall, *immodico ſumptu, incredibili ſplendore*, as one ſayes. *Salomons* was before defaced. Now becauſe *Zorobabel* was ſo farre from making his Word good, that the people wept, when they ſaw the difference (which *Caluin* well obſerues, was not without a ſpeciall prouidence of the alwiſe God; elſe the Iewes would ſo haue fixed their eyes vpon the outward ſplendor, that they would neuer haue looked for the ſpirituall and inward Grace of the Houſe of God:) therefore they haue taken it of *Herods* temple; the walls and lining whereof were indeed anſwerable to this Propheſie, more glorious. But this conceit, as it is too carnall, ſo is quite diſſonant from the context, both in regard of the precedents, and ſubſequents. Of the precedents: For, how did the deſire of all nations come to that Pile of *Herods*? Of the ſubſequents: For, what peace was vnder the Herodian Temple? Firſt, the builder of it, was the chiefe oppreſſor of the Iewiſh liberty: and then, ſecondly, it gaue occaſion to the perpetuall miſerie of that people. *Pilate* would expilate the Treaſures of it for *aquæ ductæ*, which denied, coſt the Iewes much bloud. Vnder *Claudius*, twenty thouſand ſlaine in a Feaſt of vnleauened bread. *Ionathas* the Prieſt ſlaine by theeues ſuborned by *Fælix*, in the very Temple; and euer after, it was the harbour and ſpoile of Villaines. What hills of Carcaſſes? What ſtreames of bloud was in't at the laſt vaſtation? Enough to amaze any Reader: ſo as in that 79. yeares wherein it ſtood (longer it did not,) it was no better than a ſtage of Tragedies, a ſhambles of cruelty. Of that therefore God could not ſay, *Dabo pacem*; it was *Templum adulterinum*, as one cals it iuſtly, and had neither command nor promiſe: It was the Spirituall Temple, the Euangelicall Church, whoſe glory ſhall be greater than the Iewiſh, which ſhall be bleſſed with the deſire of the Nations, with the aſſurance of Peace. But why then doth the Holy Ghoſt ſpeake of Gold and Siluer, the coſtly materials of an outward ſtructure? Euen theſe very metals are figuratiue, not that God cares ſo much for them, but becauſe wee doe; becauſe our eies vſe to be dazled with this beſt parcell of Earth; Therefore when hee would deſcribe a glorious Church, hee borrowes the reſemblance of Gold, Siluer, precious ſtones, *Eſay 60.* and euen by theſe doth he ſet forth his new and Heauenly Ieruſalem, *Reuelat. 21.* Wherein then is the glory of Gods Euangelicall Houſe greater, than of the Legall? Yea, wherein is it not greater? Whether yee looke to the efficient, the matter, the duration, the extent, the ſeruice. The efficient, that was built by man, though directed by God: In this, God himſelfe is the Architect, not onely giuing the modell, but the frame. The matter, whether of ſtructure, or ornament. The ſtructure of the one was of ſtone and wood: of the other is of liuing ſtones. The ornament of the one was Gold and Siluer: of the other, diuine Graces of Faith, Charity, Hope, Sanctity, Truth, Piety, and all other vertues, to which, Gold it ſelfe were but traſh.

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The duration of the one (euen that longſt-liued Temple of *Salomon*, though called (*Beth* עולם) *domus ſeculi*) was but 430. yeares. Of the other, beyond time to eternitie. The extent of the one to be meaſured by a few poles, yea, (though ye take in the Courts, and all) by a few Acres: Of the other, vniuerſall, ſo far as the King of Heauen hath any Land. The ſeruice in the one performed by a few men, mortall, ſinfull, the bloud of beaſts ſhed vpon the Altar: In the other, performed by our eternall High-Prieſt, after that higher order of *Melchiſedech*; offering vp his owne moſt precious bloud for our redemption. In that, Chriſt Ieſus was obſcurely figured: In this, really exhibited, borne, liuing, dying, riſing, aſcending, preached, beleeued, liued; Euery way therefore both in efficient, matter, duration, extent, ſeruice, *Maior gloria.*

Let no man tell me now of that iuſt wonder of the world, the Iewiſh Temple; white Marble without, lined with Gold within, Brazen pillars, Golden veſſels, coſtly vailes, an High-Prieſthood ſet forth with precious Stones, rich Robes, exquiſite Perfumes, curious Muſicke, and what-euer that ancient goodly inſtitution had rare and admirable; I ſay, the Clay of the Goſpell, is more worth than the Marble of the Law; Euangelicall Braſſe, more worth than legall Gold; the ragges of the Euangelicall Prieſthood, more excellent than the robes of the Leuiticall. In ſhort; the beſt of the Law is not comparable to the baſeſt of the Goſpell.

Iohn Baptiſt was the *Ianus* of both Teſtaments; he was to the Churches, as *Noah* was to the Worlds; he ſaw both the firſt, and the latter. It is a great word that our Sauiour ſaith of him, that amongſt thoſe which were borne, or rather (as ours reade it better) begotten of women, there did not a greater than he ariſe: but it is a greater word that he ſpeakes of the Children of the new Teſtament, that the leaſt in the Kingdome of Heauen is greater than he. I ſtand not vpon examining the compariſon, whether it be *ratione ſanctitatis*, or *officij*; it makes either way for my purpoſe, therefore was *Iohn* ſo great, becauſe he was the laſt of the Law, and the firſt of the Goſpell: and the old rule is *minimum maximi maius eſt maximo minimi*; therefore is the leaſt in this Kingdome of Grace greater than he, becauſe he is all, what *Iohn* was halfe; wholly vnder that *Euangelium Regni*, which is able to aduance him to a greater perfection, than that Harbinger of Chriſt. What a fauour then is it (Right Honourable and beloued) that God hath reſerued vs to theſe better dayes of his Goſpell, wherein the helpes of ſaluation are more cleare, obuious, effectuall; wherein, as the glory of the latter Houſe exceeded the former; ſo the meanes of that incomprehenſible glory of the houſe not made with hands, eternall in the Heauens, lie more open vnto vs? What ſhould we doe, but both *vti*, and *frui*, gladly vſe, and ſweetly enioy this vnſpeakable bleſſing, which God hath kept in ſtore for vs, and walke worthy of ſo incomparable a mercy. The old Iewes liued in the dawning of the day, wherein they had but a glimmering of that Sunne, which would riſe. We liue after the high noone of that happy day. If we walke not anſwerable to ſo great a light, what can we looke for, but vtter darkneſſe?

The leaſt of the greateſt is more, than the greateſt of the leaſt. Goſpell of the Kingdome.

Ye ſhall now giue me leaue (Right Honourable) to carry theſe words in a meet analogie to the preſent occaſion. The Temples vnder the Law, were both a figure, and a patterne of the Churches vnder the Goſpell. Within this roofe vnder which we now ſtand here, was both the former, and the latter houſe; and euen in theſe walls doth God make his Word good, That the glory of this latter Houſe ſhall be greater, than of the former. The firſt foundation of it was, no doubt, both pious and rich. I ſhall not need to fetch the Pedegrees of it from Saint *Iohn Baptiſt* in Ieruſalem, nor to diſcourſe of either the deuotion, or wealth of that religiouſly-military Order, for whom theſe ſtones were firſt laid. Imagine the Altar neuer ſo gay, the Imagery neuer ſo curious, the Veſtments neuer ſo rich, the Pillars, Walls, Windowes, Pauement, neuer ſo exquiſite; yet I dare boldly ſay, this preſent glory of this Houſe in this comely whiteneſſe, and well-contriued coarctation, is greater than the former. What care I? Nay, What doth God care for the worke of a Lapidary, or Painter, or Maſon? One zealous Prayer, one Orthodox Sermon is a more glorious furniture, than all the precious rarities of Mechanique excellencies. I doe moſt willingly (as what good heart

Conſecrated by Heraclius, Patriarch of Ieruſalem.

heart doth not?) honour the vertuous actions, and godly intentions of our worthy forefathers, which (no doubt) it hath pleased God in mercy to accept and crowne, but withall it must be yeelded, that they liued vnder the tyrannous iniury and vsurpation of those Pharises, who kept the keyes of knowledge at their owne girdles, and would neither draw for them, nor suffer them to draw for themselues. Blessed be God for better conditions; the Well of life lies open to vs, neither are we only allowed, but inuited to those heauenly liquors, *Inebriamini O Charissimi*, Drinke, yea, drinke abundantly, O beloued, Cant. 5.1. This happy libertie of the sauing Gospell of Iesus Christ, daily and sincerely preached to vs (Noble and beloued Christians) is worthy to be more worth vnto vs, than all the treasures, ornaments, priuileges, of this transitory World; and this, since through the inestimable goodnesse of God, yee doe, and may finde in this latter House; well hath God verified this word in your eyes and eares; *The glory of the latter House shall be greater, than of the former.*

Hitherto the comparatiue praise of the latter House; the positiue followes in the promise of a gracious effect; *In this place will I giue peace:* wherein I know not whether the blessing doth more grace the place, or the place the blessing; both grace each other, and both blesse Gods people; *In this place will I giue peace.* If yee looke at the blessing it selfe, it is incomparable, *Peace*; that whereby the Hebrewes had wont to expresse all welfare in their salutations, and wel-wishes; the Apostolicall benediction dichotomizes all good things into Grace and Peace; wherein, at the narrowest, by Grace, all spirituall fauours were signified; temporall by Peace. The sweet Singer of Israel could not wish better to Gods Church, than *Peace be within her walls:* and behold, this is it which God will giue, *Dabo pacem:* yea, our eyes should stoope too low, if they should fix here. The sweet Quiristers of Heauen, when they sung that diuine Caroll, to the honour of the first Christmas, next to *Gloria in excelsis Deo*, said, *In terris pax:* Yet higher; the great Sauiour of the World, when he would leaue the most precious Legacie to his deare ones on earth, that they were capable of, he sayes, *My peace I giue you.* And what he there giues, he here promises, *Dabo pacem, I will giue it.* But where? Whence? *In this place.* Not any where; not euery where; but in his owne House, in his latter House, his Euangelicall House; as if this blessing were confined to his holy walls, he saith, *In this place will I giue peace.* This flower is not for euery soile; it growes not wilde, but is only to be found in the Garden of Sion. It is very pregnant which the Psalmist hath, Psal. 128.5. and 134.3. *The Lord that made Heauen and Earth, blesse thee out of Sion.* He doth not say, The Lord that made the earth, blesse thee out of heauen; nor, The Lord that made Heauen, blesse thee out of heauen; but, *blesse thee out of Sion.* As if he would teach vs, that all blessings come, as immediatly and primarily from heauen, so mediatly and secondarily from Sion, where this Temple stood. Some Philosophers haue held the Moone to be the receptacle of all the influences of the heauenly bodies, and the conueyances of them to this inferiour world, so as all the vertue of the vpper Orbes and Starres are deriued by her, to this elementary Spheare. Such doth both *Dauid* and *Haggai* repute the house of God; whither, as to *Iosephs* Store-house, doth God conuey the blessings of peace, that they may be thence transmitted to the sonnes of men. How, and why then doth God giue peace in this his House? Because here (as *Bernard* well) *Deus & audit, & auditur*, God heares, and is heard here: *audit orantes, erudit audientes*; he heares his suppliants, and teacheth his hearers. As this place hath two vses, it is both *Oratorium*, and *Auditorium*: so in respect of both, doth it blesse vs with peace: our mouth procures it in the one, our eare in the other; God workes in our hearts by both. In the first, God sayes, as our Sauiour cites it, *Domus mea domus orationis: My House shall be called the House of prayer.* And what blessing is it, euen the best of Peace, that our prayers cannot inseoffe vs in? *Salomon* when he would consecrate the Church he had built, solemnly sues to God, that he would inuest it with this priuilege of an vniuersall-gracious audience; and numbring the occasions of distressed Suppliants, makes it euer the foot of his request; *(Then hearken to the prayer that thy seruant shall make towards this place; Heare thou in heauen, thy dwelling place; and when thou hearest, haue mercy.)* If euer therefore

I will giue peace.

Glory to God in the highest heauens; in earth, peace, &c.

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we would haue peace outward, inward, priuate, publike, ſecular, ſpirituall: If we would haue peace in our eſtate, peace in our Land, peace in our Church, peace in our ſoules, pray for it. And if euer we will pray for it, pray here, in Gods houſe, *for in this place will I giue peace.* In vaine ſhall we looke for it elſe where, if we aske it not here. It is true, we are bidden euery where to lift vp pure hands to God: but they cannot bee pure, that are profane; and they cannot bee but profane, that contemne the holy ordinances of God. He ſaid well, *In templo vis orare, in te ora*; for (*Know you not, that your bodies are the Temples of the liuing God?*) but let me as truly returne it; *In te vis orare, in templo ora?* Wouldeſt thou pray with effect at home? Pray at Church: elſe thy deuotion is but the ſacrifice of fooles; for he hath ſaid it, who hath good reaſon to appoint the circumſtances of his owne beneficence, *In this place will I giue peace.*

Will yee then ſee the reaſon why there is ſo much empty Caske in the Celler of God? Therefore are men void of grace, becauſe they are void of deuotion. They ſeeke not God where he may be found; and therefore it is iuſt with God not to be found of them, where they pretend to ſeeke him: for *In hoc loco, In this place will I giue peace.*

Gerſon diſtinguiſhes well in his Sermon *de Angelis*, that there is *Duplex Cœlum*, A double Heauen; *Gloriæ, & Eccleſiæ*; of Glory aboue, of the Church below; the Church is the Heauen on earth; where God is ſeene, heard, ſpoken vnto: where are his Saints (whoſe Aſſemblies are here;) where are his Angels: (*Let the woman haue power on her head, becauſe of the Angels*, 1 Cor. 11.) As the Iewes then, whileſt the Church of God was Nationall, were wont (according to command) to looke towards the Temple, if they could not come to it, in their deuotions: So now that the Church is Catholicke, or vniuerſall, and euery of our Churches is equally Gods houſe, (*ἀμεσως*) we ſhall gladly with *Peter* and *Iohn*, goe vp to this Temple to pray; How can we looke for a better incouragement, than God giues vs here, *In this place will I giue Peace.*

In the latter, as it is *Auditorium*, ſo, I create the fruit of the lips to bee peace (ſaith God.) Naturally wee are all euen thoſe that applaud themſelues in the beſt opinion of their harmleſſe, and faire diſpoſition) enemies to God: enemies both actiuely and paſſiuely. Actiuely, *θεόμισες*, God-haters, Rom. 1. Paſſiuely, *Filij iræ*, The ſons of diſpleaſure. We fell out in *Adam* through our owne wilfull apoſtaſie and diſobedience; and we ſtill ſtand out in the maintenance of our inward corruption. There is no way to peace but by reconciliation; there is no way to reconciliation, but by the Goſpell of Ieſus Chriſt, which is *Euangelium pacis*; there is no proper element for the Goſpell of God, but the Houſe of God; *Locus iſte, In this place will I giue peace.* It is not (I know) for euery heart to apprehend, either the want of this peace, or the miſery of this want. This is one of thoſe happineſſes which is moſt bragg'd of, where it is leaſt had. The ſenſuall Securitan pleaſes himſelfe in the conceit of his owne peace. All is well at home; he quarrels not with himſelfe, for he denies himſelfe nothing: God quarrels not with him, here are no checks of a chiding conſcience; no frownes of an angry Iudge; nothing but *Pulchritudo Pacis* (as the Prophet ſpeakes.) Alas, my beloued, call not this peace, call it ſtupiditie; euen Hell it ſelfe is not a Kingdome diuided in it ſelfe. There is no bleſſing, which is not alſo counterfeited, *Pacem veram dabo*, is the ſtile of the Prophets, Ier. 14. 13. This were a needleſſe Epithet, if there were not a falſe peace; ſuch is this of carnall hearts. That Word of eternall Truth muſt ſtand: *There is no peace, ſaith my God, to the wicked.* Haue you ſeene a ſore ſuddenly filled vp with vnſound fleſh, and fairely skinned ouer, without all offence to the eie, which ere long will breake out againe, and bewray a ſecret and ſo much-more-hardly-cured corruption? ſuch is a wicked mans peace. Haue you ſeene a ſlaue ſit quietly in the Gally, not ſtruggling with his chaine, not repining at his Oare (*neceſſitas fortiter, conſuetudo facile?*) Haue you heard a dying man profeſſe, that he felt no paine? Such is a wicked mans peace, of which hee ſhall once ſay, though now all ſeeme ſmooth, and plauſible; *In pace amaritudo mea amariſſima*; *In peace I had great bitterneſſe*, Eſay 38. 17. Neither is the want of this peace leſſe perceiued, than the miſery of this want. Men ſee no difference in the face of Heauen, whatſoeuer they doe; their blaſphemies and prayers finde the ſame entertainment: therefore the careleſſe

The Goſpell of peace.

The beauty of peace. I will giue true peace.

Neceſſity hath taught him to beare it ſtrongly, cuſtome eaſily.

careleſſe man reſolues, I ſhall haue peace, though I follow the wayes of mine owne heart. Oh the miſerable ſottiſhneſſe of wilfull ſinners! Sinne lyes (like a ſleeping Bandog) at the doore of their heart; they looke vpon him, as if hee would neuer wake; or, as if though hee ſhould, yet he were ſo clogged, and chained, and muzled, that there can be no danger of his hurt. Let God but rowze him vp a little, he ſhall bay them to deſpaire; he ſhall flie vpon them, and pull out their throats: Then ſhall their troubled heart preſent terrible things, and they ſhall feele what it is to liue in the anger of a God. They ſhall ſee the Almighty putting himſelfe into the feareſull formes of vengeance; Who can ſtand before his indignation? And who can abide in the fierceneſſe of his anger? His fury is powred out like fire, and the rocks are throwne downe before him, Nahum 1. 6. And if his very loue haue drawne bloud of his deare ones: (*Terrores Domini militant contra me*, ſaith holy *Iob*: The terrors of the Lord are ſet in aray againſt me, Iob 6. 4:) and he that bore the chaſtiſements of our peace, the Sonne of his loue, could ſay (*My God, my God, why haſt thou forſaken me?*) Oh what ſhall bee the Iudgments of his wrath? If this be the rod of children, Oh, what ſhall be the Scorpions for his enemies? They ſhall ſee that gulfe of fire ready to receiue them into euerlaſting burnings. They ſhall ſee the Deuils their inceſſant tormentors ready to ſeize vpon their guilty ſoules. Then, O then, ſhall they know, too late, what an happineſſe it is, that God here promiſes, *Dabo pacem*. Would wee then auoyd the vnſpeakable horror of this wofull condition? Would we finde the bed of our ſickneſſe and death, comforted with the ſweet teſtimony of an heauenly peace betwixt God and our ſoules? See whence we muſt fetch it; *In this place will I giue peace*. If euer we haue it, we muſt haue it from the bleſſed ordinances of God, his word and Sacraments, which this place can afford vs. In vaine ſhall yee ſeeke for this (deare Chriſtians) in a licentious Tauerne, in a rich Counting-houſe, in Chambers of dalliance, in full Tables, in Pompous Courts; no, not in thrones of earthly Maieſty. Alas, many of theſe are the make-bates betwixt Heauen and vs, moſt of them can marre, none of them can make our peace. It is onely the deſpiſed Miniſtery of the Goſpell; the Word of reconciliation, (as it is called, 2 Cor. 5. 19.) which ſounds in Gods Houſe, that can doe it. As yee loue your ſoules therefore, as you would finde peace at the laſt, and would looke with a comfortable aſſurance in the face of death and iudgment; as yee would ſee a gracious Mercy-ſeat in the dreadfull Tribunall of God at the day of our laſt appearance, frequent the Houſe of God: attend reuerently and conſcionably vpon the ſacred Inſtitutions of God, yeeld your ſelues ouer to be wrought vpon by the powerfull Goſpell of Ieſus Chriſt. Oh be not you wanting vnto God, he will not be wanting vnto you, but will make good this promiſe of his vnfailable grace, *In this place will I giue peace*.

It is a great word that is heere ſpoken, *Dabo pacem*; and therefore it is vndertaken by an omnipotent Agent, *I will giue peace*. If all the Angels of Heauen ſhould haue ſaid ſo, we ſhould ſoone haue replied, as *Korah* and his company did to *Moſes* and *Aaron*; Yee tooke too much vpon you, Numbers 16. 3. This worke is not for any finite power; the ſtile of peace, is the peace of God; the ſtile of God, the Mediator betwixt God and man, is, *The Prince of Peace*. He is the true *Salomon*, the other was but typicall. It is hee onely, that when the Diſciples were toſſed with contrary winds and threatning billowes, could command the windes and waues to a calme. It is hee onely, that when his Church is toſſed with the winds and waues of raging and impetuous enmitie, can giue outward peace. It is he onely, that when the diſtreſſed ſoule is toſſed with the winds and waues of ſtrong temptation, of weake diffidence, can giue inward peace. Iuſtly therefore doth he challenge this act as his owne, *I will giue peace*. We vſe to ſay, It is beſt treating of peace with a Sword in our hand. Thoſe who haue the aduantage of the warre, may command peace: vnderlings muſt ſtoope to ſuch conditions, as the victor will yeeld. To ſhew vs therefore how eaſily he can giue peace, God ſtiles himſelfe the God of Hoſts; a title wherein he takes no ſmall delight, referring not to the being of the creature, but to their marſhalling; not to their naturall eſtate, but their militarie; neither would God be lookt at in it, as a Creator, but

but as a Generall. In but two of the Prophets, *Esay* and *Ieremie*, no lesse than an hundred and thirtie times hath hee this stile giuen him. Euery thing, as it hath an existence from the Maker, so an order from the Gouernour; and that order is no other than warlike, wherein it doth (*militare Deo*) serue vnder the colours of the Almighty. All creatures are both mustred, and trained, and placed in Garrison, and brought forth into the field, in the seruice of their Creator; they are all *exercitus pugnatorum*. If yee looke into Heauen, there is a company of heauenly Souldiers, *Luke* 2. Neither was there onely the construction of Idolaters, *vniuersa militia cæli*, to which they burnt incense; but of *Moses* himselfe; *Thus the Heauen and the Earth were finished, and all the Host of them, Gen.* 2. 1. If yee looke to the Earth, not men onely, whom reason hath fitted for such designes, but euen the brute, yea, the basest and indocilest of the brute creatures are ranged into arrayes: euen the very Locusts, though they haue no Leader, yet *Egrediuntur per turmas*, They goe foorth by bands, *Prou.* 30. 27. And if ye looke into Egypt (where for the time was *Sedes belli*,) you shall finde a band of Frogs, that were appointed to march into the very bed chamber, the bed, the ouens, the dishes of *Pharaoh*; you shall finde an host of Lice, of Flies, of Caterpillers, sent against those Egyptian Tyrants. Else-where, ye shall finde troupes of Palmerwormes, of Locusts, of Canckerwormes, of Caterpillers, to set vpon Israel, *Ioel* 1. 4. Shortly, where he meanes to preserue, the fiery Chariots and Horsemen of Heauen shall compasse Dothan. Where he meanes to destroy, the most despicable of his creatures shall be armed, to the ruine of the proudest. Doth *Goliah* stalke forth to the defiance of the God of Israel? A pibble out of the brook shall strew him on the ground. Doth an *Herod* heare his flatterers gladly say, *Nec vox hominem sonat?* Stay but a while, God sets his vermine vpon him; all the Kings guard cannot master those Lice. He hath Hornets for the Hiuites and Canaanites, *Exod.* 23. Mice for the Philistims, 1 *Sam.* 6. Rats for the Couetous Prelate: A Flie for Pope *Adrian*: A world of creatures for either defensiue or offensiue seruices. *Quare fremuerunt gentes? Why doe the Heathen rage, and the people imagine a vaine thing? The Kings of the Earth set themselues, and the Rulers take counsell together against the Lord, and against his Anointed.* Presumptuous dust and ashes, that dare rise vp against the God of hosts! If a silly Ant out of a Mole-hill should march forth, and proffer to wrestle a fall with a Gyant, there were some proportion in this challenge; there is none of a finite power to an infinite. Should all the powers of Hell band themselues with those on earth, *Quis restitit?* What power haue they of being, of motion, but from him whom they oppose? How easily can he blow vpon their enterprises? How easily can he command these to the dust, those to their Chaines? Bee confounded therefore, O vaine men, whose breath is in your nostrils (and that not your owne neither) when ye thinke of the power and Maiesty of the God of Hosts. *Who hath resisted his will?*

And why are we dismaid with the rumours, or feares of the strongest oppositions? *Gebal* and *Ammon*, and *Amelec*, the Philistims, with them that dwell at Tyre? *Ashur* also is ioyned to the incestuous children of *Lot*: (ὀλιγόπιστε) O thou of little faith, why fearest thou? The Lord of hosts is with vs, the God of *Iacob* is our refuge, *Psa.* 46. Come, all ye Bands of wickednesse, and conspire against the Scepter of the Kingdome (that is, the Gospell) of Iesus Christ. He hath his *Armageddon*, He hath a feast for the fowles of the aire, and the beasts of the field, whom he hath inuited to the flesh of Captaines, and the flesh of Kings, *Reuel.* 19. 8. I will not be afraid of ten thousands of people that haue set themselues against me round about; *Dominus susceuit*; The Lord hath sustained me, and he is the Lord of Hosts.

Yea, why are wee apalled, when we see the measures of the sonnes of *Anak*; the spirituall wickednesses in heauenly places? If wee looke at their number, they are Legions. If to their strength, they are Principalities and Powers. If to their nature, they are spirits that rule in the aire. We are men, flesh and bloud, single, weake, sinfull. What euer we are, our God is in heauen, and doth whatsoeuer he will; he is the Lord of Hosts, tho Cowards in our selues, yet in him we are more than Conquerors; he who is more than all power, than all Truth, hath said it; The Gates of Hell shall not preuaile

againſt his Church. Thanks be to God, which giueth vs victory, through our Lord Ieſus Chriſt.

Laſtly, he is the Lord of hoſts; his vndertakings are infallible: Hath he ſaid, that the glory of the Euangelicall Church ſhall exceed the Legall? Hath he ſaid, that, *In this place he will giue peace?* How can the Church faile of glory, or the ſoule of peace? His word can be no more defectiue, than himſelfe impotent. Truſt God with his owne cauſes; truſt him with thy ſelfe; doe that he bids; expect what he promiſes; haunt this Houſe of his, wait on his ordinances. The Lord of Hoſts ſhall giue thee that peace, which paſſeth all vnderſtanding; and with peace, glory, in that vpper Houſe of his not made with hands, eternall in the Heauens.

To the poſſeſſion whereof, that God, who hath ordained vs, in his good time mercifully bring vs.

And now, O Lord God of Hoſts, make good thy promiſes to this Houſe of thine. Whenſoeuer any Suppliant ſhall in this place offer vp his praiers vnto thee, heare thou in Heauen, thy dwelling place; and when thou heareſt, haue mercy. What Word ſoeuer of thine ſhall ſound out of this place, let it be the ſauour of life vnto life to euery hearer. What Sacrament ſoeuer of thine in this place ſhall be adminiſtred, let it be effectuall to the ſaluation of euery receiuer.

Thou that art the God of glory, and peace, giue peace and glory to thy Seruants, for thy mercies ſake, for thy Sonnes ſake, euen the Sonne of thy loue, Ieſus Chriſt the iuſt. To whom with thee, and the holy Ghoſt, one infinite God, be giuen all praiſe, honour, and thankſgiuing now and for euer.

TO THE WORSHIPFVLL AND REVEREND, Mr. Dr. HALL, DEANE OF WORCESTER, my worthie and much respected Friend, all happinesse, with my loue in CHRIST IESVS.

REuerend Sir; this Sermon, I know, is at the Presse before you expected: But I thought (as this glorious Chapell occasioned it, so) it might minister occasion of perpetuall remembrance of the Chapell, by remaining its first Monument. And although both these were confined to the priuate; the Chapel for the Family of my Right Honourable Lord the Earle of Exceter, who hath giuen the materiall thereof sufficient luster: and the Copy of the Sermon to the Cabinet of my truly Noble, and vertuous Lady, his Countesse; yet both these are much and oft required to the publike, the Sermon to be an instruction, and so it is; the Chapell to be an example, and so it may be. The Sermon to teach all, to be all glorious in their soules. The Chapell to teach some, who build houses for their owne habitation, to set vp another for Gods Religion. The Sermon was craued at the hands of my Honourable Ladie, that it might come to the Presse; who, of her owne pious disposition, gaue forth the Copy, and for her Noble esteeme of your selfe, and of the worth of your Sermon, was willing and desirous to giue it way to the Printer. And this I thought good to impart vnto you, and to the courteous Reader, that you may be satisfied of the meanes how, and the cause why it comes in publike. And so praying for you, and desiring your prayers for me, I remaine

Your truly louing Friend,

H. BAGVLEY.

THE TRVE Peace-Maker: LAID FORTH IN A SERMON BEFORE HIS MAIESTY AT THEOBALDS

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THE TRVE Peace-maker.

ESAY 32. 17.

Opus Iuſtitiæ pax.

The worke of Juſtice (or righteouſneſſe *) ſhall be peace.*

MY Text (you heare) is of Iuſtice and Peace, two royall graces; and ſuch as flow from ſoueraigne Maieſtie: There is a double Iuſtice, Diuine & humane; there is a double peace, outward in the ſtate, inward in the ſoule: Accordingly, there is a double ſenſe of my Text; a ſpirituall, a ciuill ſenſe: The ſpirituall concerning Theologicall Iuſtice, and inward peace; The ciuill concerning humane iuſtice and outward peace. The ſpirituall thus; The Meſſias ſhall cauſe the fruit of his perfect iuſtice to bee our inward peace with God, and our ſelues. The ciuill thus; The Magiſtrate ſhall cauſe the worke of ciuill Iuſtice in his adminiſtration, to be our outward peace with one another: In both, or either (as *Muſculus* well) there is an alluſion in the Hebrew word to a field; the ſoile is the heart or the State, the ſeed is Iuſtice, the fruit peace: That which was waſte ground is now a Carmell, a fruitfull field; and the fruit of this field of Iuſtice is peace. As there is good reaſon, wee will begin with the ſpirituall *Iuſtice* and *Peace*.

The great King of Heauen will diſforeſt that peace of the world, which hee calls his Church, and put it to tillage; it ſhall be ſowne with righteouſneſſe, and ſhall yeeld a ſweet crop of peace: in this onely, not in the barren heaths of the prophane world, ſhall true peace grow.

At firſt, God and man were good friends: How ſhould there bee other than good termes betwixt Heauen and Paradiſe? God made man iuſt; and iuſt man (whiles he was ſo) could not chuſe but loue the iuſt God that made him; ſin ſet them at odds; in one act and inſtant did man leeſe both his iuſtice and peace; now the world is changed; now the ſtile of God is *Fortis vltor*, God the auenger, *Ier.* 51. 56. and the ſtile of men, *Filij iræ*, ſons of wrath, *Epheſ.* 2. 3. There is no poſſible peace to be made betwixt God & man, but by the perfect iuſtice of him that was both God & man: I would there were a peace in the Church about this Iuſtice; It is pitie & ſhame there is not; but there muſt be hereſies: As there are two parts of Diuinity, the Law and the Goſpell; ſo each of theſe haue their

God the auenger.
The ſonnes of wrath.

their Iuſtice; there is a Iuſtice of the Law, and an Euangelicall Iuſtice. The Iuſtice of the Law when a meere morall man is iuſtified (out of his owne powers) by the works of the Law; very Papiſts will giue ſo much way to *S. Paul*, ſo much affront to *Pelagius*, as to renounce this; freely anathematizing that man who by the ſtrength of humane nature, or the doctrine of the Law, ſhal challenge iuſtification; Vnleſſe perhaps ſome *Andradius* haue priuilege to teach, that this *Ethica iuſtitia*, was enough to iuſtifie and ſaue the old Philoſophers.

Morall righteouſneſſe.

The Euangelicall Iuſtice is not without the interuention of a Sauiour; To which claime is laid in two kinds, either as imputatiue, or as inherent; The inherent wrought in vs: the imputed wrought for vs. How eaſie were it to lead you through a thicket of diſtinctions into a large field of controuerſie, concerning the nature, meanes, manner of our Iuſtification? No head in all Diuinity yeelds either more, or more important Problemes; In ſo much as Cardinall *De monte*, Vice-Preſident for the time of the Councell of Trent, in an Oration made by him in the eleuenth ſeſſion, profeſſes, that when they meant to diſpatch their Decree concerning Iuſtification in fifteene daies, it coſt them ſeuen moneths to finiſh, without one daies intermiſſion; and when all is done, they haue left the world, which was before (as *Pighius* ingenuouſly) intricated by the thorny queſtions of Schoolemen, rather more vnſatisfied and perplexed than they found it. It is the maine care of our liues, and deaths, what ſhall giue vs peace and acceptation before the dreadfull Tribunall of God: What, but righteouſneſſe? What righteouſneſſe, or whoſe? Ours, or Chriſts? Ours, in the inherent graces wrought in vs, in the holy works wrought by vs; or Chriſts, in his moſt perfect obedience, and meritorious ſatisfaction wrought for vs, applied to vs? The Tridentine faction is for the former; we are for the latter; God is as direct on our ſide as his word can make him; Euery where blazoning the defects of our owne righteouſneſſe, the imperfect ons of our beſt Graces, the deadly nature of our leaſt ſinnes; the radicall ſinfulneſſe of our habituall concupiſcence, the poilution of our beſt works: Euery where extolling the perfect obedience of our Redeemer, the gratious application of that obedience, the ſweet comfort of that application, the aſſurance and vntailableneſſe of that comfort: and laſtly, our happy reſt in that aſſurance. I inſtance not; open the Booke, ſee where your eies can looke beſide theſe. *Satis apertè* (ſaith their *Caſſander*) The Scripture is cleare ours; So is all antiquity, if they beleeue that learned Arbiter; So are their more ingenuous Doctors of the laſt age; So would they all be, if they had grace to know God, themſelues, grace, ſinne, heauen, hell; God perfectly iuſt, themſelues miſerably weake, Grace ſenſibly imperfect, ſinne vnmeaſurably ſinfull; Laſtly, if they knew that heauen is for none but the pure, that hell is for the preſumptuous. O Sauiour, no man is iuſt through thee, but he that is ſanctified by thee; What is our inherent juſtice, but ſanctity? That we aſpire towards, we attaine not to; Woe were vs if we were not more iuſt in thee, than ſanctified in our ſelues; wee are ſanctified, in part, according to the weakneſſe of our receit; we are iuſtified thorowly, according to the perfection of thine acceptation; were we fully ſanctified here, we ſhould be more than men; were we not thorowly iuſtified, we ſhould be no more than ſinners before thee; whiles we ſtand before thee as ſinners, we can haue no peace; Let others truſt in the Charets and Horſes of their owne ſtrength, wee will remember the Name of the Lord our God; *The worke of thy Iuſtice ſhall be our peace.*

Peace is a ſweet word; Euery body would be glad of it; eſpecially Peace at the laſt, as the *Pſalmiſt* ſpeakes: How haue the politickly religious held out twigs for the drowning ſoule to catch at? Due ſatisfactions, vndue ſupererogations, patronages of Saints, bargaines of Indulgences, woolward pilgrimages, and at laſt (after whips and haire-clothes) leaue the dying ſoule to a feare of Hell, doubt of Heauen, aſſurance of Purgatory flames; How truly may it now ſay to theſe Doctors, as *Iob* to his friends, *Miſerable comforters are yee all*; Hearken, O yee deare Chriſtians, to a better voice that ſounds from heauen; *Come to mee all yee that labour, and are heauy laden, and I will giue you reſt.* Mat. 11. 28.

Is there any of you whoſe vnquiet breſt boiles continually with the conſcience of any foule

foule sin? whose heart is daily tyr'd vpon by the vultur of his secret guiltinesse? whose bosome is gnawed before-hand with that hellish Worme, which can no more giue ouer than die? It boots not to aske thee if thou wouldest haue peace. Peace? Rather than life; *Oh wherewithall shall I come before the Lord, and bow my selfe before the most high God? Shall I come before him with burnt offerings? Wil the Lord be pleased with thousands of Rams, or with ten thousand Riuers of Oyle? Shall I giue my first borne for my transgression, the fruit of my body for the sinne of my soule?* Heare, O thou distracted heart; what talkest thou of giuing to the owner? The world is his: thou art not thine owne; Yea, were these things thine, and not his, yet know, it is not giuing, but taking that must procure thy peace: An infinite Iustice is offended; an infinite Iustice hath satisfied, an infinite mercy hath applied it; Tak thou hold by the hand of faith on that infinite mercy, and justice of thy Sauiour; The worke of his Iustice shall be thy peace. Micah. 6.

Fly about whither thou wilt, O thou weary Doue, thorow all the wide Regions of the heauen, and waters, thou shalt no where finde rest for the soles of thy feet, but in this Arke of Christs perfect righteousnesse: In vaine shalt thou seeke it in schooles of morality, in learned Libraries, in spatious fields and forrests, in pleasant gardens, in sullen retirednesse, in witty conuersation, in wanton Theaters, in drunken cellers, in tables of gluttony, in beds of lust, chests of *Mammon*, whiffes and draughts of intoxication, songs of ribaldry, sports of recreation; No, no, the more thou seekest it in most of these, the further it flies from thee, the further thou art from finding it; and if these things may giue some poore truce to thy thoughts, it shall soone end in a more direfull warre. *There is no peace*, saith my God, *to the wicked*: Stray whither thou wilt, O thou wounded heart, thorow the Lawnds and Woods; alas, the shaft sticks still in thee, or if that be shaken out, the head: None but the soueraigne Dittany of thy Sauiours righteousnesse can driue it out; and till it be out, thou canst haue no peace. In plaine termes; wouldst thou haue peace? None but Christ can giue it thee; He will giue it to none but the penitent, none but the faithfull; Oh spend thy selfe into the sighes and teares of true repentance; and then raise thy humbled soule to a liuely confidence in thine all-sufficient Redeemer; Set thy Lord Iesus betwixt God and thy sins; God cannot see thy debt, but through thine acquittance; By his stripes we are healed, by his wounds we are stanched, by his death we are quickned, by his righteousnesse we are discharged; The worke of his righteousnesse is our peace. Oh safe and blessed condition of beleeuers; Let sin, Satan, world, death, hell, doe their worst; *Who shall lay any thing to the charge of Gods elect? It is God that iustifieth, who shall condemne? It is Christ that died, yea rather, that is risen againe; who is also at the right hand of God, and maketh intercession for vs:* Our enemy is now our Father, our Iudge is our Sauiour, the offended our surety, that precious bloud our ransome, that perfect righteousnesse our euerlasting peace.

Thus much of our spirituall Iustice, and Peace. The Ciuill followes: I know these two are wide tearmes; Iustice compriſes all vertue, as Peace all blessings; For that is iust in all kinds, which hath a meet adequation to the rule; All vertue therefore conforming vs to the Law of God, which is the rule of perfection, challengeth iustly to it selfe a stile of iustice.

Narrower bounds will serue our turne: We speake of Iustice first as a single vertue. Habits are distinguished by their acts; acts by their obiects. The obiect of all morall vertue is good, as of all intellectuall, is True. The obiect of this vertue of Iustice is the good of men in relation to each other; Other vertues order a man in regard to himselfe; Iustice, in regard to another. This good being either common, or priuate; common of al, priuate of some, the acts and vertue of iustice must be sutable; either, as man stands in an habitude to the whole body, or as he stands to speciall Limbs of the body: The former of these is that which Philosophers & Casuists call a legall and vniuersal Iustice. The latter is that particular Iustice, which we vse to distinguish by *Distributiõ*, & *Commutation*; the one consisting in matter of Commerce, the other in Reward, or Punishment: both of them according to a meet, though different, equality: An Arithmetical equality in Commutation; a Geometricall in distribution; the former regarding the value, or worth of the thing;

the

the latter, regarding the proportionable difference of the person. The worke of all these three Iustices, is Peace.

First, the legall Iustice is the apparant mother and nurse of publike Peace: When Gouernors and subiects are carefull to giue each other their owne; when both conspire to command and obey for the common good; when men frame their liues to the wholsome lawes of their Soueraigns, not more out of feare than conscience; when respect to the community caries men from partiall reflections vpon themselues; As contrarily distractions, and priuate ends are the bane of any state. When the head and members vnite their thoughts and endeuours in the center of the common good: the head to deuise and command, the eies to see, the eare to heare, the palate to taste, the heart to moue, the bellowes of the lungs to blow, the liuer to sanguifie, the stomach to digest, the guts to export, the hands to execute, the tongue to talke for the good of this naturall Common wealth of the body, all goes well and happily; but if any of these parts will bee gathering to themselues, and obstructions grow within; and mutinous distempers arise in the humours, ruine is threatned to the whole: If either the Superiors miscommand or the inferiors disobey, it is an affront to Peace. I need not tell you that good lawes are the wals of the City, the sinewes of the Politicke body, the rule of our life, the life of our state, without which men would turne brute, yea monstrous; the world were a Chaos, yea an hell. It is wisdome that makes lawes, it is Iustice that keeps them; Oh let this Iustice still blesse vs with a perpetuall peace; as those that doe not thinke the world made for vs, but our selues made for the world. let vs driue at an vniuersall good; let there be euer that sweet correspondence betwixt Soueraignty and subiection, that the one may be happy in the other, both in peace.

Secondly, the distributiue Iustice is not lesse fruitfull of peace; when rewards of honors, and gracious respects are suited to the well-deseruing; when malefactors smart according to their crimes; This Iustice hath stocks for the vagrant, whips for harlots, brands for petty larzons, ropes for felons, weights for the contumaciously silent, stakes for blasphemous hereticks, gibbets for murtherers, the hurdle, and the knife, and the pole for traitors; and vpon all these engines of Iustice hangs the garland of peace. It was not for nothing that *Maximilian* the First, passing by the gallowes, saluted it with *Salue Iustitia*. Ye neuer see Iustice painted without a sword; when that sword glitters with vse, it is well with the publique; woe be to the Nation where it rusts. There can be no more acceptable sacrifice than the bloud of the flagitious. Immediately after *Garnets* execution, *Father David* at *Ypre*, in a publike Sermon declared the miracles showne thereat; Amongst the rest, that a spring of oyle brake forth suddenly in the place where that Saint was martyred; In stead of a lie, let it be a parable; The bloud of Traitors shed by the sword of Iustice, is a well of oyle to fatten, and refresh the Commonwealth.

I know well how mercy befits the mouths of Gods Ministers: The soft tongue of a Diuine is no meet whetstone for the edge of seuerity; but withall, I dare say, that Iustice is a noble worke of mercy; neither need we wish to bee more charitable, than the God of mercy that saies, *Thine eie shall not spare the murtherer*, Numb. 35. 31. *The Tempter to idolatry*, Deut. 13. 6. The very sonnes of *Leui* were appointed to win an euerlasting blessing, by consecrating their hands to God in *Israelitish* bloud: The vniust fauour, and plausibility of Romish Doctors, towards capitall offenders, hath made their Sanctuaries (euen literally) a denne of theeues, an harbour of villany. It is memorable of *Lewis* of *France*, (stiled the Saint) that he reuersed a pardon wrought from him to a malefactor, vpon reading that verse in the *Psalme*, *Beati qui faciunt iustitiam in omni tempore*, *Blessed are they that doe iustice at all times*: No maruell if one of those foure things which *Isabel* of *Spaine* was wont to say, she loued to see, were, *A theefe vpon the Ladder*; Euen through his halter might shee see the prospect of peace. Woe bee to them that either for gaine or priuate interest ingage themselues in the suit of fauour to maliciously bloudy hands; that, by the dam of their bribes labour to stop the due course of punitiue Iustice;

Psal. 106. 3.

Iuſtice; theſe, theſe are the enemies of peace; theſe ſtaine the land with that Crimſon die, that cannot bee waſhed out but by many wofull lauers of reuenge: Farre, farre be it from any of you, generous Chriſtians, to endeuour either to corrupt, or interrupt the wayes of iudgement, or for a priuate benefit to croſſe the publike Peace: Woe be to thoſe partiall Iudges, that iuſtifie the wicked, and condemne the innocent; the girdle of whoſe equity ſags downe on that ſide where the purſe hangs: Laſtly, woe to thoſe vnworthy ones that raiſe themſelues by fraud, bribes, ſymonie, ſacriledge; therefore are theſe enemies to the State, becauſe to Peace; and therefore enemies to Peace, becauſe violaters of iuſtice, *And the worke of iuſtice is Peace.*

Thirdly, that commutatiue Iuſtice workes Peace, needs no other prooſe than that all the reall brables and ſuits amongſt men, ariſe from either true or pretended iniuſtice of contracts. Let me leade you in a Terme morning to the ſpacious Hall of Iuſtice: What is the cauſe of all that concourſe? that Hiue-like murmure? that noiſe at the Bar, but iniurious bargaines, fraudulent conueyances, falſe titles, diſappointment of truſts, wrongfull detentions of money, goods, lands, coozenages, oppreſſions, extortions? Could the honeſty and priuate iuſtice of men preuent theſe enormities, ſilence and ſolitude would dwell in that wide Palace of Iuſtice; neither would there be more Pleas than Cob-webs vnder that vaſt roofe. Euery way therefore it is cleare, that the worke of Iuſtice is Peace; In ſo much as the Guardians of Peace are called Iuſticers.

This for the Common-wealth; If it pleaſe you to caſt your eyes vpon her Siſter the Church, you ſhall finde that the outward Peace thereof alſo muſt ariſe from Iuſtice. Alas; thence is our hopeleſneſſe: Neuer may they proſper that loue not, that wiſh not peace within thoſe ſacred wals; but what poſſibility of Peace in the peremptorie repulſes of Iuſtice? What poſſibility of Iuſtice in the long vſurped tyranny of the ſucceſſor of *Romulus?* Could we hope to ſee Iuſtice once ſhine from thoſe ſeuen hills, we would make account of Peace; but, oh, the miſerable iniuſtice of that imperious Sea; Iniuſtice of claime, iniuſtice of practice. Of claime, ouer Kings, Church, Scriptures, Conſcience: Ouer Kings; there is *S. Pauls* ſuper-exalted (ὑπεραίρων;) His vſuall title is *Orbis Dominus*; *Dominus vniuerſorum* in the mouths and pens of his flatterers: And leſt Princes ſhould ſeeme exempted; he is *Rex Regum*, as *Paulus* 4. ſaies of himſelfe; he is *ſuper Imperatores & reges*, ſaith their *Antoninus*, *Triumphus*, *Capiſtranus*, and who not? How much? you know the calculation of the magnitude of the two great lights: How ouer them? As the maſter ouer the ſeruant; they are the words of their Pope *Nicholas*; The Imperiall throne is *vnde niſi à nobis*, ſaith Pope *Adrian*: What ſhould I tell you of his bridle, ſtirrup, toe, cup, canopy? Let the booke of holy Ceremonies ſay the reſt; Theſe things are ſtale, The world hath long ſeene and bluſhed,

Lord of the world.

Ouer Emperors and Kings.

whence but from vs?

Ouer the Church; There is challenged a proper head-ſhip, from whom all influences of life, ſenſe, motion come; as their *Bozius*; why ſaid I ouer? He is vnder the Church: For he is the foundation of the Church, ſaith *Bellarmine*; Ouer as the head, vnder as the foundation? What can Chriſt be more? Thence, where are generall councels but vnder him, as the ſtreame of Ieſuites; Who but he is, *regula fidei*, as their *Andradius*: hee alone hath infallibility and indefectibilitie, whether in *decretis fidei*, or in *præceptis morum*, as *Bellarmine*. He hath power to make new Creeds, and to obtrude them to the Church; the deniall whereof was one of thoſe Articles which *Leo* the tenth condemned in *Luther*.

In decrees of faith or precepts of mauners.

Ouer Scriptures. There is claimed a power to authorize them for ſuch; A power to interpret them, *ſententialiter & Obligatoriè*, being ſuch; A power to diſpenſe with them, *ex cauſâ*, though ſuch. Ouer the conſciences of men; In diſpenſing with their oathes, in allowance of their ſins. It is one head of their Canon Law, *A Iuramento fidelitatis abſoluit, Decret. p. 2. Cauſ. 15. qu. 6.* And in euery oath is vnderſtood a reſeruation and exception of the Popes power, ſay his Paraſites.

Hee abſolues from the oath of Allegeance.

I am aſhamed to tell, and you would bluſh to heare the diſpenſation reported to be granted by *Sixtus* 4. to the family of the Cardinall of *S. Lucie*; and by *Alexander 6.* to *Peter Mendoza* Cardinall of *Valentia*.

And as there is horrible iniuſtice in theſe claimes; ſo is there no leſſe in practiſe. Take

a taſte of all: What can be more vniuſt than to caſt out of the lap of the Church thoſe that oppoſe their nouelties, to condemne them to the ſtake, to hell for Heretickes? What more vniuſt than to falſifie the writings of ancient or moderne Authors, by ſecret expurgations, by wilfull miſ-editions? what more vniuſt than the withholding the remedy of generall Councels, and tranſacting all the affaires of the Church by a packt conclaue? What more vniuſt than the ſuppreſſion of the Scriptures, and mutilation of the Sacrament to the Laity? What more vniuſt than allowance of equiuocation, than vpholding a faction by willing falſhood of rumors, than plotting the ſubuerſion of King and State, by vnnaturall conſpiracies? Well may wee call heauen and earth to record againſt the vniuſtice of theſe claimes, of theſe practiſes. What then? Is it to hope for Peace, notwithſtanding the continuance of all theſe? So the worke of Iniuſtice ſhall be Peace: And an vniuſt and vnſound Peace muſt it needs be that ariſes from iniuſtice; Is it to hope they will abandon theſe things for Peace? Oh that the Church of God might once be ſo happy: That there were but any life in that poſſibility; In the meane time, let God and his holy Angels witneſſe betwixt vs, that on their part the Peace faileth; we are guiltleſſe: What haue we done? What haue we attempted? What haue we innouated? Only we haue ſtood vpon a iuſt and modeſt negatiue, and haue vniuſtly ſuffered. Oh that all the innocent bloud we haue ſhed could waſh their hands from Iniuſtice, from enmity to Peace.

That from them we may returne to our ſelues; For the publike, wee enioy an happy Peace; Bleſſed be God for Iuſtice: and if in this common harmony of Peace, there be found ſome priuate iarres of diſcord, whence is it but from our owne Iniuſtice? The world is of another minde; whoſe wont is to cenſure him that puniſhes the fault, not him that makes it; Seuerity, not guiltineſſe in common opinion, breakes the Peace: Let the queſtion be who is the great make-bate of the world; begin with the family: Who troubles the houſe? Not vnruly, headſtrong, debaucht, children, that are ready to throw the houſe out of the windowes, but the auſtere father, that reproues, that corrects them; would he winke at their diſorders, all would be quiet. Not careleſſe, ſlothfull, falſe, lime-fingred ſeruants, but the ſtrict maſter, that obſerues and rates, and chaſtiſes them; would he hold his hands, and tongue, there would be peace.

The like diſcourſe to this ye ſhall finde in Contra. Schluſſelburgius *in his preface to his thirteenth booke* Catal. Hæret.

Not the peeuiſh and turbulent wife, who forgetting the rib, vſurps vpon the head, but the reſolute husband, that hates to leeſe his authority in his loue; remembring that though the rib be neere the heart, yet the head is aboue the ſhoulders; Would hee fall from the termes of his honour, there would be peace.

In the Country, not the oppreſſing Gentleman, that tyrannizes ouer his cottagers, incroches vpon his neighbours inheritance, incloſes commons, depopulates villages, ſcruzes his Tenants to death, but the poore ſoules that when they are cruſhed, yeeld the iuyce of teares, exhibit bils of complaint, throw open the new thornes, maintaine the old mounds, would theſe men be content to be quietly racked and ſpoiled, there would be peace.

In the City; not the impure Sodomitiſh brothels, that ſell themſelues to worke wickedneſſe; not the abominable Pandars, not the iugling Cheater, not the Counterfeit Vagrant, but the Marſhall that drawes theſe to correction; Not the deceitfull Merchant that ſophiſticates his commodities, inhanceth prices, ſels euery inch of (what he cannot warrant) Time; Not the vnconſcionable and fraudulent Artiſan, but the Promoter and the Bench.

In the common-wealth; not the cruell robber by ſea or land, that lies in the way, like a ſpider in a window, for a booty, for bloud: Not the bold night-walker that keepes ſauage houres fit for the guilty intentions of his burglaries, but the watch that takes him; Not the ranke adulterer that neighs after his neighbours wife, and thirſts after onely ſtolne waters, but the ſworne men that preſent him. Not the traiterous Coyner, that in euery ſtampe reades his owne conuiction, whiles he ſtill renews that face againſt which he offends, but the Sheriffe that attaches him.

Not the vnreformable drunkard, that makes a God of his liquour, a beaſt of himſelfe, and

and raues, and ſwaggers in his cups, but the Conſtable that puniſhes him; would theſe Officers conniue at all theſe villanies, there would be peace.

In the Church, not the chaffering Patron, or periured Chaplaine; not the ſeducing hereticke, or ſeditious ſchiſmaticke; not the ſcandalous Leuite, not the careleſſe Queſtman, not the corrupt Officiall, but the clamorous Preacher, or the rigorous High-Commiſſion. In the world; laſtly, Not the ambitious incrochers vpon others dominions, not violaters of leagues, not vſurpers of miſ-gotten titles and dignities, not ſuborners, or abettors of conſpiracies, and traitors, but the vnkinde patients that will not *recipere ferrum*: I wis the great potentates of the world might ſee a ready way to peace.

Thus in family, countrey, city, common-wealth, church, world, the greateſt part ſeeke a licencious peace in a diſordered lawleſneſſe; condemning true iuſtice of cruelty, ſtripping her of the honour of peace, branding her with the cenſure of troubleſome. Fooliſh men ſpeake fooliſh things: O noble and incomparable bleſſing of peace, how iniuriouſly art thou aſcribed to vniuſt neglect? Oh diuine vertue of iuſtice, how deſeruedly haue the Ancients giuen thee wings, and ſent thee vp to heauen in a deteſtation of theſe earthly indignities; whence thou comſt not downe at all, vnleſſe it pleaſe that eſſentiall and infinite Iuſtice to communicate thee to ſome choiſe fauorites. It is but a iuſt word, that this Iland hath beene long approued the darling of heauen; We haue enioyed peace, to the admiration, to the enuy of neighbour-hood: Would we continue it? would we traduce it to ours? Iuſtice muſt doe it for vs. Both Iuſtice and Peace, are from the throne; Peace is the Kings Peace; and iuſtly deſcends from Soueraignty by cõmiſſion: let me haue leaue to ſay with the princely Prophet (a word that was too good for the frequent text of a Pope) *Diligite iuſtitiam qui iudicatis terram.* Still, ô God, giue thy iudgement to the King, & thy Iuſtice to the Kings ſon. And if any ſhall offer wrong to the Lords anointed in his perſon, in his ſeed, the worke of that iniuſtice ſhall be war; yea *Bellum Domini*, the Lords war; (2 *Sam.* 25. 28.) Then let him who is both the Lord of Hoſts, and the God of Peace, riſe vp mightily for his anointed, the true King of peace; that he who hath graciouſly ſaid all this while, *Da pacem, Domine, Giue peace in our time, O Lord*; may ſuperſcribe at the laſt his iuſt Trophees, with, *Bleſſed be the Lord which teacheth my hands to warre, and my fingers to fight.*

Ye haue heard of the ſpirituall Iuſtice and Peace; Ye haue heard of the Ciuill; may it pleaſe you to mix both of them together: My text alone doth it; if you doe but with our moſt accurate Tranſlation, read Righteouſneſſe for Iuſtice; So ſhall you ſee the ſpirituall diſpoſition of Righteouſneſſe produce the ciuill effect of Peace. What is righteouſneſſe, but the ſincere vprightneſſe of the heart to God in all our wayes? He is perfect with God, that would be ſo.

Not to be guilty of ill.

What need I tell you that this is the way to true inward Peace, *Nil conſcire*, A cleare heart will be a quiet one. There is no feaſt to a good conſcience; this is meat, muſicke, wellcome; It ſeemes harder that true ſpirituall honeſty ſhould procure euen outward peace: Heare wiſe *Salomon*; *By the bleſſing of the vpright, the city is exalted*, Prou. 11. 11. When a mans wayes pleaſe the Lord, *he maketh euen his enemies to be at peace with him*, Pr. 16. 7. *Righteouſnes exalteth a nation, but ſin is a reproach to any people*, Pro. 14. 24. It followes then as a iuſt corollary, *That the honeſteſt, and conſcionableſt man is the beſt ſubiect*: He may perhaps be plaine, perhaps poore, perhaps weake, but the ſtate is more beholden to his integrity, than to the ableſt purſe, than to the ſtrongeſt arme; Whereas the graceleſſe, & vicious perſon, let him be neuer ſo plauſible a talker, neuer ſo carefull an officer, neuer ſo valiant a Leader, neuer ſo officious a Courtier, neuer ſo deep in ſubſidies, neuer ſo forward in actions, is no other than an enemy to the ſtate, which he profeſſes to adore.

An ill man a good ſubiect.

Let no Philoſopher tell me of, *malus vir bonus ciuis*; I ſay from better authority, that a lewd man can no more be a good ſubiect, than an ill ſubiect can be a good man: Heare this then (whereſoeuer ye are) ye ſecret oppreſſors, ye profane ſcoffers, ye foule mouth'd ſwearers, ye cloſe adulterers, ye kind drunkards, and who euer come within this blacke liſt of wickedneſſe, how can yee be loyall, whiles you lodge traitors in your boſomes? Proteſt what ye will; your ſinnes breake the peace, and conſpire againſt the ſacred

Crowne and dignity of your Soueraigne; What care we that you draw your ſword, and vow your bloud, and drinke your healths to your Gouernours, when in the meane while you prouoke God to anger, and ſet quarrels betwixt your Country and Heauen?

That I may winde vp this clew; It were folly to commend to you the worth of peace; we know that the excellency of Princes is expreſſed by *ſerenity*; what good hath the earth which God doth not couch vnder the name of Peace? Bleſſed be God, and his Annointed, we haue long and comfortably taſted the ſweetneſſe of his bleſſing; the Lilies and Lions of our *Salomon* haue beene iuſtly worded with *Beati pacifici*: Would we haue this happineſſe perpetuated to vs, to poſterity? Oh let Prince and people meet in the ambition to be *Gens iuſta*, a righteous nation, righteous euery way; Firſt, let God haue his owne; His owne dayes, his owne ſeruices; his feare, his loue, his all: Let Religion leade all our proiects, not follow them; let our liues be led in a conſcionable obedience to all the Lawes of our Maker: Farre be all Blaſphemies, curſes, and obſcenities from our tongues, all outrages and violences from our hands; all preſumptuous and rebellious thoughts from our hearts. Let our hearts, hands, tongues, liues, bodies and ſoules be ſincerely deuoted to him. Then, for men: let vs giue *Cæſar* his owne: Tribute, feare, ſubiection, loyalty, and (if he need) our liues; Let the Nobility haue honour, obeiſance, obſeruation; Let the Clergie haue their dues, and our reuerence; Let the commons haue truth, loue, fidelity in all their tranſactions: Let there bee *trutinæ iuſtæ, ponderа iuſta*: Let there be no grinding of faces, no trampling on the poore (*Amos* 5. 11.) no ſwallowing of widowes houſes, no force, no fraud, no periury, no perfidiouſneſſe.

Leu. 19. 36. *Iuſt balances, iuſt weights.*

Finally, for our ſelues; let euery man poſſeſſe his veſſell in holineſſe and honour; framing himſelfe to all Chriſtian and heauenly temper, in all wiſdome, ſobrietie, chaſtity, meekneſſe, conſtancie, moderation, patience, and ſweet contentation: ſo ſhall the worke of our righteouſneſſe be peace of heart, peace of ſtate; priuate and publike peace; Peace with our ſelues, peace with the world, peace with God; temporall peace here, eternall peace and glory aboue; vnto the fruition whereof, he who hath ordained vs, mercifully bring vs, for the ſake of him, who is the Prince of Peace, Ieſus Chriſt the righteous.

NOAH'S DOVE, BRINGING AN OLIVE OF PEACE TO THE TOSSED ARKE OF CHRISTS CHVRCH.

A

SERMON PREACH'T IN LATINE, IN THE CONVOCATION, HELD IN SAINT *PAVLS* CHVRCH, TO THE CLERGIE OF ENGLAND, AND ESPECIALLY THAT OF THE PROVINCE OF CANTERBVRIE.

By Ios. HALL, Deane of *Worceſter*.

Done into Engliſh by *R. H.*

LONDON,
Printed by IOHN HAVILAND in the little Old Baily, 1627.

TO THE RIGHT HONOVRABLE, MY SINGVLAR GOOD LORD, EDWARD Lord DENNY, Baron of WALTHAM, all health and Happineſſe.

RIGHT HONOVRABLE,

I Might well perceiue by the Author that this Sermon was neuer intended to bee publiſhed, in any other Language than that wherein it was firſt ſpoken: being in reſpect of the matter, in a ſort appropriate to that Auditory wherein it was deliuered; But beſides the common deſire of many, finding the tranſlation attempted by diuers, and performed by ſome in ſuch a manner as did not altogether ſatisfie; It pleaſed my Father herein to improue my leiſure; wherein, howſoeuer I may haue ſomewhat failed of the firſt elegancy, yet I haue not bin far ſhort of the ſenſe. I haue preſumed to dedicate the ſame to your Lordſhip, in reſpect of your many fauours, and my obligations, for which (beſides this officious, though vnequall requitall) I ſhal ſtil vow my prayers for your Lordſhip, and remaine,

Your Lordſhips moſt

humbly deuoted,

RO. HALL.

TO

THE MOST

REVEREND FATHER IN GOD, *GEORGE*, LORD ARCH-BISHOP OF CANTERBVRY, PRIMATE OF ALL ENGLAND, AND METRAPOLITAN.

TO THE REVEREND

LORDS, THE BISHOPS, AND TO THE WHOLE FLOVRISHING CLERGIE OF ENGLAND, ESPECIALLY THAT OF THE PROVINCE OF CANTERBVRY, GATHERED TOGETHER IN THE CONVOCATION AT LONDON, BEFORE WHOM THIS MEANE SERMON WAS DELIVERED:

I. H.

THE LEAST OF ALL THE SERVANTS OF THE CHVRCH HVMBLY DEDICATES THIS HIS POORE AND VNWORTHY LABOVR.

IN æde Pauli, déque Pauli oraculis,
Pro concione præuiâ Synodo ſacræ,
Varias ab vno Spiritu, Domino, Deo
Diſtinctiones eſſe donorum probans,
Oſtendis, Halle, quanta ſpiritalium,
Quàm multiformis dos tibi fluat affatim,
Chariſmatumq; multiplex peculium.
Quæ nempe tractas, per tui ſpecimen doces.
Theologe nate pulpitis, calami potens,
Cui ſuauitatis conſcius ſemper ſtylus,
Cui pectus almi condus eſt ſacrarij,
Et lingua promus pectoris, cujus latus
Loquentis ambit auribus rapax cohors,
Humeriſq; denſa; non ſat eſt ſemel tua
Hauſiſſe vocis impetu fugacia.
Ni perlegendo te recognoſci ſinas,
Auri inuidebit oculus, & Templo Schola.
Noſti Decane flexanime, quàm te recens
Jam tunc ab ipſo ambone redeuntem, manu
Prenſum, rogator vellicaui feruidus,
Manare ſineres hæc in abſentum ſinus,
Reliquiſq; noſtri fratribus Cleri dari.
Quid mirum? vbi ipſi poſtmodùm cudi typis
Prouinciales poſtulant Epiſcopi.
Audin' Ioſephe? Nolo iam: te nil peto.
Non eſt, amicus quod roget. Domini regunt.
Parere juſtum eſt: parere te certum eſt: age.
Quàm facilis iſthic obſtetricanti labor?
Poſt tam verenda iuſſa quid reſtat mihi,
Niſi vt adprecantis ſuppleam idiotæ locum,
Amen ſacrato ſuccinens Patrum choro?

Lamberhæ Febr. 21. 1623.
ſic approbauit Tho. Goadus S.T.D.

NOAH'S DOVE.

YEe are here met (which I humbly wish, may proue euery way prosperous, and happy to the Church of God) most Reuerend Father in God, Reuerend Bishops, venerable Deanes, Archdeacons, Brethren of the Clergie, by the prouidence of our good God, and the command of our gracious Soueraigne, to hold an holy Conuocation this day.

Blessed *Paul*, in whose name this ancient pile doth not a little pride it selfe, salutes you by my vnworthy tongue, and as if hee were present, addresses himselfe to you, and exhorts you

In his former Epistle to the *Corinthians*, the 12 Chapter, verse 4.

There are diuersities of gifts, but the same spirit; there are diuersities of ministeries, but the same Lord, and there are diuersities of operations, but the same God, &c.

SEe I beseech you, the meet correspondence of all things. Yee are met in one, and here is vnity; Yee are many of you met from the vtmost parts of this large Prouince, and here is manifold diuersity; yee are met the floure of our English Clergie, learned and exquisite Diuines, and here are diuersities of gifts; Yee are met, the Lords and Commons of our sacred function, and here are diuersities of ministeries; Yee are met for the holy affaires of the Church, and here are operations; Yee are met (as I verily hope, and wish) in vnity of Spirit, and here is one Spirit; Ye are lastly met to consecrate your selues, your gifts, Ministeries, Operations, to the seruice of our Lord God; and here is that Lord, that God whom we professe to serue.

Now that same God, that same Lord Iesus Christ, that same holy Spirit, be present with vs all this day; and by his blessed influences guide and gouerne this sacred meeting, and happily direct all our councels and endeuours to the glory of his owne great name, the saluation of our soules, and the assured edification of his Church, through Iesus Christ.

See here then, Honoured Prelates, and beloued Brethren, the loope or combination of both worlds; Both the worlds of our Diuinity; The greater world, God; the lesser

leſſer world, Man ; What is there that can ſo much concerne vs to know, to behold ? Will ye looke vp to God ? He is one in eſſence (ὁ αὐτὸς) Three in Perſon, The Father, Lord, Spirit. He is three in one, and one in three ; The Father, Lord, Spirit, one and the ſame God.

Will yee caſt your eye to Man ? yee ſhall ſee him not ſingle, but branched into infinite diuerſitie; not bare and naked, but furniſhed with gifts; not ſuperfluous, but deſtin'd to due ſeruices ; not idle, but buſie in meet operations : Neither are theſe operations, ſeruices, gifts, all of one kinde, but diuerſly diſtinguiſhed, and varied : And whence are theſe ſo manifold graces, ſo diuers imployments, but from one God, the Father, Lord, Spirit ? And wherefore are all theſe, but that theſe operations, miniſteries, gifts, proceeding from one God, Lord, Spirit, may be directed to one, and may end as they began, in a perfect vnity ?

O maruellous coniunction of diuine and humane things ; O vnutterable communion of heauen and earth ; Wherein is laid forth vnto vs the intire reſpects and vnion of God to himſelfe by conſubſtantialitie, of God to man by munificence, of man to God by the bond of thankfulneſſe, of men to each other by the bond of charity, of gifts to miniſteries, of miniſteries to operations, of all to all.

I ſhall not now need, neither indeed would it befit me, in ſo awfull an aſſembly of Diuines to dwell vpon Catecheticall points, concerning the myſterie of the ſacred Trinitie ; Although this labour is well worthy of you elſwhere, my brethren, and ſuch as (if I may perſwade you) you ſhall carefully beſtow at home ; This familiar kinde of teaching the word of the beginnings of Chriſt is growne out of faſhion ; Like ambitious Orators, wee ouerlooke this popular ſtraine, and are carried to an affectation of perfection. Yee ſee how the *Heron* can ſoare high, yet liues, for the moſt part, in the loweſt valley ; builds in the talleſt trees, yet feeds in the humble mariſhes ; So doe yee, my deare fellow-labourers, not ſo much caring to ſhew your ſelues learned, as to make your people ſo.

This by the way. Such as God is, ſuch he expreſſes himſelfe to vs ; and ſuch as hee expreſſes himſelfe to vs, ſuch he formes vs to himſelfe : As the Sunne looking vpon a cloud fitly diſpoſed, for that purpoſe, imprints in that moiſt glaſſe a certaine bright image of himſelfe ; ſo doth God to his Church ; From that Celeſtiall and diuine Trinity, therefore, is here apparently deduced another Trinity, ſublunarie and humane ; Of gifts, miniſteries, operations ; From the ſpirit are deriued gifts ; miniſteries from the Sonne, operations from the Father ; *There are diuerſities of gifts, but the ſame ſpirit ; of miniſteries, but the ſame Lord ; of operation, but the ſame God.*

Away with all niceties of Pythagorean calculations; All numbers are alike to me, ſaue thoſe which God himſelfe hath chalked out vnto vs ; as here hee hath manifeſtly done. In one word ; An **Vnitie and a Trinity** make vp this golden ſentence. There is a Trinity in this **Vnity ; There is an Vnity in this Trinitie** ; Firſt, here is a perfect (that is, a Triple) **Trinitie ; A Trinity of diuerſities, a Trinitie of faculties, a Trinitie of giuers** ; For there are ſo **many diuerſities as faculties, and ſo many faculties, as giuers** ; The faculties are three ; gifts, miniſteries, operations ; The giuers three, The Father, the Sonne, the Spirit, which all are included in one Vnity (τῇ ἑνότητι) the ſame God ; And yet euen that Vnity hath his diſtinction, whiles gifts are (as it were) by a ſpecialty aſcribed to the Spirit, miniſteries to the Sonne, to the Father operations.

That our diſcourſe may not ſeeme too perplexed, wee will follow the foot-ſteps of our Apoſtle, and with all poſſible perſpicuity, will apply the diuerſities to the faculties, the faculties to the giuers ; Theſe Trinities to their Vnity, and (this done) draw to a briefe concluſion.

A threefold Diuerſity argues multiplicitie ; What meant the Ancients to dreame but of three Graces ? there are a thouſand graces, gifts infinite ; Looke vpon all the grandchildren of *Adam*, that euer were ; amongſt ſo many thouſand millions of faces, ye ſhall eaſily obſerue ſome varietie of fauours ; It is a wonder to ſee what diuerſitie of formes there is, in that which we call beauty ; No twins are ſo like as not to bewray ſome diſ-

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similitude; Certainly there is not so great variety of faces, as of mindes; As features are to the countenance, so are gifts to the minde; Each one hath some, all haue many, none haue all; *There are diuersities of gifts.*

Salmeron, with *Caietan*, vnderstands here those gifts which wee call *Gratias gratis datas*, Graces freely giuen; wherein he saies true, but not enough; For as the old word is, Fauours, must be enlarged; and those gifts which make vs gracious are best worthy of this name; It is not amisse that *Hugo* reckons vp three sorts of Gods gifts to man; Gifts of nature, of grace, of glory: By the gifts of nature we are men, by the gifts of grace we are holy, by the gifts of glory, we shall be blessed. The gifts of nature are memory, reason, will, wherein we excell the brute creatures; The gifts of grace are faith, hope, charity, wherein we goe beyond the Deuills; The gifts of glory, eternall and true blessednesse; blessed and eternall truth, true and blessed eternitie, wherein wee are equall to the Angels; Amongst the gifts of nature the same Author reckons some to be of the lowest ranke, some of the meane, some of the highest; In the lowest, he accounts beauty and health of body; In the meane hee accounts the faculties of the minde; In the highest, the vertues of the soule; Thus *there are diuersities of gifts.*

There are some gifts of Regeneration; there are some gifts of our calling; by the former, we are borne againe for our owne good; with the latter, wee are furnished, for the good of others; These latter are peculiarly bestowed vpon seuerall men, the former are by a certaine common propriety bestowed vpon all the Saints of God; For, as in the most wise disposition of this vniuerse, the best things, and those which are necessary for the sustentation of life, as aire, light, fire, water, are abundantly giuen to all, but those things which serue only for ornament and pleasure, as Gold, Pearle, Precious stones, are more sparingly bestowed vpon some few; so euery sauing grace is abundantly dispensed to all Saints, by the liberall hand of God; Whereas tongues, prophecie, power of miracles, as also eloquence, skill, honour, and the rest of this kinde, are reserued onely for some few receiuers; And in all these, what strange diuersity there is? They differ in respect of themselues, being in nature diuers from each other; They differ in respect of the Subiect, as being diuersly giuen to one, and other; for as the blinde Bard saw truly, God doth not giue all to all; They differ in respect of degree, as they are more giuen to one, than to other. Thus euery way *there are diuersities of gifts.*

It is the common voice of nature, that the same remaining the same cannot produce but the same; but, when we speake of the God of Nature; that word of *Bonauenture* is more true; *Ab vnißimo Deo manant multiforma, ab æterno temporalia*; From that most one God flowes multiformity of effects, and from that eternall God, temporall effects. *Hugo* said well, *In te variatur qui in se non mutatur*; he is varied in thee, who is not changed in himselfe: If the diuine power had made onely one creature, that alonely worke of his had beene worthy of a God, and such as could proceed from no lesse than an omnipotent hand; But now he hath created many things, yea innumerable; If God had made these many creatures altogether vniforme and like themselues; onely distinguished in number, not in forme; the worke had beene more excellent and admirable, than the frame of any one creature alone; but now, that hee hath made these many, these innumerable creatures, no lesse different from themselues, and so, as that the difference of their formes striues with the praise of their number; O the depth of diuine wisdome! O the stupendious workmanship of omnipotencie! And yet there is no Subiect wherein the power and prouidence of the Almighty doth so much magnifie it selfe, as in the diuers Oeconomie of man; In so much as in this little world, there is a world of diuersities; Maruell at your selues, brethren, and be astonished at your owne prospects; Whether we looke at the fashion of the face, or the proportion of parts, or the colour of the skin, or the stature of the body, or the indowments of the minde, the degrees of faculties, the disposition of nature, the measure of graces, the opportunities of stations, or lastly the outward condition of our life; O good God what wondrous diuersity is here; how impossible is it for the eye to meet twise with

with the like obiect, whithersoeuer it roueth? Thus *there are diuersities of gifts.*

Away now from hence, with all haughtinesse of pride, all mutinies of enuie; These two dangers will bee sure to haunt the most iust inequality; the needy is enuious, the rich is proud.

Poore I am contemned, others are set vp; others shine in scarlet, and purple, whiles I am patching of nasty ragges; Others wallow in their wealth and excesse, I famish for hunger; others Lord it in lofty seats, I am trod vnder their foot-stooles; Others are eloquent, I am a stammerer: Others excell in the skill of Arts and Tongues, I am a silly ignorant; And why should not I? Oh foole, these that thou talkest of, are gifts, and therefore freely bestowed where it pleases the giuer; What doth he owe to thee, that hath giuen these things to others? Withall, know, there are diuersities of gifts; God hath perhaps denied thee heapes of red and white earth, but hee hath giuen thee strength of body; At how high a rate would the great ones of the world buy that blessing of thine? He hath denied thee eloquence, hee hath yet giuen thee sharpnesse of wit; he hath denied thee honour, but he hath giuen thee sweet rest, quiet security; hee hath denied thee preferment, he hath not denied thee health. Goe then, and enuie the great mans weake stomach, sleeplesse nights, racks of cares; enuie, to him, if thou canst, the slipperie staires of the Court, and the common enuie of the most; He wants something which thou enioyest, and something he hath which is denied thee; He had rather make choice of thy condition, thou of his; Each of you hath his owne, neither of you shall haue all; neither shall haue both; *There are diuersities of gifts.*

Yea, and we new-blowne bladders, how easily are we puft vp with euery blast of gifts; I am not like other men; How base are the vulgar of men? I sit gloriously impurpled, other fellowes may be glad to licke the dust of my footstoole; I am inriched with all liberall sciences, this people which know not the Law, are accursed; I haue skill of tongues, others are rude Idiots; I leade the amazed hearers by the eares whither I list, through the power of my oratory, others freeze and languish in their Pulpits. Heare, O thou proud man; These things whereof thou braggest, are not thine owne; what hast thou that thou hast not receiued? All these are gifts; And art thou thus happy alone? Vaine boaster, thou knowest not others, thou knowest not thy selfe; *There are diuersities of gifts* which thy thoughts reach not vnto: Sit thou aloft, and cheare thy selfe with the bowed knees of thy suppliants, they are happier men than thy selfe that are glad to lie close, and affect a quiet and safe obscurity: Be thou more learned than another, that other perhaps is wiser than thou; be thou more eloquent than another man, that other is perhaps more iudicious; If thy tongue be richer than anothers, his minde is richer than thine.

It is reported, that in the house of worthy *M. Luther* was found written; *Res & verba Philippus, Res sine verbis Lutherus, Verba sine re Erasmus*; *Melancton* was words and matter; *Luther*, matter without words; *Erasmus*, words without matter; Euery one hath his owne share; Neither art thou furnished with all gifts; nor that other with none; Let not him enuie thee; neither doe thou contemne him; Rather both, apply your selues to cast in the shot of your contributions to the publique good: For to what end hath our bountifull God showred downe these diuers kinds of gifts from heauen vpon man, but that he might hereby prouide for the common profit and welfare of mankinde?

Why hath the blinde man legges, and the lame man eyes, but that the one may exchange with the other, for the benefit of both? Thinkest thou that God meant to heape his gifts vpon thee for thine owne sake onely? Fie on this shamefull selfe-loue; Surely he that made thee, made thee for a conduit-pipe to conuay, not a Cisterne to hold the water of his graces. God hath clothed you, (as ye well know, Reuerend Prelates) with this sacred purple, that you should shine before others as conspicuous Guides of that strait and hard way of life; and that by your well-bestowed honors you should credit his Church, and be the seruants of many.

Ye perceiue now, I imagine, how vnexpectedly my speech is glided from Gifts to Ministeries; The Author of these Gifts, the Spirit of God, leads me by *S. Pauls* hand; who

who presently vpon the mention of gifts, subioynes ministeries, and vpon the mention of ministeries, addes operations. This most munificent Spirit (τὸ πνεῦμα) (that with *Athanasius* we may note the force of the Article) hath enabled the most of you, Fathers and brethren, with an eminent measure of gifts: With what powers of the minde, what singular learning, what powerfull eloquence, with how great wisdome, with what grauitie, with what titles of honour, with what large dignities? It is a great word that I shall speake, and yet I must, and will say it, without all, either arrogance or flattery; *Stupor mundi Clerus Britannicus*; The wonder of the world is the Clergie of *Britaine*. So many learned Diuines, so many eloquent Preachers shall in vaine bee sought elsewhere this day, in what euer region vnder the cope of heauen; What should I reckon vp those great lights of our Church, not long since set; *Iuels, Humfreys, Foxes, Whitgifts, Fulkes, Whitakers, Raynolds, Bilsons, Greenams, Babingtons, Eedeses, Hollands, Playsers, Abbotses, Perkinses, Fields, Hookers, Oueralls, Willets, Whites, Masons?* There are now of you vnder this very roofe, that heare me this day, in whose iust praises I could be content to spend not an houre, but a life, were it not that mutuall modestie inioynes me silence: How great soeuer yee are, yee are not your owne; All these gifts end in seruices. Oh let it please you to stir vp this grace of God in you; and faithfully to imploy all these your gifts to the happy aduancement of your ministeries; in the practise of your life, (as in the course of my speech) Let the Diuersities of gifts bee taken vp with the Diuersities of ministeries.

There are then as differences of gifts, so of ministeries; And which be they? Differences in offices, and in degrees; There were Apostles, Prophets, Euangelists; There are, were, shall be Bishops, Presbyters, Deacons; These are more than one ranke of Ministers; It was part of the exploded heresie of *Ærius* that tooke away these three steps of the Clergie, as the Synod of *Carthage* calls them. Yea, and somewhere, *Ierome* himselfe smarts with the lash of this censure, as if perhaps hee did more fauour of *Ærius*, than of *Tully*; Not without open wrong in both; but I may not now stay vpon needlesse Apologies; There is none of you, I hope, can bee so witlesse as to question these diuersities of Ministeries; Did they euer reade Histories, that doubt of this point? Sure, they haue neuer so much as seene them: Turne ouer all the monuments of Times, and places, so farre as euer Christendome hath spred it selfe, you shall finde nothing more euident; I will not here stand to abridge the Annalls of all Ages, and Regions; Looke vpon the Councells; and first of all, the first and chiefe of those which are stiled Generall, the great Councell of *Nice*; You shall there see three hundred and eighteene Bishops, so many as *Abraham* had souldiers in the victory ouer the Kings, as *Ambrose* wittily alludeth. But perhaps they were then but newly instituted, newly receiued in the Church; No such matter; Those Fathers professe it to be (ἀρχαία ἐθη) the ancient guise, that the Bishop of *Alexandria* should be ouer *Egypt, Libya, Pentapolis*, as the Bishop of *Rome* was ouer his Suburbicarie Churches: Doe but heare *Polycrates* Bishop of *Ephesus*, an old man of aboue threescore, solemnly protesting that he succeeded his Grand-fathers, and great-grand-fathers, for seuen successiue generations, in the same Episcopall chaire. Heare but *Irenæus, Tertullian, Clement, Dorotheus, Eusebius*, describing and recording the Bishops of *Antioch, Alexandria, Hierusalem, Rome*, in the vndoubted order of their successions, not onely by their numbers, but by their names also. Certainly, neuer day lookt forth since the age of the Apostles, wherein the Spouse of Christ wanted the attendance of these Bride-men: But what doe I vrge this? The Sun is in the heauen, and shines there: Euen *Ierome* himselfe, though but a Presbyter, and a stout Champion of his owne order, yet deduceth this difference of degrees from the cradle of the first Schisme, from the common decree of the first Church, from tradition Apostolicall; yea, when Saint *Paul* wrote this to his *Corinthians*, that iarring word had sounded in the Church, I am *Pauls*, I am *Apolloes*, I am *Cephaes*, and therefore euen then had these differences beene.

Differences perhaps in Order, you will say, not in Degree; Yes, both in Order, and in Power, too; There were those whom Saint *Paul* calls (προϊσταμένους καὶ ἡγουμένους) Presidents and

ἐπισκόπων γενέσθω, ἀρχὴν καὶ ἐξουσίαν.

and Rulers; I whom *Ignatius* calls (κεφαλὰς) Gouernours; *Dionysius, Hierarchs*; *Cyprian*, Ouerseers; to whom Saint *Paul* attributes Power of reformation and correction; to whom the Canons of the Apostles giue the power of sentence or constitution; *Ignatius*, chiefety and authority; *Eusebius*, out of *Egesippus*, the throne of Episcopalitie; *Cyprian*, the vigor and authority of the chaire; *Origen*, the highest pitch of the Church; *Ierome*, a peereless and eminent power; The Councell of *Sardis*, the height of gouernment; and lastly, *Epiphanius* an order generatiue of Fathers. But what doe I gleaning after the harueſt of ſo great Authors as haue diſcuſſed this point?

Oh how oft, and with what deepe ſighes hath this moſt flouriſhing and happy Church of *England* wiſht, that ſhe might with ſome of her owne bloud haue purchaſed vnto her deareſt Siſters abroad, the retention of this moſt ancient, and euery way beſt forme of gouernment; Which might happily alſo haue taken place, if they had met with ſuch a Monarchicall reformation, as (through the bleſſing of God) was deſigned vnto vs; Now they are faine to vndergoe that adminiſtration, Prouiſionally onely (if we may beleeue wiſe and learned *Fregeuil*) which the neceſſity of their condition doth for the time caſt vpon them: The God of heauen raiſe them vp Queenes for their nurſes, and Kings for their nurſing-fathers, that they may once enioy with vs this happy bleſſing of the ſequence and ſubordination of degrees; in the meane time I dare with *Ignatius* profeſſe to put my ſoule (ἀντίψυχον &c.) in pawne for the ſafe obſeruation of this excellent order; Which, if it haue euer not happily ſucceeded to any region, or Church, it is the fault of the perſon, not of the inſtitution it ſelfe, which cannot iuſtly be deemed other, than wholſome, holy, diuine.

But remember, I beſeech you, in the meane while, (Reuerend Fathers) that theſe are (διακονίας) miniſteries; a word raked out of the very duſt, leſt it ſhould not imply humility enough; Yee are graced with Honours by the pious munificence of Princes; But our Lord Ieſus Chriſt (ye know) vſes to meaſure your honours by your ſeruices; Ye are Fathers of the Church, but Sons of the Bride-chamber; Peeres of the ſtate, but ſeruants of the Church; Generals of this warfare, but with *S. Paul*, fellow-ſouldiers; Rulers in Gods houſe, but withall, fellow-ſeruants; Intreat your Clergie kindly, vſe them familiarly, as knowing your ſelues to be Fathers in dignity, brethren in ſeruice; Ye know the counſell of Saint *Ambroſe*; Let thoſe of the Clergie, within your charge, be as limmes of your owne body: God hath called you Starres and Angels; Imitate ye the Starres, which the higher they are, the leſſer they are wont to appeare; Imitate ye the Angels, who though Peeres of heauen, yet are wont to approue themſelues miniſtring ſpirits for the pooreſt of Gods Saints; No ſpectacle can be more odious than a proud Prelate.

But heare mee alſo, O yee Laicks, take heed of contemning this ſacred function: Theſe are miniſteries indeed, but glorious and honourable: To ſerue God, is to rule and command; And what is it euen to ſerue you? Surely thoſe heauenly Spirits, thoſe principalities and powers doe the very ſame to vs continually; whom yet their loue and ſeruice, hath neuer drawne into contempt; We beſeech you Brethren, that you know them which labour amongſt you, and are ouer you in the Lord, and admoniſh you, and hold them deare for their works ſake.

We haue diſpatched the *Diuerſities of Miniſteries*: now followes that of *Operations*; God hath not ordained to himſelfe idle ſeruices, but buſie and painfull; One gouerns, another teaches, a third doth both teach and gouerne, worthy therefore of double honour, for his rule, for his labour. And he that gouernes, ſometimes muſt ſtrike with the rod, ſometimes with the ſword; One while hee muſt kindly allure, another while he muſt ſharply puniſh; hee muſt vphold the falling, retaine the wauering, reduce the wandering; And for him that teaches, it is not onely the charge of doctrine that lies vpon him, but of reproofe, of correction, of inſtruction in righteouſneſſe. One while he directs with counſels, then he erects with promiſes; then againe he deiects with threatnings, he wounds the whole, ſalues the wounded, workes alwaies: The office of a Biſhop is (καλὸν ἔργον) a worthy worke; Whoſoeuer playes in this holy Chaire,

Chaire, ſhall once waile in hell: Saint *Bernard* ſaid well in that famous Epiſtle of his, to *Henricus Senonenſis*; Many would not ſo eagerly run to honours, if they could thinke them burdens; Certainly they would feare to bee cruſhed with this weight, neither would with ſo much paine and perill gape for euery promotion; Thus he. But will it pleaſe you withall, to heare what that pious Cenſor caſts in the teeth of his owne times; *Sola attenditur gloria, & non pœna; Curritur in clero papim, &c.* The dignity only is cared for, not the duty; Men of all Ages, and ranks in the Clergy, learned and vnlearned, run to ſpirituall Cures, as if they might liue for euer, *Sine cura*, when once they haue gotten Cures of ſoules; Doe you marke well this Prophetie (for ſuch it might ſeeme) of the Oracle of *Clareuall?* Would to God this were not the very diſeaſe of our times. There be ſome delicate peeces that thruſt themſelues into fat benefices, onely that they may make much of one; and giue themſelues ouer to their pleaſure, and eaſe; Euen of thoſe mouthes which are ſacred to God, there want not ſome, which out of a wanton cuſtome ſauour of nothing but Indian ſoot; and take more pleaſure to put forth a cloud of ſmoake, than the thundrings and lightnings of the Law: Some negligent paſtorlings there are, which haue more heed to their owne hides, than to the ſoules of their people. I ſpeake plaine truth, in a plaine faſhion, *nuda nudè*, as that faithfull monitor profeſſes.

Howſoeuer, I beſeech you, brethren, ſuffer your ſelues to be ſtirred with this poore ſpeech of mine: Euen ſleeping lions are wont to be awakened with the ſting of a gnat. Are theſe the Operations, the diuerſities whereof call God their Father? God indeed, but *Deum ventrem*; that beaſtly deity, the belly; I tremble to adde the reſt, but I muſt; whoſe glory is their ſhame, whoſe end is damnation. Is it now time for vs to play, and keepe holy-day? Behold two cruell enemies are vpon vs, Impiety and ſuperſtition, and doe we either ſit ſtill with our hands folded, or riſe, and in a willfull careleſneſſe open the gates to our enemie? That ſoueraigne Maſter of ours the great Houſholder of the world, when he was to goe forth into a farre Countrey, yea rather, when he was to returne to his owne euerlaſting countrey and Ours, committed to euery one of vs one talent at the leaſt, to ſome more; and bade vs, *Negotiamini dum venio*; Traffique till I come; Loe he bade vs *Negotiari*, not *nepotari*; To trade, not to trifle, to labour, not to deboſhe. And is this the traffique which he requires, to ſeeke our owne, to take our eaſe, to ſay nothing, to doe worſe? No, theſe are thoſe vncleane napkins rather, wherein we haue ſlothfully hid the Talents, which we ſhould haue improued to the gaine of our Maſter, by putting them into the hands of the Exchangers. That awfull Iudge of heauen and earth will be ſure vpon his returne to call vs to an account; which if we muſt giue for our idle words, why not alſo for our idle ſilence, as *Ambroſe* wittily? What ſhall wee wretched creatures then anſwer for our ſelues? Where ſhall we appeare? It is a fearefull word, O euill ſeruant, but more fearefull, that which followes, Bring him hither, and kill him before me; Oh then, let me intreat you, let me adiure you brethren, by the deare reſpect to your own ſoules, by the bowels, yea by the wounds, and precious bloud of Ieſus Chriſt, by that dreadfull Tribunall, before which we muſt al, one day, ſtand, that you carefully endeuour to ſet forth and accompliſh your miniſteries with all holy operations; Preach the Word, be inſtant, in ſeaſon, out of ſeaſon, reproue, exhort with all long-ſuffering and doctrine. Let euery of vs ſtudy to approue himſelfe vnto God, a labourer that ſhall not be aſhamed, and a right diuider of the Word of Truth; Oh ſweet Word, and ſuch as in compariſon whereof the very harmony of heauen ſounds harſhly, Well done good ſeruant; thou haſt beene faithfull in a little, enter into thy maſters ioy. Oh let it be our onely ambition, deare brethren, that we may once heare this Word; Let vs worke that which God hath commanded, and God ſhall bee ſure to crowne that which we haue wrought.

Yea and ye (Honored Fathers) who are this day met to conſult of the weighty affaires both of Church and Common-wealth, Worke now; If euer ye haue wrought heretofore, if euer ye will worke heareafter, Now worke; A large doore and effectuall is opened vnto you, and many aduerſaries; ye ſee how audacious Will-worſhip hath

of late set vpon vs; how proudly the Tridentine faith hath aduanced her creſt, and hath dared to flie fiercely in the very face of the Goſpell: The Romiſh forces put themſelues openly into aray, and haue dared to ſound not an alarme onely, but (which no wiſe man knowes whether he ſhould more ſtampe at or ſcorne) a victorie: They preſume to erect here amongſt vs an Hierarchy emulous to yours, and in the time of your life, and health, and vigor, appoint what heires ſhall ſucceed in your Seas: What wiſe ſpectator can thinke this indignity to be endured? Is this to bee ſmoothered in ſilence? Is this to be any longer winked at? Rouſe vp your ſelues, O yee holy Fathers, if there be any ardor of Piety in your breſts, and deſtroy this Tyberine Monſter, (Popery, I meane) with the breath of your mouthes: and what euer grace and authority yee haue with our Gratious King, with the Peeres, and commons of this Realme, improue it all with your beſt prayers and counſells, to the vtter extermination of Idolatry, to the happy victory, and aduancement of the ſincere Truth of God.

And thus ye ſee with how ſwift a pace I haue run ouer theſe *Operations*, *Miniſteries*, *Gifts*, and the diuerſities of them all; One thing onely remaines to bee duly conſidered of vs; and that is, That all theſe *Miniſteries*, *Gifts*, *Operations*, doe flow from one and the ſame, Spirit, Lord, and God; This Trinity from an Vnity; Wherein yee eaſily diſcouer the Emphaſis to lie not ſo much in the Author, as in the Identity; (τῷ αὐτῷ) I ſhall not therefore in the remainder of my diſcourſe proſecute, either the wonderfull wiſdome, of abſolute perfection, or the bountifull liberality of God, but rather driue my ſpeech to the conſideration of the Vnity of this gracious giuer of all theſe.

Wee ſilly men, in the height of our bounty, beſtow ſome one fauour vpon ſome one Subiect; But this one God hath beſtowed all vpon all, and vpon euery one, ſome: Neither may we conceiue of any other, whether fountaine, or Ocean of good; And why hath our Apoſtle ſo carefully beaten vpon this point; vrging not ſo much the beneficence, as the vnity of the Giuer? Surely, as *Salmeron* gueſſes well, *vt ſchiſmatum radices euelleret*, that he might pull vp the roots of ſchiſmes: For if there were diuers giuers, there might be ſome reaſon for euery ſect to ſtand for the author of his owne gift, of his owne miniſterie; But now, that one and the ſame Spirit hath giuen to euery one theſe diuers gifts, that one and the ſame Lord hath appointed to euery one theſe diuers miniſteries, that one and the ſame God hath diſtributed to euery one theſe diuers operations; Why ſhould not all theſe gifts, miniſteries, operations vnanimouſly conſpire to the glory of that one giuer and founder of them all?

Certainly, euery thing here ſounds of vnity: The Church is an intire body (as our Apoſtle ſpeakes ſoone after) we are members of it: One man is an eye, another, an eare, a third is a tongue; One is a palate, another an hand, another a foot; yea one is a Thumbe, another a little finger or (if lower yet) a ioint of that ſmall limme; Wee muſt all concurre in our deſires and endeuours to the conſtitution, and maintenance of this one bodie; Whoſoeuer he be that doth otherwiſe, hee is iuſtly found guilty, not onely of the violation of the publike weale, but of Diuine Vnity; And now, O ye Reuerend Fathers, I finde my ſelfe entred into a pleaſing and ample common place; and ſuch a one, as wherein I could wiſh with *Peter* to fix the Tabernacle of my abode: Would to God your leiſure could allow you to walke along with me a while thorow theſe ſweet, and flowrie Meades of Vnity, and happy conſpiration of thoughts; And yet I ſhall not ſo much bend the reſidue of my ſpeech to the praiſe of vnity, (to what purpoſe were that waſte?) as to the neceſſary vindication of it from the vniuſt challenges of the enemies of peace.

It is an heauy crime, and, of all other, the moſt hainous, wherewith we are charged by the Romaniſts, That we are fallen off from the Catholick Church, that we haue rent the ſeameleſſe coat of Chriſt, yea broken his bones, and torne his very body in peeces, whereof if we were indeed guilty, how vnworthy were we to breath in this aire, how moſt worthy of the loweſt Hell? But we call heauen and earth to record, how vniuſtly this calumny is caſt vpon vs, yea, we proteſt before God and men, that the enuie of this ſo foule a crimination lights moſt iuſtly vpon the heads of the accuſers. May it

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pleaſe you, to heare a ſhort Apologue; A certaine man inuited to a feaſt one or two of his friends, entertained them bountifully; They ſate together louingly, they ate together, and were merry one with another; In the ſecond courſe (as the cuſtome is) the Maſter offereth them wine, ſets before them an apple: now a worme had ſomewhat eaten the apple, and a ſpider by chance had fallen into the cup; The gueſt ſees and balks it; The Maſter vrgeth him; Why doe you not eat, quoth he, why drinke you not? I dare not, ſaith the other, t'is not ſafe to doe either; ſeeſt thou not this vermine in the cup, and that in the apple? Tuſh, ſaith the Maſter, what ſo great matter is this? It was I that ſet this before thee; It was I that began to thee in the other; Drinke it, eat it, at leaſt for my ſake. But, ſuffer me firſt (replies the gueſt) to take out this ſpider, to cut out this worme; the wine, the apple likes me well enough; the ſpider, the worme I cannot away with; Away with ſuch ouer-nice and curious companions) quoth he againe) Fy vpon thee, thou vngratefull fellow, that doſt ſo little regard my friendſhip, ſo contemne my cheere; and with that in a rage, throwes the platters and pots in the very face of his gueſt, and thruſts him out of doores all wounded. Tell me now, I beſeech you, worthy Auditors, whether of theſe violates the lawes of hoſpitality? I dare ſay, you haue eaſily applied it before me; There was a time when we ſate together in a familiar manner with theſe Romaniſts, and fared well; The ſpider in the cup, The worme in the apple, what elſe be they, but ſuperſtition in their worſhip, rotten and vnwholſome traditions in their faith? without theſe, the Religion pleaſeth vs well: But they will needs importunately thruſt theſe vpon vs, and we refuſing, are therefore ſcorned, ſpit vpon, beaten, and caſt out; Had they but giuen vs leaue to take out this ſpider, this worme, we had ſtill eaten, and dranke together moſt gladly: They obſtinately reſiſted, and prefer'd their owne headſtrong will to our good and ſafety; nay, they repell vs with reproches, ſtrike vs with their thundering Anathemaes, condemne vs to the ſtakes; what ſhould we doe in this caſe? Heare, oh heauens, and hearken oh earth, and thou almighty God, the Maker and Gouernor of them both, ſuffer thy ſelfe, and thy glorious ſpirits to be called to the teſtimony of our innocencie; We are compelled, we are driuen away from the Communion of the Church of *Rome*; They forced vs to goe from them, who departed firſt from themſelues.

We haue willingly departed from the communion of their errors, from the Communion of the Church we haue not departed; Let them renounce their erroneous doctrine, we embrace their Church; Let them but caſt away their ſoule-ſlaying Traditions, we will communicate with them in the right of one and the ſame Church, and remaine ſo for euer.

But, alas, I muſt be forced to complaine, and that not without extreme griefe of heart, how that it cannot be determined, whether thoſe that boaſt themſelues for Catholikes, be greater enemies to Truth, or to Charity. To Truth, in that they haue of late forged new errors, and forced them vpon the Church; To Charity, in that they haue not ſtuck to condemne the aduerſe part, and to brand them with the black marke of Hereſie. I will ſpeake (if you pleaſe) more plainly; Three manner of waies doe theſe Romaniſts offend againſt Charity. Firſt, that they will not remit any thing either of their moſt conuicted opinion or vicious practice, no not for peace ſake. Secondly, that for Articles of Chriſtian faith, they put vpon the Church certaine opinions of their owne, falſe, doubtfull, and vncertaine, peculiar onely to the Schooles, which doe no whit touch the foundation of Religion. And laſtly, that if they meet with any faithfull and ſound monitors, which doe neuer ſo little gainſay theſe new Articles, they cruelly caſt them out of the boſome of the Church, and throw them headlong into Hel: Away with theſe Schiſmaticks, Hereticks, Atheiſts; Iwis the Proteſtants haue no Church, no faith, no ſaluation. Good Lord, what fury, what frenzy diſtempers Chriſtians; that they ſhould be ſo impotently malicious againſt thoſe, who profeſſe themſelues to be redeemed by the ranſome of the ſame moſt precious bloud? At length, At length, O yee Chriſtians, be wiſe, and acknowledge thoſe, whom the God and Father of mercies holds worthy of his armes, yea of his bowels. Let frantick error bawle

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what it list, we are Christians, we are Catholicks, the vndiuided members of one holy, Catholick and Apostolick Church; Let vs meet at this barre, if you please; Let who will maintaine the plea; What is it which maketh a Church? What is it which maketh that Church; One, holy, Catholick, Apostolick? Is it not one holy Catholicke Apostolick faith? But which is that? Is it not the same which was deliuered by Christ, and the Apostles, to the whole world, and was alwaies and euery where approued through all Ages, euen vnto our times? Wherefore are the Scriptures, wherefore the Creeds, wherefore were the primitiue Councells, but that there might be certaine markes, whereby Catholicks might be vndoubtedly discerned from Hereticks? You know the Epilogue of the Athanasian Creed, This is the Catholick Faith. If we may beleeue *Leo*, the heads of all heresies are quite cut off with this one sword of the Creed; How much more then, with that two-edged sword of the Scriptures, and of the Fathers their Interpreters? What then? Those that then were Catholicks, can they in any age be condemned for Hereticks? No: Faith is alwaies constant to it selfe, and so is the Church that is built vpon that Faith. Did we euer deny or make doubt of any Article, or clause of that Ancient Diuinity? Either then Christ himselfe, the Apostles, Councells, Fathers, erred from the Catholick truth; or wee yet remaine Catholicks. What euer other opinions we meet withall, concerning Religion, neither make nor marre it; Say they be false, say they be vicious, they are but hay and stubble, which nothing appertaine to the foundation of this euerlasting frame. The Church may bee either more sound, or more corrupt for them; It cannot be more or lesse a Church; The beauty or deformity of a Church may consist in them; the strength, the welfare of it doth not: Surely, whosoeuer willingly subscribes to the Word of God signed in the euerlasting monuments of Scripture, to the ancient Creeds, to the foure Generall Councells, to the common consent of the Fathers, for six hundred yeares after Christ, which we of the reformed Church religiously professe to doe; if hee may erre in small points, yet hee cannot be an Hereticke. Some particular Church may easily offend by imputing heresie to an vndeserued opinion, whether perhaps true, or lightly erroneous; but neither soule, nor Church can greatly erre, while it treads in the steps of the most ancient and vniuersall: Must hee therefore, of necessity, die a Romanist, that would die a Catholicke? This is an idle fancie, and worthy of no lesse than Bedlam.

Giue me leaue (ye Reuerend Fathers) The blessed Ghost of the most holy, and latest Bishop of this See, interrupts my speech, and charges me not to suffer his ashes so shamefully to be wronged. I can neither bee silent for indignation, nor speake for anger: It was not onely rumour'd, but bookes were cast abroad ouer the world, concerning the reuolt of this worthy and excellent Prelate, reporting, that at his death, hee reconciled himselfe to the Church of *Rome*, and with many sighes, renounced the Heresies of the Church of *England*: and at last being absolued by a Popish Priest, sweetly slept in the faith of the Church of *Rome*; Neither did his departed soule want, somewhere (as is reported) suffrages and oblations of Massmongers in this behalfe; Oh immortall God! what blasphemie is here? Can impudencie it selfe, so cast off all shame, as to raise so slanderous a lie, thus boldly, against the credit of so many witnesses, against the soelmne detestation of their owne Priest, against the religious oathes of his neerest friends, and domesticke seruants? against the Sermon, and publique writings of his Learned Sonne? a sonne well worthy of such a Father? Other lies haue some colour to p'ead for their credit; This (besides boldnesse) hath none at all. How many of vs sate by that faithfull Pastor of ours then breathing toward his last, and receiued from his dying lips, words of most constant piety: And some of you (reuerend Fathers) deuoutly receiued with him, that sacred *Viaticum*, the last bread that euer he tasted, euen the bread of the Lord; and were witnesses of the last motions of his soule, then ready to depart, and breathing toward his heauen. Ours he liued, Ours he died, and now, as ours, is crowned in heauen. Goe on now, yea mis-zealous spirits; goe on to lie stoutly; somewhat will alwaies sticke fast to the accusers; but in the meane time, It cannot bee truth, that needs the props of lies. Onely this by the way.

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Let the boldeſt Sophiſter of the Romiſh Schoole, come forth now, and if hee can, for ſhame, let him vndertake to proue that thoſe moſt noted additions of the Tridentine Faith, which only we reiect, were receiued of all the Church, in all Ages, for neceſſary heads of Religion: or let him confeſſe (as he needs muſt) that we haue ſtill conſtantly perſiſted in the Communion of One, Holy, Catholick Church and faith; Hee ſhall eaſily bewray his owne nouelty, but neuer ſhall euince any Hereſie of ours. It is a golden ſaying of Cardinall *Contarenus*; Hearken I beſeech you, if any ingenuous ſpirit of you all, be a friend to *Rome*, *Non opus eſt concilio, non ſyllogiſmis ad ſedandas haſce Lutheranorũ turbas, &c.* There needs no Councell, (ſaith he) no Syllogiſmes to allay theſe broyles of the Lutherans, but onely charity, humility, and a ſincere minde, that being void of all ſelfe-loue, we may be perſwaded to correct, and reforme thoſe things wherein we haue manifeſtly tranſgreſſed. Thus he. I'me ſure wee indeed (O *Contarenus*) would to God thy fellowes were ſo alſo. But we (forſooth) are the diſobedient and rebellious children of our mother the Church, whoſe commands while we diſdaine to receiue, and obey and reuerence her decrees, we are enwrapped in a ſhameſull ſchiſme, and ſtricken with the curſes of an angry Mother. Surely this were an odious contumely. But for vs; wee haue not acknowledg'd her a Mother, a Sister wee haue: But grant we were Sons, yet we are no ſlaues. To forge a new faith, and imperiouſly thruſt it vpon her owne, is not the part of an indulgent parent, but of a Tyrant; This lawleſſe liberty (we confeſſe) we could neuer endure, and therefore are wee openly thunder-ſtricken with more than one Anathema. Neither haue they otherwiſe dealt with vs, than that fooliſh fellow in *Gerſon*, who being very buſie to driue away a flie from his neighbours forehead, braind the man.

But lament ye with me (my brethren) the wofull caſe of that Church, that hath learned to fit her faith to the Times, and is more impatient of a remedy, than of the diſeaſe. Whilſt they ſo eagerly perſecute vs, let vs heartily pity them: And let vs ſtill wiſh to them, (that which they enuie and denie to vs) Saluation; *Father forgiue them, for they know not what they doe.*

Our prayers, our teares, our admonitions muſt not bee wanting: Returne to your ſelues now at laſt (oh ye Chriſtian ſoules) Returne, from whence you haue ſenſibly declined; Recouer your firſt loue, your firſt works. Suffer not your ſelues any longer to be mocked with the glorious title of a Church. Frame your ſelues to that holy Vnity which hitherto you haue ſo ſtifly reſiſted, which if once we might liue to ſee effected, you ſhould well finde (as it runs in the law of the twelue Tables) that the recouered ſhould with vs haue the ſame priuileges with the healthfull. Behold we are ready (as our gracious and peaceable King *Iames* piouſly vndertooke) to meet you halfe way.

But if they ſhall ſtill obſtinately caſt off all hope of Vnity, and being ſet on fire with the hatred of peace, ſhall goe on to delight themſelues onely, in the alarum of their ſacred Trumpet (as they call it) why ſhould not wee, religiouſly, and entirely keepe peace among our ſelues? I ſpeake to all the Sonnes of the purer Church whereſoeuer diſperſed, we profeſſe this Church of ours by Gods grace reformed: Reformed (I ſay) not new made, as ſome emulous ſpirits ſpightfully ſlander vs. For me; I am ready to ſinke to the very ground, when I heare that hedge-row reproach, Where was your Religion before *Luther?* Where was your Church? Heare, oh ye ignorant, Heare, oh ye enuious Cauillers, we deſired the reformation of an old Religion, not the formation of a new. The Church accordingly was reform'd, not new wrought. It remaines therefore the ſame Church it was before, but onely purged from ſome ſuperfluous and pernicious additaments of error. Is it a new face that was lately waſhed? a new garment that is but mended? a new houſe that is repaired? Bluſh, if yee haue any ſhame, who thus ignorantly, and maliciouſly caſt this in our teeth.

Goe to now (my brethren) we are by Gods grace reformed, Let vs take heed leſt we be deformed againe by mutuall diſſentions; This is that which weakens, and lames vs, and which laies vs open to the inſulting triumphs of our Aduerſaries. Yet (leſt wee

ſhould

ſhould ſeeme to giue too much way to a ſpightfull ſlander) theſe iarres of ours are not ſo great, as our enemies either deſire, or clamour. Certainly, what diſcords ſoeuer hitherto haue troubled vs, wee are beholding to none other for them, but to theſe our kinde enemies, who vpbraid vs with them: For if they had but reacht forth vnto vs an helping hand in due time, and ioyntly conferd their endeuours (which then behooued them) for the reforming of the Church, all had runne ſquarely on; There had beene no iarres, no grudgings, no parts takings: But they ſtifly refuſed, and by their frowardneſſe, and pertinacie, cauſed this ſo weighty a taske to be caſt vpon ſome few: and thoſe both weak, vnable, and altogether vnfit for ſuch a charge. It could not therefore be otherwiſe, but that the opinions of ſome ſingle men, not conferd together, in ſuch a buſineſſe, muſt needs ſomewhat differ. But thanks be to thee, O bleſſed God, the Author of peace, that haſt vouchſafed by thy ſpirit ſo to bridle the diſtemperate affections of men, that their buſie ſpirits being ſtirred vp haue not boyled forth into more fearefull diuiſions.

But what are theſe ſo great diſſentions, and blowes of bloudy warre, which our aduerſaries ſo cry out vpon? Forſooth, rather than want, they can faine names of ſects to themſelues; And where they can finde the leaſt difference in the paper of any obſcure Author of ours, preſently they cry out, New ſchiſmes, new ſects; What malice is this? what eager deſire of multiplying quarrels? If it had been ſo of old, ſo ſmall hides had not ſerued to containe the volumes of *Auguſtine*, *Epiphanius*, *Philaſtrius*: there had not beene fewer ſects, than teachers ſince the publiſhing of the Goſpell. But let vs paſſe ouer the number, and come to the weight. Let the malicious prattle what they will; With ſome of ours, the controuerſie is not about any ſolid lims of Chriſtian Faith, but onely of the very skin; with ſome others, not about the skin, but the garment rather, nor about the garment it ſelfe neither, but of the very hemme. There are certaine ſcholaſticall opinions of a middle ranke, meere Theologicall Corollaries, or perhaps ſome outward ceremonies, wherein we diſſent: Principles of Chriſtian Religion there are not. And withall theſe controuerſies are but ſuch, as that when the heat whether of zeale, or anger, ſhall abate, and either part ſhall well vnderſtand each other, they will eaſily admit of a Reconciliation. Neither haue theſe very Romaniſts leſſer quarrells amongſt themſelues; They can more hide their enmities, not exerciſe them leſſe. If they bee more wiſe, they are not more accordant. Neither is there (I dare ſay) any head of Religion, wherein they doe at once differ from vs, and agree all with one another. Finally, our differences are no greater, than were thoſe of old, among the holy Fathers of the Church, whoſe quarrells notwithſtanding are not ſo odiouſly blazoned by poſterity. I let paſſe the priuate ſcoldings of the Ancients not without ſome vnpleaſing (I had almoſt ſaid miſbeſeeming) tartneſſe. I had rather ſet before your eyes (for good lucke ſake) thoſe publique altercations of the Churches and Fathers, which afterward ſhut vp in a bleſſed concord. What quarrels aroſe at the Councell of *Epheſus*, betweene *Cyril* of *Alexandria*, and *Iohn* of *Antioch*? The Churches vnder both, ſtucke not to counterthunder Anathemaes one againſt another; Thereupon *Theodoret* thruſt in his ſickle into this harueſt; againſt whom *Cyrillus* (by *Euoptius* inſtigation) makes as ſtrong oppoſition: *Theodoret* accuſeth *Cyril* of Apollinariſme; *Cyril* accuſes *Theodoret* of Neſtorianiſme; The flame of their rage brake out more and more, and almoſt drew the Chriſtian world to parties; ſo that afterwards when *Theodoret* would haue entred the Councell of *Chalcedon*, the Egyptian, and other reuerend Biſhops cryed out, Wee muſt caſt out *Cyril*, if we take in *Theodoret*: The very Canons caſt him forth: God abhors him. The like was done afterwards in the eighth Action; The Biſhops openly proclaiming, He is an Hereticke, a Neſtorian; Away with the Hereticke. But when the matter was well ſcand, and it was found that he willingly ſubſcrib'd to the Orthodox Creeds, and the Epiſtles of *Leo*; The whole Synod with one accord cryed out, *Theodoret* is well worthy of a See in the Church, Let the Church receiue her Orthodox Paſtor.

It is worthy of immortality, that which *Gregory Nazianzen* recordeth of holy *Athanaſius*: The Romans ſeem'd to the Eaſterne Churches to follow the hereſies of *Sabellius*, in denying three Hypoſtaſes; The Eaſterne likewiſe ſeemed to the Romans, to ſa-

uour

uour too much of *Arrius*, in denying three Perſons; the quarrell grew hot; Then came that great diſpenſer of ſoules, and hauing meekly and mildly calld forth both ſides before him, he ſo handled the buſineſſe, that granting them the free vſe of their termes, he tied them cloſe to the matter, and ſhewed them a light, whereby they might behold one another: vpon this, without more adoe, finding themſelues, both, in the right, they fall to mutuall embracements. Neither would it ſpeed otherwiſe with vs, Brethren, (as I doe verily beleeue) if ſome *Athanaſius* from Heauen would but ioyne our hands together.

Oh if once the gates of inteſtine and horrid warres were ſhut vp, and the religious Princes, which are the Nurſing-fathers of the reformed Churches, would command by vertue of their authority a Synod to be aſſembled (as generall as it might) wherein both parts freely and modeſtly might lay forth their opinions, and ſuch common termes might be agreed vpon, as wherein both parts might freely reſt, without preiudice to either: How eaſily then, how happily might theſe grieuous ſtirs bee quietly pacified? Let vs pray for this (my Brethren) let vs pray deuoutly. In the mean while let vs all ſweetly incline our hearts to peace, and vnity. Let there be amongſt vs (as *S. Auguſtine* to *Jerome*) pure brotherhood; Neither let vs ſuffer our ſelues, vpon euery ſlight quirke of opinion, to be diſtracted, or torne aſunder. Let vs forget that there were euer any ſuch (in reſpect of the deuotion of a Sect) as *Luther*, *Melancton*, *Caluin*, *Zuinglius*, *Arminius*, or if any other mortall name, for what haue we to doe with man? Let vs breathe nothing, let vs affect nothing, but Ieſus Chriſt.

We Diuines are Pleyades, (as *Gregory* ſaith wittily) Let vs therefore ſhine ſtill together, though not without ſome difference of place. In a Pomegranate are many graines vnder one rinde; You know the myſtery. Let vs ioyne theſe pomegranates to our Bels; Let vs be loud, but conſorted. Let vs deuote for euer, with one heart, all our operations, miniſteries, gifts, to one God, the Father, Sonne, and holy Ghoſt; to one Head, Chriſt; one body, the Church; that being waſhed with one Baptiſme, ranſomed with one price, profeſſing one Faith, and holding the vnity of the ſpirit in the bond of Peace, wee may at laſt happily enioy one, and the ſame Heauen, through Ieſus Chriſt our Lord: To whom with the Father, and the holy Spirit, be aſcribed all honour and glory for euermore. *Amen.*

FINIS.

A COMMON

APOLOGIE

OF THE CHVRCH
OF ENGLAND,

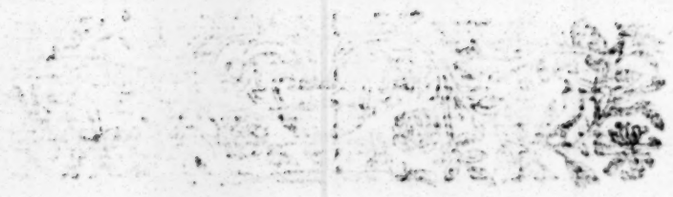
AGAINST THE VNIVST
CHALLENGES OF THE OVER-
IVST SECT, COMMONLY
called BROWNISTS.

WHEREIN THE GROVNDS,
AND DEFENCES, OF THE SEPARA-
TION are largely discussed.

Occasioned, by a late Pamphlet, published vnder the
name of AN ANSWER TO A CENSORIOVS EPI-
STLE: Which the Reader shall finde prefixed to
the seuerall SECTIONS.

By Ios. HALL.

Imprinted at LONDON, 1627.



TO OVR GRATIOVS AND BLESSED MOTHER, THE Church of England;

THE MEANEST OF HER CHILDREN DEDICATES THIS HER APOLOGIE, AND WISHETH ALL PEACE AND HAPPINESSE.

NO lesse than a yeare and a halfe is past (Reuerend, Deare, and Holy Mother) since I wrote a louing monitory Letter to * two of thine vnworthy Sons; which (I heard) were fled from thee in person, in affection, and somewhat in opinion: Supposing them yet thine in the maine substance, though in some circumstances their owne. Since which, one of them hath washt off thy Font-water as vncleane, and hath written desperately both against Thee and his owne fellowes: From the other, I receiued (not two monethes since) a stomack-full Pamphlet; besides the priuate iniuries to the Monitor, casting vpon thine honourable Name blasphemous imputations of Apostasie, Antichristianisme, Whoredome, Rebellion: Mine owne

* Smith and Robinson.

Meam iniuriam patienter tuli: impietatem contra Sponsam Christi ferre non potui, *Hieron. ad Vigilant.*

wrongs I could haue contemned in silence; but, For Sions sake, I cannot hold my peace: If I remember not thee, O Ierusalem, let my tongue cleaue to the roofe of my mouth. It were a shame and sinne for me, that my zeale should be lesse hot for thine innocencie, than theirs to thy false disgrace. How haue I hastened therefore to let the World see thy sincere Truth, and their peruerse slanders! Vnto thy sacred Name then (whereto I haue in all piety deuoted my selfe) I humbly present this my speedie and dutifull labour: whereby I hope thy weake Sonnes may bee confirmed, the strong encouraged, the rebellious shamed: And if any shall still obstinatly accurse thee, I refer their reuenge vnto thy Glorious Head, who hath espoused thee to himselfe, in Truth and righteousnesse: Let him whose thou art, right thee: In the meane time, we thy true sonnes shall not only defend, but magnifie thee: Thou maist be blacke, but thou art comely: the Daughters haue seene thee, and counted thee blessed; euen the Queene, and the Concubines, and they haue praised thee: thou art thy Welbeloueds, and his desire is towards thee. So let it be, and so let thine be towards him for euer; and mine towards you both, who am the least of all thy little Ones.

IOS. HALL.

A COMMON APOLOGIE AGAINST THE BROWNISTS.

SECTION I.

IF TRVTH and PEACE (*Zacharies* two Companions) had met in our loue, this Controuerſie had neuer bin; the ſeuering of theſe two hath cauſed this ſeparation: for while ſome vnquiet minds haue ſought Truth without Peace, they haue at once loſt Truth, Peace, Loue, vs and themſelues. God knowes how vnwillingly I put my hand to this vnkinde quarrell: Nothing ſo much abates the courage of a Chriſtian, as to call his Brother Aduerſarie: We muſt doe it; woe be the men by whom this offence commeth: Yet by how much the inſultation of a brotherly enemie is more intolerable; and the griefe of our bleſſed Mother greater, for the wrong of her owne; So much more cauſe I ſee to breake this ſilence: If they will haue the laſt words, they may not haue all. For our carriage to them: They ſay, when Fire, the god of the Chaldees had deuoured all the other woodden Deities, that *Canopis* ſet vpon him a Caldron full of water, whoſe bottome was deuiſed with holes ſtopt with wax; which no ſooner felt the flame, but gaue way to the quenching of that furious Idoll. If the fire of inordinate zeale, conceit, contention, haue conſumed all other parts in the ſeparation, and caſt forth (more than *Nebuchadnezzars* Furnace) from their Amſterdam hither; it were well if the waters of our moderation and reaſon could vanquiſh, yea abate it: This little Hin of mine ſhall be ſpent that way: we may try and wiſh, but not hope it: The ſpirits of theſe men are too well knowne, to admit any expectation of yeeldance. Since yet both for preuention and neceſſary defence, this taske muſt be vndertaken, I craue nothing of my Reader but patience and iuſtice: of God, victory to the Truth: as for fauour, I wiſh no more than an enemie would giue againſt himſelfe: With this confidence I enter into theſe liſts, and turne my pen to an Aduerſary, God knowes whether more proud or weake.

The Entrance into the worke. *Zach.* 8. 19.

Mat. 18. 7.

Otho Friſing. ex Philon. Vr Chaldeorum. Ruffin. Eccleſ. Hiſt. l. 2. cap. 26.

Dan. 3.

Vid. Treatiſ. of certaine godly Miniſt. againſt *Bar.*

SEP.

IT is an hard thing euen for ſober-minded men in caſes of controuerſie, to vſe ſoberly the aduantages of the times: vpon which whileſt men are mounted on high, they vſe to behold

behold such as they oppose too ouerlie, and not without contempt; and so are oft-times emboldned to roule vpon them as from aloft very weake and weightlesse discourses, thinking any sleight and slender opposition sufficient to oppresse those vnderlings, whom they haue (as they suppose) at so great an aduantage. Vpon this very presumption it commeth to passe, that this Author vndertaketh thus solemnely and seuerely to censure a cause, whereof (as appeareth in the sequele of the discourse) he is vtterly ignorant: which had he been but halfe so carefull to haue vnderstood, as he hath been forward to censure, he would either haue beene (I doubt not) more equall towards it, or more weighty against it.

As this Epistle is come to mine hands, so I wish the answer of it may come to the hands of him that occasioned it: Intreating the Christian Reader, in the name of the Lord, vnpartially to behold without either preiudice of cause, or respect of person, what is written on both sides, and so from the Court of a sound Conscience to giue iust iudgement.

Section II.

The answerers Preamble, retorted, confuted.

IT is an hard thing euen for those that would seeme sober-minded men, in cases of Controuersie, to vse soberly the frownes and disaduantages of causes and times: whereby whilst men are dejected and troden downe, they vse to behold their opposites mounted on high, too repiningly, and not without desperate enuie: and so are oft-times moued to shoot vp at them, as from below, the bitter arrows of spightful and spleenish discourses; thinking any hatefull opposition sufficiently charitable, to oppugne those aduersaries, which haue them (as they feele) at so great an aduantage: vpon this impotent maliciousnesse, it commeth to passe, that this Answerer vndertaketh thus seuerely and peremptorily, to censure that charitable censure, of ignorance, which (as shall appeare in the sequell) he either simply or willingly vnderstood not: and to brand a deare Church of Christ with Apostasie, Rebellion, Antichristianisme: What can be more easie than to returne accusations?

Your Preamble (with a graue bitternesse) charges me with, First, Presumption vpon aduantages; Secondly, Weake and weightlesse discourse; Thirdly, Ignorance of the cause censured: It had beene madnesse in me to write, if I had not presumed vpon aduantages; but of the cause of the truth, not of the times: Though (blessed bee God) the times fauour the truth, and vs: if you scorne them and their fauours, complaine not to be an vnderling: thinke that the times are wiser than to bestow their fauours vpon wilfull aduersaries; but in spight of times, you are not more vnder vs in estate, than in conceit aboue vs: so wee say The Sunne is vnder a Cloud, wee know it is aboue it. *Would God ouerlinesse and contempt were not yours, euen to them which are mounted highest vpon best desert; and now you that haue not learned sobriety in iust disaduantages, tax vs, not to vse soberly the aduantages of time: there was no gall in my pen, no insultation, I wrote to you as brethren, and wisht you companions: there was more danger of flatterie in my stile, than bitternesse: wherein vsed I not my aduantages soberly? Not in that I said too much, but not enough; Not in that I was too sharpe, but not weighty enough; My opposition was not too vehement, but too slight and slender: So, strong Champions blame their aduersarie for striking too easily: you might haue forborne this fault, it was my fauour that I did not my worst: you are worthy of more weight, that complaine of ease. The discourse that I roll'd downe vpon you, was weake and weightlesse: you shall well finde, this was my lenitie, not my impotence. The fault hereof is partly in your expectation not in my letter: I meant but a short Epistle, you look't belike for a volume, or nothiug; I meant onely a generall monition; you look't for a solide prosecution of particulars: It is not for you to giue taskes to others pens. By what Law, must we write nothing but large Scholasticall Discourses? Such Tomes as yours: May wee not touch your sore, vnlesse we will launce and search it? I was not enough your enemie; forgiue me this error, and you shall smart more: But not onely my omissions were of ignorance, but my censures, though seuere and solemne: An easie imputation from so great a controuler: I pardon you, and take this as the common lot of enemies. I neuer yet could see any Scribler so*

* *Hier. Marco. Presbyt. De cauernis cellularum damnamus orbe; in sacco & cinere voluisti de Episcopis sententiam ferimus: Quid facis sub tunica pœnitentiæ regiæ animus cyr. l. 3. ep. 9. Hæc sunt initia hæreticorum, vt sibi placeant, vt præpositum superbo tumore contemnant.* Harison, once theirs, in *Psal.* 122. of *Browns* Antichristian pride and bitternesse, *Bredw.* pref. *M. Brinsley* his pref to the 2 part of the Watch. *Optat. Mil. de Donat. Collegæ non eritis si nolitis fratres estis, &c.* Disclaimed by themselues. Answer against *Broughton pag.* 21.

so vnlearned, as that he durst not charge his opposite with ignorance. If D. *Whitaker*, M. *Perkins*, M. *Gyfford*, and that Oracle of our present times, D. *Andrewes*, went away content with this liuery from yours; how can I repine? If I haue censured what cause I knew not, let me be censured for more than ignorance, impudencie: but if you know not what I censured (let all my trust lye on this issue) take both ignorance, boldnesse, and malice to your selfe: Is your cause so mysticall, that you can feare any mans ignorance? What Cobler or Spinster hath not heard of the maine holds of Brownisme? Am I onely a stranger in Hierusalem? If I know not all your opinions, pardon me: your owne haue not receiued this illumination; I speake boldly, not your selfe; Euery day brings new conceits, and not one day teaches, but corrects another: you must be more constant to your selues, ere you can vpbraid ignorance or auoid it. But whether I knew your prime fancies, appeares sufficiently by a particular discourse; which aboue a yeere since was in the hands of some of your Clyents, and I wonder if not in yours: Shortly; am I ignorant? If I were obstinate too, you might hope (with the next gale) for me, your more equall aduersarie, at Amsterdam. As I am; my want of care and skill, shall (I hope) lose nothing of the truth by you, nor suffer any of your foule aspersions vpon the face of Gods Church and ours.

Separat schis. M. Gyfford an ignorant Priest. Bar. p. 63. Confer. of D. And. & M. Hutchins. with Barrow.

But whiles we striue, who shall be our Iudge? The Christian Readers: who are those? Presume not, yee more zealous and forward Countreymen, that you are admitted to this Bench: so farre are we meere English, from being allowed Iudges of them; that they haue already iudged vs to be no * Christians: We are Goats and Swine, no sheepe of God: since then none but your Parlour in the West, and Amsterdam, must bee our Iudges, who (I beseech you) shall be our aduersaries? God be Iudge betwixt you and vs, and correct this your vnchristian vncharitablenesse.

M. Spr. Consider. Iren. lib. 1. Per singulos dies nouum aliquid adfingunt, &c.

* *Barr. confer. with Hutchins. fol. 1. Browne Estate of true Christians. Defence of true Christians against the D. D. of Oxford. Iohns. against Iacob. passim. Bar. against Gyfford.*

Sep.

The crime here obiected is separation, a thing very odious in the eyes of all them from whom it is made: as euermore casting vpon them the imputation of euill, whereof all men are impatient: And hence it commeth to passe, that the Church of England *can better brooke the vilest persons continuing communion with it, than any whomsoeuer separating from it, though vpon neuer so iust and well grounded reasons.*

Section III.

I Wrote not to you alone: what is become of your partner, yea, your Guide? Woe is me, he hath renounced our Christendome with our Church: and hath washt off his former water, with new: and now condemnes you all, for not separating further, no lesse then we condemne you for separating so farre. As if you could not bee enough out of Babylon, vnlesse you be out of your selues. Alas, miserable Countreymen, whither runne you? Religion hath but his height, beyond which is error and madnesse: hee tells you true, your station is vnsafe; either you must forward to him, or backe to vs.

The parties written to, and their crime. To *M. Smith* and *M. Rob.* Ring-leaders of the late separation at *Amsterdam*. Charact. of the Beast, written by *M. Smith*. Pref. Be it knowne therefore to all the separation, that wee account them in respect of their constitution, to be as very an Harlot, as either her Mother the Church of England, or her Grand-mother Rome is, &c. *Iterato baptizatus sciens iterato Dominum crucifigit. De consecr. dist. 4. Quivis, &c.* The crime of the separation how great, *M. Perry* in his Disc. of this subiect.

*I obiected separation to you: yet not so extreme as your answer bewrayes: a late separation, not the first; my charity hoped you lesse ill, than you will needs deserue: you grant it odious, because it casts imputation of euill vpon the forsaken: Of euill? Yea of the worst, an estate incurable and desperate. He is an ill Physitian, that will leaue his Patient vpon euery distemper: his departure argues the disease helplesse: were we but faulty, as your Land-Lord Churches, your own rules would not abide your flight: *Vid.* IOHNSON *Preface to his inquirie*; *Esay* 5. 20. Hence the Church of England iustly matches Separatists with the vilest persons. God himselfe doth so: who are more vile than patrons of euill? yet no greater woe is to them that speake good of euill, than those that speake*

euill

euill of good: So wise Generals punish mutinous persons, worse than Robbers or Adulterers: So *Corah* and his company (a Story cunningly turned vpon vs by your Martyr) for their opposition to *Moses*, were more fearfully plagued, than the Idolatrous Israelites. These sinnes are more directly against common society, the other more personall: and if both haue like iniquity; yet the former haue both more offence, and more danger: And if not so, yet who cannot rather brooke a lewd seruant, than an vndutifull sonne, though pretending faire colours for his disobedience? At least, you thinke the Church of England thinks her selfe Gods Church, as well as your Saints of Amsterdam. You that so accurse Apostasie in others, could you expect, shee should brooke it in you?

Num. 16. 31. *Exod* 32. 30.

Prou. 21. 2.

But your reasons are iust and well grounded: euery way of a man is right in his owne eyes; Said we not well, that thou art a Samaritane, and hast a Deuill, say the Iewes? What Schisme euer did not thinke well of it selfe? For vs: we call Heauen and earth to record, your cause hath no more iustice than your selues haue charity.

Sep.

And yet separation from the World, and so from the men of the World, and so from the Prince of the world that reigneth in them, and so from whatsoeuer is contrary to God, is the first step to our communion with God, and Angels, and good men; as the first step to a ladder is to leaue the earth.

Section IIII.

The kinds of the Separation, and which is iust. ἐκκλησία.

YEt there is a commendable and happy separation from the World, from the Prince and men of the World, and whatsoeuer is contrary to God: who doubts it? There were no Heauen for vs without this, no Church; which hath her name giuen by her Father and Husband, of calling out from other. Out of the Ægypt of the World doth God call his sonnes: But this separation is into the visible Church from the World; not (as yours) out of the Church, because of some particular mixtures with the World: or (if you had rather take it of profession) out of the World of Pagans and Infidels, into the visible Church; not out of the World of true (though faulty) Christians, into a purer Church. That I may here at once for all giue light to this point of separation: we finde in Scripture a separation either to good, or from euill: To good; so the Leuites were separated from among the children of Israel, to beare the Arke, and to minister: so the first borne, first fruits, and Cities of refuge: So *Paul* was (ἀφωρισμένον) separated, which some would haue allude to his Pharisaisme, but hath plaine reference to Gods owne words (*Acts* 13. 2.) Separate mee *Barnabas* and *Saul*: Though this is rather a destination to some worthy purpose, than a properly called separation.

Num. 18. 14. *Num.* 16. 9. *Deut.* 10. 1. *Exod.* 13. 12. *Leuit.* 15. 21. *Deut.* 4. 41. *Rom.* 1. 1. ἀφωρίσατέ δή μοι Σαυλον.

From euill, whether sinne or sinners: From sinne; so euery soule must eschew euill, whether of doctrine or manners, and disclaime all fellowship with the vnfruitfull works of darkenesse, whether in himselfe or others. So S. *Paul* charges vs to hold that which is good, and abstaine from all appearance of euill: so *Ieremie* is charged to separate the precious (doctrine or practice) from the vile. From sinners, not onely practised by God himselfe (to omit his eternall and secret Decree, whereby the Elect are separated from the Reprobate) both in his gracious vocation, sequestring them from nature and sinne, as also in his execution of iudgment, whether particular, as of the Israelites from the Tabernacles of *Corah*; or vniuersall, and finall, of the Sheepe from the Goats; But also enioyned from God to men, in respect either of our affection, or of our yoke, and familiar society, whereof Saint PAVL: *Bee not vnequally yoked with Infidels, Come out from among them, and separate your selues.* In all this wee agree: In the latitude of this last onely wee differ: I finde you call for a double separation. A first separation in the gathering of the Church: A second in the menaging of it: The first

1 *Thess.* vlt. *ad fin. Ier.* 15. 19. *Vide Tremel. & Iun.*

Num. 16. *Mat.* 15. *ad fin.* 2 *Chron.* 19. 2. 1 *Cor.* 6. *ad fin.* *Nulla cum malis communia vel colloquia misceantur, fumusq; ab ijs tam Separati, quàm sunt illi ab ecclesia Dei profugi. Cypr. l.* 1. *epist. ad Corn.* 2.

at

at our entrance into the Church, the second in our continuance: The first of the Church, from Pagans and Worldlings, an initiatory profession; The second of lewd men from the Church by iust censures; You speake confusedly of your owne separation; one while of both, another while of either single. For the first, either confesse it done by our Baptisme, or else you shal be forced to hold, we must rebaptize: But of this Constitutiue separation anon: For the second of sinners, whether in iudgement, or life, some are more grosse, hainous, incorrigible: others lesse notorious, and more tractable: those other must be separated by iust censures; not these. Which censures if they be neglected, the Church is foule, and (in your Pastors word) faulty, and therefore cals for our teares, not for our flight. Now of Churches faulty and corrupted, some raze the foundation, others on the true foundation build timber, hay, stubble: From those we must separate, from these we may not. PETERS rule is eternall, *Whither shall wee goe from thee? thou hast the words of eternall life:* where these words are found, woe be to vs, if we be not found. Amongst many good separations then, yours cannot be separated from euill, for that we should so farre separate from the euill, that therefore we should separate from Gods children in the communion of the holy things of God, that for some (after your worst done) not fundamentall corruptions, we should separate from that Church, in whose wombe we were conceiued, and from betwixt whose knees we fell to God: in a word, (as one of yours once said) to separate not only from visible euill, but from visible good, as all Antichristian: who but yours can thinke lesse than absurd and impious? Grant, we should be cleane separated from the World; yet if we be not, must you be separated from vs? Doe but stay till God haue separated vs from himselfe: will the wise Husbandman cast away his Corne-heap for the chaffe and dust? Shall the Fisher cast away a good draught, because his Drag-Net hath Weeds? Doth God separate from the faithfull soule, because it hath some corruptions her Inmates, though not her commanders? Certainly, if you could thorowly separate the World from you, you would neuer thus separate your selues from vs: Begin at home, separate all selfe-loue, and selfe-will, and vncharitablenesse from your hearts, and you cannot but ioyne with that Church, from which you haue separated: Your Doctor would perswade vs, you separate from nothing but our corruptions: you are honester, and grant it from our Church: it were happie for you, if he lyed not; who in the next page confutes himselfe, shewing that you separate from vs, as Christ from the Samaritans, namely from the Church, not the corruptions only; and not as he did from the Iewes, namely from their corruptions, not from their Church: His memory saues our labour, and marres his discourse.

Character of Beast Pret.

Iohns. Inquir.

Iohn 6.68.

H. Cl. Epistle before Treatise of Sin against the Holy Ghost.

Neq; propter paleam relinquam aream Dominai, neque propter pisces malos rumpamus retia Domini. Aug. epist. 48.

Answ. Counterpoyson, p.2.

Counterpoison, pag.7.& 8. &c.

SEP.

The separation we haue made in respect of our knowledge, and obedience, is indeed late, and new: yet is it in the nature and causes thereof as ancient as the Gospell, which was first founded in the enmitie which God himselfe put betwixt the seed of the Woman, and the seed of the Serpent, Gen.3.15. *which enmitie hath not only beene successiuely continued, but also visibly manifested by the actuall separation of all true Churches, from the World in their collection and constitution, before the Law, vnder the Law, and vnder the Gospell,* Gen.4.13,14.16. *&* 6.1,2. *&* 7.1.7. *with* 1 Pet.3.20. 12. *&* 12.2. Leuit.20.24.26. Nehem.9.2. Ioh. 17.14.16. Acts 2.40. *&* 19.9. 1 Cor.6.17.

SECTION V.

YET, if not equitie, it were well you could plead age: This your separation in the nature and causes of it (you say) is no lesse ancient than the first institution of enmitie betwixt the two seeds: you might haue gone a little higher, and haue said, than our first Parents running from God in the Garden, or their separation from God by their sinne: But we take your time, and easily beleeue that this your late

The antiquitie and examples of separation.

Euseb. Hist. Eccl.

separation was founded vpon that ancient enmitie of the seed of the Serpent with the Womans. That subtill Deuil, when he saw the Church breath from the persecutions of Tyrants, vexed her no lesse with her owne diuisions; seeking that by fraud, which by violence he could not effect. Hence all the fearefull Schismes of the Church, whereof yours is part. This enmitie hath not onely beene successiuely continued, but also too visibly manifested by the actuall (but wilfull) separation of Heretiques and Sectaries from the Church in all ages: But I mistake you; yours is as ancient as the Gospell: What? that *Euangelium æternum* of the Friers? whose name they accursedly borrowed from *Reuel.* 14.6. Or that *Euangelium Regni* of the Familists? Or that *Euangelium aliud*, whereof Saint PAVL taxeth his Galatians? None of all these, you say; but as that Gospell of Peace, of Truth, of Glory; so ancient, and neuer knowne till *Bolton*, *Barrow*, and *Browne*? Could it escape all the holy Prophets, Apostles, Doctors of the old, middle, and later world, and light only vpon these your three Patriarchs? Perhaps, *Nouatus* or *Donatus* (those Saints with their Schooles) had some little glimpse of it; but this perfection of knowledge is but late and new: So many rich Mines haue lien long vnknowne, and great parts of the World haue beene discouered by late Venturers. If this course haue come late to your knowledge and obedience, not so to others: For loe, it was practised successiuely in the constitution and collection of all true Churches, through all times, before the Law, vnder the Law, after it: We haue acknowledged many separations: but as soone shall you finde the time past in the present, as your late separation, in the ancient and approued. You quote Scriptures, though (to your praise) more daintie indeed than your fellowes. Who cannot doe so? Who hath not? Euen Satan himselfe cites the word against him which was the word of his Father. Let vs not number, but weigh your texts: The rather, for that I find these as your Master-proofes, set as Challengers in euery of your defences: In *Gen.* 4. 13. CAIN a bloudy Fratricide is excommunicated: In *Gen.* 6. 1, 2. The sonnes of God maried the daughters of men: In *Gen.* 7. 1. & 7. NOAH is approued as righteous, and enters the Arke: In 1 *Pet.* 3.20,21. The rest in NOAHS time were disobedient, and perished: What of all this? Alas, what mockage is this of the Reader, and Scriptures? Surely, you euen ioyne Scriptures, as you separate your selues: This is right as your Pastor, to proue all members of the visible Church, elect and precious stones, cites, 1 *King.* 7.9. where is speech only of *Salomons* house in the Forrest of Lebanon, his Porch for his Throne, his Hall, his Palace for *Pharaohs* daughter, and when he comes to describe the office of his imaginary Doctor, thwacks fourteene Scriptures into the margent, whereof not any one hath any iust colour of inference to his purpose: and in this discourse of the power of the Church (that he might seem to honour his margent with shew of texts) hath repeated six places twice ouer in the space of six lines. For these of yours: you might obiect the first to the Cainites, not to vs: *Cain* was cast out worthily. Doe we either deny, or vtterly forbeare this censure? Take heed you follow him not, in your voluntary exile, to the land of Nod. The second you might obiect to those mungrell Christians that match with Turkes and Pagans. There are sonnes of God, that is, members of the visible Church; and daughters of men, which are without the bounds, meere Infidels; it is sinne for those sonnes to yoke themselues with those daughters. What is this to vs? *Noah* was righteous, the multitude disobedient: Who denies it? yet *Noah* separated not from the corrupted Church, till the floud separated him from the earth, but continued an ancient Preacher of righteousnesse, euen to that peruerse & rebellious Generation. But it sufficeth you, that *Cain* and the Giants were separated from the rest: We yeeld it: what will follow hence, saue onely that notorious Malefactors must be cast out, and professed Heathen not let into the Church? We hold, and wish no lesse: your places euince no more. These, before the Law: In *Leuit.* 20.24.26. God chose out Israel from other people: This was Gods act, not theirs: a sequestring of his Israelites from the Gentiles, not of Israel from it selfe: yours is your owne, and from men, in all maine points, of your owne profession: But therefore Israel must be holy: If any man deny holinesse to be required of euery Christian, let him feele your *Maranatha*. In *Neh.* 9. 2. The

Hen. Steph. Apol. Herod. Fox. Act. & Monu. H. N. his booke. Gal. 1.6. Ephes. 6,17. Coloss. 1.5. 1 Tim. 1.11. πεῖα, β. βελτίστα.

Iren. de Valen. l. 1. *Innumerabilem multitudinē Scripturarum quas ipsi finxerunt, afferunt ad fluporem insensatorum.* *Vid.* Preface to M. Iacobs and Iohnson, Confer. and Barr. *passim.* Description of the true visible Church. *Nihil autem mirum si & ex ipsius instrumento aptentur argumenta, cum oporteat hæreses esse, quæ esse non possunt, si non & perperam Scripturæ intelligi possunt.* Tertull. de Resurrect. *Ibid.* So Barrow termes Master Gyffords Refut. pag. 102. *Si Christianus Iudaicæ prævaricanti carnaliter coniungatur, à communione Ecclesiæ segregetur.* Dist. 28. c. 1. Cane & cap. siquis Iudaicæ, &c. 1 Pet. 3.19. 2 Pet. 2.5.

The Israelites separated themselues from the strangers, which were Infidels: whether in their marriage, or deuotion: Neither Gods seruice, nor an Israelites bed was for Heathens. This was not the constituting of a new Church, but reforming of the old: If therefore you can darallel vs with Pagans, and your selues will be Iews, this place fits you. Lastly, what if there be an hatred betwixt the World and Christs true Disciples, *Ioh.*17.14.16? what if PETER charged his Auditors to saue themselues from the errors and practise of that froward Generation, whose hands were yet freshly imbrewed with the bloud of Christ, *Act.*2.40? What if the same which PETER taught, PAVL practised, in separating his followers from hearing some obstinate and blasphemous Iewes, *Act.*19.9? What if the Church of Corinth were Saints by calling, 1 *Cor.*1.2? and therefore must be separated from the yoke of infidels, 2.6.17? Are these your patternes? Are these fit matches for your brethren, baptized in the same water and name, professing euery point of the same true faith, vsing (for substance) the same worship with you? *He that saith he is in the light, and hateth his brother, is in darknesse,* 1 *Ioh.*2.9.

SEP.

Which separation the Church of England *neither hath made, nor doth make, but stands actually one with all that part of the World within the Kingdome, without separation: for which cause, amongst others, we haue chosen by the grace of God, rather to separate our selues to the Lord from it, than with it from him, in the visible constitution of it.*

SECTION VI.

BVT all these examples, perhaps are not so much to warrant what you haue done, as to condemne the Church of England for what shee hath not done: for such a separation shee neither hath made nor doth make, but stands actually one with all that part of the World within the Kingdome without separation. Loe, here the maine ground of this Schisme, which your *Proto-Martyr* BARROW hammers vpon in euery page; an ill constitution: Thus he comments vpon your words: For where such prophane confuse multitudes, without any exception, separation or choice, were all of them from publike Idolatrie, at one instant receiued or rather compelled to be members of the Church, in some parish or other, where they inhabited, without any due calling to the faith, by the preaching of the Gospell going before, or orderly ioyning together in the faith, there being no voluntary or particular confession of their owne faith and duties made or required of any, and lastly, no holy walking in the faith amongst them; who can say that these Churches consisting of this people, were euer rightly gathered or built according to the rule of Christs Testament? In his words and yours I finde both a miscollection, and a wrong charge. For the former: the want of noting one poore distinction, breeds all this confusion of Doctrine, and separation of men: for there is one case of a new Church to be called from Heathenisme to Christianity, another of a former Church to be reformed from errors, to more sincere Christianitie. In the first of these is required indeed a solemne initiation by Baptisme; and before that, a voluntary and particular confession of faith, and therefore a cleare separation, and exception of the Christian, from the infidell: In the latter, neither is new Baptisme lawfull (though some of you belike of old were in hand with a rebaptization: which not then speeding, succeedeth now to your shame) nor a new voluntarie and particular confession of Faith, besides that in Baptisme (though very commendable) will euer be proued simply necessary to the being of a Church; so long as the erring parties doe actually renounce their doctrines, and in open profession embrace the truth; and (as generally in the publike confession) so particularly vpon good occasion giue iust testimonies of their repentance: This is our case, we did not make a new Church, but mended an old: your CLIFTON is driuen to this hold by necessitie of Argument; Otherwise he sees there is no auoiding of Anabaptisme: Mended, saith your

What separation is to bee made by churches in their planting or restauration.

In his Preface to the Reader, and in his causes of separation defended, *pag* 4.

*Eiusdem pag.*10.

Refutat. of M. *Giff. p.*22. & 2. *Transgress. p.*51. 52. & 55.66. & 70. 85. & 86. *&c.*

Inconstance of *Browne, p.*110.

Inquiry into M. *White*, confessed by *Fr. Iohnson pag.*63.

Passage twixt *Clifton* and *Smith*: And concerning the constitution of the Churches, &c. But the constituting of Churches now after the defection of Antichrist, may more properly be called a repairing than a constitution, &c.

your Doctor, and yet admitted the misceline rabble of the prophane? Say now, that such separation were not made: Let some few be holy, and the more part prophane: Shall the lewdnesse of some disanull Gods Couenant with others? This is your mercy; Gods is more: who still held Israel for his, when but few held his pure seruice: Let that Diuine Psalmist teach you how full the Tents of Israel were of mutinous Rebels in the Desart; yet the Pillar by day and night forsooke them not; and *Moses* was so farre from reiecting them, that he would not endure God should reiect them to his owne aduantage: Looke into the blacke censures, and bitter complaints of all the Prophets, and wonder that they separated not: Looke into the increased masse of corruptions, in that declined Church; whereof the blessed eyes of our Sauiour were witnesses, and maruell at his silent and sociable incuriousnesse: yea, his charge of not separating; Ye know not of what spirit you are: Now you flie to constitution, as if notorious euils were more tolerable in continuance, than in the collection of Assemblies: *Sardi* had but a few names that had not defiled their garments; God praises these, bids them not separate from the rest. *Thyatira* suffers a false propheteſse: the rest that haue not this learning, yet are bidden but to hold their owne; not to separate from the Angell, which hath not separated IEZABEL from the Church.

Matth. 23.

Reuel. 3.4

Reuel. 2.24.

SECTION VII.

What separation the Church of *England* hath made. *Bar. p.* 22. *&* 55. *F. Iohns.* against *M. H. Act. & Mon. passim.*

YOVR charge is no lesse iniurious; that the Church of England hath made no separation: Concerning which you haue learned of your Martyr, and ouerseers so to speake, as if before her late disclamation of popery, in Queene ELIZABETHS time, shee had not beene. Her monuments could haue taught you better, and haue lead you to her ancient Pedigree not much below the Apostolike dayes, and in many descents haue shewed you not a few worthy witnesses and patrons of Truth; all which, with their holy and constant off-spring, it might haue pleased you to haue separated from this imputation of not separating: Will you know therefore how the Church of England hath separated? In her first conuersion shee separated her selfe from Pagans: in her continuance she separated her selfe from grosse heretiques, and sealed her separation with bloud: in her reformation she separated her selfe from wilfull Papists, by her publike profession of Truth, and proclaimed hatred of error; and shee daily doth separate the notoriously euill, by suspensions, by excommunications, though not so many as yours; Besides the particular separations of many from the acknowledged corruptions, in iudgement, profession, practise. All these will be auowed in spight of all contradiction: with what forehead then can you say; The whole Church of England hath not at all separated?

Troubl. & excom. *pag.* 191. *M. Spr. pag.* 1.

After all your shifts and idle tales of constitution, you haue separated from this Church against the Lord; not with the Lord, from it: If there be Christ with vs, if the Spirit of God in vs, if Assemblies, if calling by the word: whatsoeuer is, or is not else in the Constitution, there is whatsoeuer is required to the essence of a Church. No corruption either in gathering or continuance can destroy the truth of being, but the grace of being well: If Christ haue taken away his Word and Spirit, you haue iustly subduced; else you haue gone from him in vs.

Fr. Iun. lib. de Eccles.

And when you haue all done, the Separatists Idoll, visible Constitution, will proue but an appendance of an externall forme, no part of the essence of a true Church: and therefore your separation no lesse vaine than the ground, than the Authors. Lastly, if our bounty should (which it cannot) grant, that our collection was at first deeply faultie: cannot the *Ratihabition* (as the Lawyers speake) be drawne backe? may not an after-allowance rectifie and confirme it? In contracts (your owne similitude) a following consent iustifies an act done before consent: and why not in the contract betwixt God, and his visible Church? Loe, he hath confirmed it by his gratious benedictions, and as much as may be in silence giuen vs abundant proofes of his acceptation: That after-act, which makes your Baptisme lawfull, why can it not make our Church?

Ratihabitio retrahi, &c. Subsequens consensus Iacobi in Leam fecit eos coniuges, d. 29. *q.* 1. *S. sed obijcitur. Barrow* against *Gyff.*

SECT.

Section VIII.

BVt for as much as Constitution is the very state of Brownisme, Let vs (I beseech you) inquire a little into the complexion of your Constitution: Whether Physicke, or Law, or Architecture haue lent you it: sure I am, it is in this vse, Apocryphall: Neuer man vsed it thus scrupulously till your times: Though, what need you the helpe of Fathers or Schooles: new words must expresse new *Paradoxes*. It is no treason to coine termes: What then is Constitution? Your Doctor can best tell vs: As the Constitution of a Common-wealth, or of a City, is a gathering or vniting of a people together into a ciuill Politie: So (saith he) the Constitution of the Common-wealth of Israel, and of the City of God, the new Ierusalem, is a gathering and vniting of people into a diuine Politie. The forme of which Polity, is Order: which order is requisite in all actions, and Administrations of the Church, as the Apostle sheweth, and specially in the Constitution therof: so that next vnto faith in God, it is to be esteemed most necessary for all holy societies. Hence *Paul* reioyced in the *Colossians* Order and Faith: To this Constitution therefore, belong a people, as the matter; secondly, a calling, or gathering together, as the forme, whereof the Church consisteth. The Constitution of the Church of England is false in both: Why so? Haue we not a people? Are not those people called together? To preuent this, you say our Constitution is false, not none: Why false? Because those people haue neither Faith, nor Order. For Faith first: Who are you that dare thus boldly breake into the closets of God, the hearts of men? and condemne them to want that, which cannot be seene by any but diuine eyes? How dare you intrude thus into the Throne of your Maker? Consider, and conferre seriously: What faith is it, that is thus necessarily required to each member in this Constitution? Your owne Doctor shall define it: Faith required to the receiuing in of members, is the knowledge of the Doctrine of saluation by Christ, 1 *Cor.* 12.9. *Gal.* 3.2. Now I beseech you in the feare of God, lay by a while all vnchristian preiudice, and peremptory verdicts of those soules, which cost Christ as much bloud as your owne: and tell me ingenuously, whether you dare say, that not only your Christian brethren with whom you lately conuersed, but euen your fore-fathers which liued vnder Queene *Elizabeths* first confused Reformation, knew not the Doctrine of saluation by Christ: if you say they did not, your rash iudgement shall be punished fearfully, by him whose office you vsurpe. As you looke to answer before him that would not breake the bruised Reed, nor quench the smoaking Flax; presume not thus, aboue men and Angels. If they did, then had they sufficient claime both to true Constitution and Church: But this faith must be testified by obedience; so it was. If you thinke not so, yours is not testified by loue: both were weake, both were true: Weakenesse in any grace or worke, takes not away truth: Their sinnes of ignorance could no more disanull Gods Couenant with them, than multiplicitie of wiues with the Patriarchs.

Constitution of a Church.

H. Ainsworth. Counterp. pag. 170.

Coloss. 2.5.

Tertull. de Præscript. Tu vt homo extrinsecus vnumquemq; nosti, putas quod vides; vides autem quousq; oculos habes, sed oculi Domini sunt alti, Homo in facie, Deus in præcordia contemplatur.

Principles and inferences concerning the visible Church. *Anno* 1607. pag. 13.

Section IX.

WHat wanted they then? Nothing but Order; and not all Order, but yours: Order, a thing requisite and excellent; but let the world iudge whether essentiall. Consider now, I beseech you in the bowels of Christ Iesus, whether this be a matter for which heauen and earth should be mixed: whether for want of your Order, all the world must be put out of all order, and the Church out of life & being. Nothing (say we) can be more disorderly, than the confusion of your Democracy, or popular state (if not Anarchie): Where all (in a sort) ordaine and excommunicate; We condemne you not for no true members of the Church: what can be more orderlesse (by your owne confessions) than the *Trine-vne* Church at *Amsterdam*? which yet you grant but faulty. If there be disproportion and dislocation of some parts, is it no true humane bodie? Will you rise from the feast, vnlesse the dishes be set on in your owne fashion?

Order, 2. Part of Constitution, how farre requisite, and whether hindered by constraint. *D. Allis.* against the Descript. Confess. of the *Brownists*. *Brow.* State of true Christians. Inquire into *M. White. Anſ. ibid. Arist. Pol.* 3. *cap.* 1.

Is it no Citie, if there be mud-walles halfe broken, low Cottages vnequally built, no State-house? But your order hath more essence than you can expresse; and is the same which Politicians in their trade call (πόλιν τῆς πολεως) an incorporating into one common ciuill body, by a voluntary vnion, and that vnder a lawfull gouernment: Our Church wants both: wherein there is both constraint, and false office. Take your owne resemblance and your owne asking: Say that some Tyrant (as *Basilius* of Russia) shall forcibly compell a certaine number of Subiects into Mosco, and shall hold them in by an awfull Garrison, forcing them to new lawes and Magistrates, perhaps hard and bloudy: They yeeld; and making the best of all, liue together in a cheerefull communion, with due commerce, louing conuersation, submissiue execution of the enioyned lawes: In such case, Whether is Mosco a true Citie, or not? Since your Doctor cites *Aristotle*, let it not like him to learne of that Philosopher, who can teach him, that when *Calisthenes* had driuen out the Tyrant from Athens, and set vp a new Gouernment, and receiued many strangers, and bondmen into the Tribes, it was doubted, not which of them were Citizens, but whether they were made Citizens vniustly. If you should finde a company of true Christians in vtmost *India*, would you stand vpon termes, and inquire how they became so? Whiles they haue what is necessary for that heauenly profession; what need your curiositie trouble it selfe with the meanes?

Arist. Pol. 3. c. 1. Edesius & Frumentius pueri a Meropio Tyrio Philosopho in Indiam deportati, postea ibi Christianam religionem plantarunt, Ruffin. lib. 1. cap. 9. Femina inter liberos.

Section X.

YOu see then what an idle plea constraint is in the constitution of a Citie, the ground of all your exception: But it is otherwise in Gods city, the Church; why then doth his Doctorship parallel these two? And why may not euen cõstraint it selfe haue place in the lawfull constitution or reformation of a Church? Did not *Manasses* after his comming home to God, charge and command *Iuda* to serue the Lord God of Israel? Did not worthy *Iosiah*, when he had made a couenant before the Lord, cause all that were found in Ierusalem, and *Beniamin*, to stand to it, and compelled all that were found in Israel, to serue the Lord their God? What haue Queene *Elizabeth*, or King *Iames* done more? Or what other? Did not *Asa* vpon *Obeds* propheſie, gather both *Iuda* and *Beniamin*, and all the strangers from *Ephraim*, *Manasses*, and *Simeon*, and enact with them, that whosoeuer would not seeke the Lord God, should be slaine? What meanes this peruersenesse? You that teach we may not stay Princes leisure to reforme, will you not allow Princes to vrge others to reforme? What crime is this, that men were not suffered to be open Idolaters, that they were forced to yeeld submission to Gods ordinances? Euen your owne teach, that Magistrates may compell Infidels to heare the doctrine of the Church; and Papists, you say elsewhere (though too roughly) are Infidels: But you say, not to be members of the Church: Gods people are of the willing sort: True, Neither did they compell them to this: They were before entred into the visible Church by true Baptisme, though miserably corrupted: They were not now initiated, but purged: Your subtill Doctor can tell vs from *Bernard*, that faith is to be perswaded, not to be compelled: yet let him remember that the guests must be compelled to come in, though not to eat when they are come. Compelled, not by perswasions; for these were the first inuitations; therefore by further meanes; Though this conceit hath no place with vs, where men are vrged not to receiue a new faith, but to performe the old; to abandon that wicked Idolatry which had defiled them, and to entertaine but that truth, which the very power of their Baptisme challenged at their hand: but this was the old song of the Donatists; Farre be it from our conscience, to compell any man to the faith. If God did not draw vs, and by a sweet violence bend our wills to his, when should we follow him? Either you haue not read, or not cared for the practise of the ancient Church, and *Augustines* resolution concerning the sharp penalties imposed vpon the Donatists (would God none of your kindred) in his time; with his excellent defences of these proceedings.

Constraint requisite. *2 Chron. 33. 16. 2 Chro. 34. 32, 33. 2 Chron. 15. 13. Barr. against Gyff. Brow. Reformatiõ without tarrying. Greenwood, Cõference with Cooper, Browne, Reformation without tarrying. Conference with Doctor Andr. Mr. Hutch. Conference with Dr. Andr. Reformation without tarrying. Ber. Fides suadenda non cogenda. Counterpoison. Dixit Pater-familias seruis, Quoscunque inueneritis, cogite intrare, &c Aug. Epist. 48 Pless. de Eccles. c. 10. Aug. Quod si cogi per legem aliquem vel ad bona licuisset, vos ipsi miseria nobis ad fidem pacissimam coegisti. huiusmodi: sed absit à nostra conscientia, vt ad fidem nostram aliquem cogamus. Aug. Epist. 48.*

& 68. Qui phreneticum ligat, & qui letharg. excitat, ambobus molestus, ambos amat, Ibid. Clamant, Neminem ad vnitatem cogendum; quid hoc aliud, quam quod de vobis quidam. Quod volumus sanctum est.

SECTION XI.

BVt tell vs then, what ſhould haue beene done? The Goſpell ſhould haue beene euery where preached; All conuerts ſhould haue beene ſingled out, and haue giuen a voluntary and particular confeſſion of their Faith, and Repentance: I anſwer you: The Goſpell was long and worthily preached in the dayes of King *Edward*; enough to yeeld both Martyrs to the ſtake, and Profeſſors to the ſucceeding times. Were their holy Sermons, their learned writings, and their precious bloud (which was no leſſe vocall) of no force? Afterwards, in the beginning of Famous Queene *Elizabeths* reparation, what confluence was there of zealous Confeſſors returning now from their late exile? How painfully and diuinely did they labour in this Vineyard of God? How did they (with their many holy Partners, which had ſhrowded themſelues during that ſtorme of perſecution, in a dangerous ſecrecie) ſpread themſelues ouer this Land, and each-where drew flockes of hearers to them, and with them? Is all this nothing to their ingratefull Poſteritie? If you murmure that there were no more, take heed leſt you forget there were ſo many: for vs, we doe ſeriouſly bleſſe God for theſe, and triumph in them.

Conſtitution of the Church of *England*. *Barrow* and *Greenw. paſſim.*

All this premiſed; now comes a Chriſtian Edict from the State, that euery man ſhall yeeld obedience to this Truth, wherein they had beene thus inſtructed: It was performed by the moſt; whoſe ſubmiſſion, what was it but an actuall profeſſion of their faith, and repentance? And ſince ſuch was their face, who dares iudge of their hearts? More than this, if euer can be ſhewed abſolutely neceſſary in ſuch a State of the Church to the very conſtitution, and repaired being thereof, I doe here vow neuer to take the Church of *England* for my Mother.

We know, and grieue to ſee how ſcornfully your whole Sect, and amongſt the reſt your reſolute Doctor turnes ouer theſe gracious entrances and proceedings of theſe two Royall and bleſſed Reformers; and whom ſhould he finde to raiſe his ſcoffes vpon, but that Saint-like Hiſtorian M. *Fox*? Now (ſayes Mr. *Fox*) a new face of things began to appeare, as it were in a Stage, new Players comming in, the old thruſt out: Now (ſaith your Doctors Comment) new Biſhops came in, as Players vpon the old ſtage of the Popiſh Church, as if the Church were no whit altered, but the men: Shall we ſay, this is too much malice, or too little wit, and conſcience? Euen in the Lord Protectors daies, that holy man reports, that after the Scriptures reſtored, and Maſſes aboliſhed, greater things followed theſe ſofter beginnings, in the reformation of the Churches: Learned and godly Diuines were called for from forren parts, a ſeparation was made (though not ſo much willing, as wilfull) of open and manifeſt Aduerſaries from Profeſſors, whether true or diſſembled: Commiſſioners were appointed to viſit euery ſeuerall Dioceſſe. Euery Bench of them had ſeuerall godly and learned Preachers to inſtruct the people in the truth, and to diſſwade them from Idolatrie and Superſtition. The Popes Supremacy not thruſt, but taught downe: All wil-worſhip whatſoeuer, oppugned by publike Sermons: Images deſtroyed, Pilgrimages forbidden, the Sacramẽts inioyned to be reuerently and holily miniſtred, Eccleſiaſticall perſons reformed in life, in Doctrine: Proceſſions laid downe, Preſence and attendance vpon Gods word commanded, the holy expending of Sabbath daies appointed, due preparation to Gods table called for, ſet times of teaching inioyned to Biſhops and other Miniſters, all Shrines and Monuments of Idolatry required to bee vtterly taken from publike and priuate houſes: All this, before his Parliament: By that, all bloudy lawes againſt Gods truth were repealed, zealous Preachers encouraged, ſo as (ſaith that worthy Hiſtorian) God was much glorified, and the people in many places greatly edified. What need I goe further than this firſt yeere? Heare this and be aſhamed, and aſſure your ſelues, that no man can euer reade thoſe holy Monuments of the Church, but muſt needs ſpet at your ſeparation. After that ſweet and hopefull Prince, what his Renowned Siſter Queene ELIZABETH did, the preſent times doe ſpeake, and the future ſhall ſpeake, when all theſe

H. Anſworth. Counterp.

Acts and Monuments, Edit. 3. pag. 1180. Counterp. 226.

P. Martyr. P. Fagius. Bucer, &c.

Six Articles. 1547. *Pag.* 1182. *Col.* 2. 60.

these Murmurers shall sleepe in the dust. The publike Disputations, zealous preachings, restaurations of banished Religion and men, Extirpations of Idolatry, Christian Lawes, wise and holy proceedings, and renewed couenants with God, are still fresh in the memories of some, and in the eares of all; so as all the World will iustly say, you haue lost shame with Truth, in denying it: Yea, to fetch the matter yet further, If the Reader shall looke back to the dayes of their puissant Father King HENRY the Eighth, he cannot but acknowledge (especially during the time of Queene ANNE, and before those six bloudy Articles) a true face of a Church (though ouer-spred with some Morphue of corruptions) and some commendable forwardnesse of Reformation: for both the Popes Supremacie was abrogated, the true Doctrine of Iustification commonly taught, cõfidence in Saints vntaught, the vanity of Pardons declared, worship of Images and Pilgrimages forbidden, learned and godly Ministers required, their absences and mis-demeanors inhibited, the Scriptures translated, publikely and priuately enioyned to be read and receiued, the Word of God commanded to be sincerely and carefully preached: and to all this, Holy Master *Fox* addeth for my conclusion, such a vigilant care was then in the King and his Councell, how by all wayes and meanes to redresse Religion, to reforme errours, to correct corrupt customes, to helpe ignorance, and to reduce the mis-leading of Christs Flocke, drowned in blind Popery, Superstitious Customes, and Idolatry, to some better forme of Reformation, whereunto he prouided not only these Articles, Precepts, Iniunctions aboue specified, to informe the rude people, but also procured the Bishops to helpe forward the same cause of decayed Doctrine, with their diligent preaching, and teaching of the people. Goe now and say, that suddenly in one day, by Queene ELIZABETHS Trumpet, or by the sound of a Bell, in the name of Antichrist, all were called to the Church: Goe, say with your Patriarch, that we erect Religions by Proclamations, and Parliaments.

Acts and Monuments, *page* 999. and 1000.

Acts and Monuments, Edition 5. *p.* 1002.

Barr. against *Gyff.* Conference with *Sperin.* and Master *Egerton. Greenw.* & *Barr.* Arg. to Master *Cartwr.* Master *Trauers*, Master *Clark. Browne.* Reformation without tarrying.

Vpon these premises I dare conclude, and doubt not to maintaine against all Separatists in the World, that *England* (to goe no higher) had in the dayes of King HENRY the Eighth, a true visible Church of God: and so by consequent their succeeding seed was by true Baptisme iustly admitted into the bosome thereof; and therefore that euen of them, without any further profession, Gods Church was truly constituted. If you shall say, that the following idolatry of some of them in Queene MARIES dayes excluded them: Consider, how hard it will be to proue, that Gods Couenant with any people, is presently disanulled by the sinnes of the most, whether of ignorance, or weaknesse; and if they had herein renounced God, yet that God also mutually renounced them. To shut vp your Constitution then: There is no remedy: Either you must goe forward to Anabaptisme, or come backe to vs. All your Rabbines cannot answer that charge of your rebaptized brother: If we be a true Church, you must returne; if we be not (as a false Church is no Church of God) you must rebaptize: If our Baptisme be good, then is our constitution good. Thus your owne Principles teach. The outward part of a true visible Church is a Vow, Promise, Oath, or Couenant betwixt God and the Saints: Now I aske, Is this made by vs in Baptisme, or no? If it be, then wee haue, by your confession (for so much as is outwardly required) a true visible Church: so your separation is vniust: If it be not, then you must rebaptize; for the first Baptisme is a nullity: and (if ours be not) you were neuer thereby as yet entred into any visible Church.

Master *Smith* against *R. Clifton.* Principl. and Inser. pag 11.

SEP.

To the title of a Ring-leader, wherewith it pleaseth this Pistler to stile me, I answer that if the thing I haue done be good, it is good and commendable to haue beene forward in it; if it be euill, let it be reproued by the light of Gods Word, and that God, to whom I haue done that I haue done, will (I doubt not) giue me both to see, and to heale mine errour by speedie repentance: if I haue fled away on foot, I shall returne on Horse-backe: But as I durst neuer set foot into this way, but vpon a most sound and vnresistable conuiction of Conscience by the Word of God: (as I was perswaded) so must my retiring be wrought by more solid reasons from the same word,

word, than are to be found in a thousand such prettie Pamphlets, and formall flourishes as this is.

SECTION XII.

AS for the title of Ring-leader, wherewith I stiled this Pamphleter; if I haue giuen him too much honour in his Sect, I am sorry: Perhaps I should haue put him (pardon an homely, but in this sense, not vnusuall word) in the taile of this Traine: Perhaps, I shou'd haue endorsed my Letter to Mr. *Smith*, and his shadow; So I perceiue he was: Whatsoeuer, whether he lead or follow, God meets with him. If he lead: *Behold, I will come against them that propheſie false dreames* (saith the Lord) *and doe tell them, and cause my people to erre by their lyes.* If hee come behinde; *Thou shalt not follow a multitude in euill* (saith God.) If either, or both, or neither, If he will goe alone; *Wo vnto the foolish Prophets* (saith the Lord) *which follow their owne spirits, and haue seene nothing.* Howsoeuer, your euill shall be reproued by the light of Gods word: Your coniunction I cannot promise, your reproofe I dare; If thereupon you finde grace to see and heale your errours, we should with all brotherly humblenesse attend on foot vpon your returne on Horse-backe; but if the sway of your mis-resolued conscience be headie and vnresistible, and your retiring hopelesse; these not solide reasons, these pretty Pamphlets, these formall flourishes shall one day be teareſull and materiall euidences against you before that awefull Iudge, which hath already said, That iudgements are prepared for the Scorners, and stripes for the backe of Fooles.

The Answerers title.

Ierem. 23. 32.

Ezech. 13. 2.

Prou. 19. 21.

SEP.

Your pitying of vs and sorrowing for vs, especially for the wrong done by vs, were in you commendable affections, if by vs iustly occasioned; but if your Church be deepely drencht in Apostasie, and you cry, Peace, Peace, when sodaine and certaine desolation is at hand, it is you that doe wrong, though you make the complaint: and so being cruell towards your selues, and your owne, whom you flatter, you cannot be truly pitifull towards others whom you bewaile. But I will not discourage you in this affection, lest we finde few in the same fault: the most in stead of pity and compassion, affording vs nothing but fury and indignation.

SECTION XIII.

I Professed to bestow pity and sorrow vpon you and your wrong: You entertaine both harshly, and with a churlish repulse: What should a man doe with such dispositions? Let him stroke them on the backe, they snarle at him, and shew their teeth: Let him shew them a Cudgell, they fly in his face: you allow not our actions, and returne our wrong; Ours is both the iniury and complaint: How can this be? You are the Agents, we sit still, and suffer in this rent: Yet (since the cause makes the Schisme) let vs inquire, not whose the action is, but whose the desert: Our Church is deepe drencht in Apostasie; and we cry Peace, Peace: No lesse than a whole Church at once, and that not sprinkled, or wetshod, but drencht in Apostasie; What, did we fall off from you, or you from vs? Tell me, were we euer the true Church of God? and were we then yours? We cannot fall, vnlesse we once stood: Was your Church before this Apostasie? Shew vs your Ancestors in opinion: Name me but one that euer taught as you doe, and I vow to separate: Was it not? Then we fell not from you: Euery Apostasie of the Church must needs be from the true Church. A true Church, & not yours? And yet can there be but one true; See now whether in branding vs with Apostasie, you haue not proued yours to be no true Church: Still I am ignorant: Queene *Maries* dayes (you say) had a true Church, which separated from Popery, chose them Ministers, serued God holily, from thence was our Apostasie: But, were not the same also (for the most part) Christians in King *Edwards* dayes? Did they then, in that confused allowance of the Gospell, separate? Or (I pray you) were *Cranmer*, *Latimer*, *Ridley*, *Hooper*,

The Apostasie of the Church of *England*.

A Treatise of the Ministery of *England*, against *M. H.* pag. 125.

Hooper, and the rest, parts of that Church, or no? Was there any other ordination of Ministers than from them? Reiect these, and all the world will hisse at you; Receiue them, and where is our Apostasie? What Antichristianisme haue we, wherof these were freed? But you leape backe (if I vrge you farre) from hence to the Apostles times, to fetch our once true Church from farre, that it might be deare: you shall not carue for vs: we like not these bold ouer-leapes of so many Centuries: I speake boldly, you dare not stand to the triall of any Church, since theirs: Now, I heare your Doctor say, this Challenge sauours of *Rome:* Antiquity is with you, a Popish plea: we haue willingly taken vp our Aduersaries, at this (by pretence, their owne) weapon: You debar it in the conscience of your own nouell singularity: Yet your Pastor can be content to make vse of *Tertullian* alone against all Fathers; That such things are iustly to be charged with vanity, as are done without any precept, either of the Lord, or of the Apostles: And the Apostles did faithfully deliuer to the Nations the Discipline they receiued of Christ, which we must beleeue to be the tumultuary Discipline of the refined housefull at *Amsterdam:* What? all in all Ages, and places till now Apostates? Say if you can, that those famous Churches, wherein *Cyprian*, *Athanasius*, *Ambrose*, *Hierome*, *Austen*, *Chrysostome*, and the rest of those blessed Lights liued, were lesse deepe in this Apostasie than ours? O Apostaticall Fathers, that separated not! yea, say if you dare, that other reformed Churches are not ouer the Ankles with vs in this Apostasie: What hard news is this to vs, when as your Oracle dare say not much lesse, of the reformed Churches of *Netherlands*, with whom you liue? Thus he writes: For not hearing of them in other Congregations in these Countries; this I answer, That seeing by the mercy of God, we haue seen and forsaken the corruptions, yet remaining in the publike ministration, and condition of these Churches, (if they be all like to these of this City) we cannot therefore partake with them, in such case, without declining, and Apostasie from the truth, which we haue our selues already receiued and professed. See here, to partake with them in Gods seruice is Apostasie; If so in the accessories, Alas, what crime is in the principall? It were but apostasie to heare an *English* sermon; a *Dutch* is no lesse: Wo is you that you dwell still in *Meshech:* Good men; it were not more happy for you than the Church, that you were well in Heauen. No lesse than Apostasie? Let no Reader be appalled at so fearfull a word; this is one of the termes of Art, familiar to this way: Finde but any one page of a *Dutch* printed Volume without Apostasie, Excommunication, Cõmingling, Constitution, and suspect it not theirs: Heresie is not more frequent at *Rome*, than Apostasie at *Amsterdam*; nor Indulgences more ordinary there, than here Excommunications. Common vse makes terrible things easie: Their owne Mr. S. for holding with the *Dutch* Baptisme, and Read-prayers, is acknowledged to be cast out for an Apostate: yea, their Doctor Master *Answorth* is noted with this marke from themselues: There is much latitude (as happie is) in their Apostasie: For when *Stanshal*, *Mercer*, and *Iacob Iohnson* were to be chosen Officers in their Church, and exception was taken by some at their Apostasie, answer was made, It was not such Apostasie as debarred them from Office, it was but a slip. *Iohn Marke* (whether, as *Isichius* and *Theophylact* thinke, the blessed Euangelist, or some other holy Minister) is by the whole Parlour at *Amsterdam*, branded with this lame Apostasie; who departed indeed, but from *Paul* in his iourney, not from *Christ* in his faith, and therefore his (ἀποστὰς) is expounded by (μὴ συνελθὼν) *Act.* 15. 38. why doe we thinke much to drinke of an Euangelists Cup? Yet let this ignorant Epistler teach his censorious Answerer one point of his owne (that is the Separatists) skill: and tell him that he obiects two crimes to one poore Church, which are incompatible; want of Constitution, and Apostasie. Thus writes your Master of vs: If it were admitted, (which can neuer be proued) that they sometimes had beene true established Churches. Loe here, we neuer had true Constitution, therefore we are not capable of Apostasie: If we once had it, and so were true Churches, heare what your Pastor saith: As Christ giueth to all true Churches their being, so we must leaue it vnto him to take it away, when, and as he pleaseth. And therefore since he hath not remoued his Candlesticke, nor taken away his Kingdome, in spight of all obiected Apostasies, wee still

H. Answorth in his fore-speech to his Count. Inqu. into *Wh. Tertul. l. de Ora. Tertul. l. de Præscript.*

So. de Virginib. Veland. That no continuance of time can preiudice Truth.

Si ire repelendos errantem, fatere me quæsoerrare cum talibus. Auguſt. Hieron.

Fr. Iohnson in his Answ to *T. Wh pag.* 25. Ans. against *Brough. pag.* 17. These *Dutch* churches offend not only in practicall disorders, but in their Constitution, Gouernment, Worship, &c. Troubl. and Excom. at *Amsterdam. pag.* 10. *Brown* charged with it by *Barr.* Letter to Master *Egerton.*

G. Iohnson ibid. pag. 194.

Fr. Iohns. Inqui. *Act.* 15. 38. Departing, that is, not going with them.

Bar. pref. to the Separation defend.

In his Obseruations, *p.* 251. Wee doe not there cõdemne the Parish-Assemblies as separated from *Christ*, but proue them not as yet gathered to *Christ.* So Conf. with *Sperin. p.* 9. *Fr. Iohnsons* Inquiry, *pag.* 36.

H. Barr. Obseruation 242.

ſtill continue ſo: and by conſequent your ſeparation vpon this ground is moſt vniuſt. An Apoſtate had wont to be the fearfull ſurname of damned *Iulian: Tortus* was an eaſie accuſer, to whom yet, we may ſay with *Elihu*, *Num dicis Regi, Apoſtata?* Behold, now ſo many Apoſtataes as men: Holy *Cyprian* deſcribes him by forſaking Chriſts colours, and taking vp Armes for Gentiliſme in life, or hereſie in iudgement: And *Auſten* tells vs, there cannot be a greater ſinne than Apoſtaſie; making elſe-where this ſinner, worſe than the Infidell. And the old vulgar can giue no worſe terme to (בליעל) where hee findes it, yea to (המורדים) Rebels themſelues. What doth this brand to a Church, not Chriſtian only, (though you deny it) but famous: Of whom is truly verified (after all your ſpleene) that which the Spirit writes to the Angell of Epheſus: *Laboraſti & non Defeciſti:* Say if you can, what Article of the Chriſtian and Apoſtolike faith haue we renounced? What Hereſie maintaine we? Wherein haue we run from the Tents of Chriſt? What hold we that may not ſtand with life in Chriſt, and ſaluation? Wee challenge all men and Deuils in this point, for our innocence: Diſtinguiſh for ſtarke ſhame, of ſo foule a word; or (which is better) eat it whole; and let not this blemiſh be left vpon your ſoule and name in the Records of God, and the world; that you once ſaid of a Church, too good for yours, Drencht in Apoſtaſie. If we crie Peace, whiles you crie Apoſtaſie; ſurely we flatter, whiles you raile: betwixt theſe two dangerous extremes, we know an wholſome meane, ſo to approue, that we foſter not ſecuritie: ſo to cenſure, that we neither reuile, nor ſeparate: and in one word, to doe that which your Paſtor could exhort the Separators from your Separation (for euen this Schiſme hath Schiſmes) If we ſhould miſlike, yet to reſt in our differences of iudgement, and notwithſtanding peaceably to continue with the Church: Had you taken this courſe, you ſhould neither haue needed to expect our pitie, nor to complaine of our crueltie. Surely, whether our loue be cruell, or not, your hatred is: whereof, take heed leſt you heare from old IACOB, *Curſed be their wrath, for it was fierce, and their rage, for it was cruell.*

How can you expect compaſſion, when you breath fire, and write gall? Neuer mention the fury of others indignation, till the venomous and deſperate writings of *Barrow* and *Greenwood* be either worne out with time, or by the Thunderbolts of your (not rare) cenſures be ſtruke downe to Hell, whence their maliciouſneſſe came. I forbeare to recapitulate: how much rather had I helpe to bury, than to reuiue ſuch vnchriſtian exprobrations?

No faults diſanull the being of a Church, vntil contempt of Gods Word be added thereunto after due cõuiction. The faults & errors of a Church, may be ſeuerely reproued & conuinced according to the qualitie thereof, and yet the Church not be condemned. *N. B.*

Iob 24.19. *Vulg. Edit. Cypr. Epiſt. ad Cornel. Non eſt maius peccatum quam apoſtatare a Deo. Aug. in Pſal.* 18. *Prou.* 6.12. *Iob* 34.18. *Ezech.* 2.3. *Apocal.* 2.3. Thou haſt laboured, and not giuen in. *Tertull. de Pat. Si hominibus placetur, Dominus offenditur; ſi vero illud eniti mur & laboramus vt poſſimus Deo placere, & conuitia & maledicta d.bemus humana contemnere.* Confeſſed by *M. Iohn. loc. ſeq. Auguſt. Confeſſ.*

Inquir. of *Th. White.* pag. 65. *Gen.* 49.7. *Cypr. de ſimplic. præl. Quid facit in corde Chriſtiano Luporum feritas, & Canum rabies? lib.* 9. *cap.* 9. *Qualia ſolet euctare turgens indigeſta diſcordia?*

SEP.

The firſt action laid againſt vs, is of vnnaturalneſſe and ingratitude towards our Mother the Church of England, for our cauſeleſſe ſeparation from her: to which vniuſt accuſation, and triuiall querimony, our moſt iuſt defence hath beene, and is, that to our knowledge we haue done her no wrong: we doe freely, and with all thankfulneſſe acknowledge euery good thing ſhee hath, and which our ſelues haue there receiued.

SECTION XIV.

INGRATITVDE and vnnaturalneſſe to your Mother is obiected, in that you flie from her, yea now (woe is me) that you ſpet in her face, and marke her for an Harlot: Would God the accuſation were as far from being iuſt, as from being triuiall: Yet perhaps you intend it not in the lightneſſe of this charge, but the commonneſſe: you haue cauſed me to ſmart for my charity, yet I forbeare it not: What is your defence? That you haue done her no wrong, to your knowledge. Modeſtly ſpoken, but doubtfully: we know your wrong, but we know not your knowledge: it is well, if your wrong be not wilfull: an ignorant wrong is both in more hope of amends, and of mercie: But is not this caution added, rather for that you thinke no hard meaſure can poſſibly

The Separatiſts acknowledgements of the graces of the Church of England.

possibly be a wrong to so vile a Church? I aske, and would be denied: No, you doe freely, and with all thankfulnesse acknowledge euery good thing she hath: Whatsoeuer you doe to vs, I will not any more in fauour of you, wilfully wrong my selfe: you haue bidden me now to take you as a compleat Separatist: and I speake this for your selfe and yours, Let the Reader now iudge, whether the wrong of your Sect be willfull; and acknowledgement of our good, free and thankfull. Your first falsely named Martyr shall giue the first witnesse of the titles of our Church: Who (saith he) that were not drunke and intoxicate with the Whores Cup, could affirme this confuse Babel, these cages of vncleane Birds, these Prisons of foule and hatefull spirits, to be the Spouse of Christ? And else-where, he cals the people of our Church, Goats and Swine. Is this any wrong to your knowledge? The same Author: They haue not (saith he) in their Churches any one thing in their practise and proceedings, not one pin, naile, or hooke according to the true patterne: Doe you not now freely and thankfully acknowledge our Churches good things? What is more ordinary with him, and his brother in euill, *Iohn Greenwood*, than to call our Ministers *Baals* Priests, *Cainites*, the marked seruants of Antichrist, Sellers of the Whores wares, Worshippers of the Beast? Is this yet any wrong to your knowledge? Pastor *Iohnson* stickes not to say, that the Ministery and Worship of the Church of England were taken out of the Whores Cup; and plainly stiles our Church (as which of you doe not?) Daughter of the great Babylon, that mother of Whoredomes and abominations of the earth: yet more; That Hierarchie, Worship, Constitution, and Gouernment, which they professe and practise, being directly Antichristian, doe vtterly destroy true Christianity, so as their people and Churches cannot in that estate be iudged true Christians: Doe you not now freely and thankfully acknowledge our good things? What can any Deuill of Hell say worse against vs than this, That we are no Christians? Or what good can there be in vs, if no true Christianity? If we denied euery Article of the Christian Creed: if we were Mahumetans (as your good Pastor stickes not to compare vs) if the most damned Heretikes vnder Heauen, what could he say, but no Christians? Your Teacher and Pastor (which is a wonder) agree: For your Doctor *Ainsworth* makes this one head of his poysonous Counterpoyson, that Christ is not the Head, Mediator, Prophet, Priest, King of the Church of England: You, their Disciple, are not yet promoted to this height of immodestie; yet what are your good things? Euen to you, we are Apostates, Traytors, Rebels, Babylonish: this is well for a Learner: Hereafter (if you will heare me) keepe our good things to your selfe, and report our euill.

H. Barr. Pref. to the separ. defended. Causes of separ. def. p. 12. Confer. with Doctor *Andr.*

Pref. to separ. def.

Gyff. refuted touch. *Donat.* Obseruat. of M. *H. Bar.* p. 239. *Fr. Iohns.* Reason 9. against M. *Iac.* pag. 74. *Iohnson* against M. *Iac. Excep.* 3. *Nota Bene.*

Ibid.

Counterpoys. p. 127. & 131.

Yea, that your vncharitablenesse may be, aboue all examples, monstrous; You do not only deny vs any interest in the Church of Christ, but exclude vs (what you may) from all hope and possibility of attaining the honour of Christendome: For when a godly Minister protested to Master *Barrow*, the truth of his Ministery; vpon the approbation also of his people, he receiued this answer from him: Though you had such allowance, it could nothing auaile, but rather ouerthrow your Ministery, they being as yet vngathered to Christ, and therefore neither may not in this estate chuse them a Minister, nor any exercise a Ministery vnto them, without hainous sacrilege. O desperate iudgement; we neither are Christians, nor can be! No Christianity without Faith, no Faith without the Ministery of the Word, no Word to vs without Sacrilege: What are we, that the very offer of bringing vs to God should be criminall? These are your acknowledgements of our good; who haue learned of your Pastor to kisse and kill all at once; to blesse and curse with one breath: your mercies are cruell.

Barr. Conference with M. *Sperin.* as *Barr.* himselfe hath written. pag. 9.

Fr. Iohns. seuen Reas. against *Iac.* pag. 46. *G. Iohns.* Pref. to the Pastor.

Section XV.

The vnnaturalnesse of some principall Separatists. *Russin. lib. 2. Eccles. Hist. cap. 3. Aug. ep & Possid. in vita Aug.*

BVT who can wonder at your vnnaturalnesse to the Church, that heares what measure you mete to your owne? Error is commonly ioyned with cruelty: The outragious demeanors of the *Circumcelliones* in *Augustines* time, and more than barbarous tyranny of the *Arrians* before him, are well knowne by all Histories, and not enough by any: God forbid, that I should compare you to these. Heare rather of *Nouatus*

natus, the Father of a not vnlike Sect, of whom *Cyprian* reports, that hee would neither beſtow bread on his father aliue, nor buriall on him dead, but ſuffered him both to ſtarue and ſtinke in the ſtreet: and for his wife (leſt he ſhould be merciſull to any) he ſpurned her with his heele: and ſlew his owne childe in her body: What need I ſeeke ſo farre? I grieue to thinke and report, that your owne Paſtor hath paralleld this cruelty: His owne brother (which is no leſſe ſauage) though one of your Sect, is the publike accuſer and condemner of him in this crime to all the World: who after a pitifull relation of his eight yeeres quarrells with him, and foure yeeres Excommunication, in his Epiſtle before a large Volume to this purpoſe, writes thus:

After all theſe, hath not our kinde, carefull, and old Father come a long iourney to make Peace? Hath he not laboured with you, the Elders and the Church, to bring you to peace? Hath he not vſed the helpe and counſell of the Reformed Churches herein? Yet will you not be reclaimed; but adding that ſinne aboue all, haue alſo monſtrouſly excommunicated your Father the Peace-ſeeker, &c. And ſtraight; How oft deſired hee you, (as if he had beene the ſonne, and you the father) euen with teares, that you would repent? In a word, how came He and I to your doore, ſhewing you that it might be (vpon his departing) you ſhould ſee his face no more? &c. Yet you forced him by your ill dealing, ſtill to leaue vpon you his Curſe, and all the Curſes written in Gods Booke againſt vnthankfull and diſobedient children. Thus farre a brother concerning a brother, againſt father and brother. Other ſtrangely-vnkinde vſages of both, I had rather leaue to the diſcouery of Maſter *White*, and this miſerable Plaintife, who haue written enough to make an enemie aſhamed. But whereupon was all this fearfull broyle in a pure Church? For nothing but a little lace, and Whale bone in his wiues ſleeue. The Troiane warre could not be ſlandered with ſo weighty a beginning. As for your Elder, *Daniel Studly* (whom your Paſtor ſo much extolleth) if Maſter *Whites* Apoſtaſie may be your ſhift againſt his Relation; let him ſpeake who ſhould haue beene a Fellow-Elder with him, baniſhed for your truth, though ejected by your cenſure: Marke (ſaith *G. Iohnſ.* of this *Studly*) how the Lord hath iudged him with vnnaturalneſſe to his owne children, ſuffering them to lye at other mens feet, and hang on other mens hands, whiles he, his wife, and her daughter fared daintily, and went prankingly in apparell, euen in this place of baniſhment. It is no ioy to me to blazon theſe, or your other ſins; would God they were fewer, and leſſe in vs all. Onely it was fit the World ſhould know, as how vndutifull you are to your common Parent, ſo that Father, Brother, Children beare part with your Mother in theſe your cruelties.

Euſeb. Hiſt. Eccl. Damnis grauiſſimis & cædibus afflictabant, armati diuerſos tela.

S. crat. l. 2. c. 22. & 30. Cyprian l. 2. Epiſt. 8. Nouatianus in vico ſuæ mortuus, nec poſſe ab illo ſepultus. S. Optat. lib. 1. Purpurius Donatiſta occidit ſororis filios, &c.

** G. Iohnſ.* Diſcourſe of troubles & excommunications at Amſterdam, printed, 1603.

Ibid. p. 5.

Diſcouery of *Brownisme. Vid. G. Iohnſ.* Booke.

Inq. into *Th. Whites* Diſcou.

Same Epiſt. 15.

They ſay, *Filia Spozſe. Mihi accuſatio etiam vera contra fratrem diſplicet. Hieron. aduerſus Ruffin.*

SEP.

The ſuperabundant grace of God couering & paſſing by the manifold enormities in that Church wherwith theſe good things are inſeparably commingled, and wherin we alſo through ignorance and infirmity were inwrapped. But what then? ſhould we ſtill haue continued in ſin, that grace might haue abounded? If God haue cauſed a further truth, like a light in a darke place, to ſhine in our hearts, ſhould we ſtill haue mingled that light with darkneſſe, contrary to the Lords owne practiſe, Geneſ. 1. 4. *and expreſſe precept?* 2 Cor. 6. 14.

What the Separatiſts think themſelues beholden to the Church of England for.

Bar. Exam. before the Archbiſhop and *L. Anderſon. Browne*, ſtate of Chriſtians *p. 39 Qui non habet quod det, quomodo det? vox Donat. Opt. lib. 1.*

SECTION XVI.

IF then ſuch be the good things of our Church; What good can you acknowledge to haue receiued from her? Nothing giues what it hath not: A Baptiſme perhaps; Alas, but no true Sacrament, you ſay: yea, the ſeale of graceleſneſſe and miſchiefe; As little are you beholden to the Church for that, as the Church to you, for your good acceptation: Why are you not baptized? You that cannot abide a falſe Church, why doe you content your ſelues with a falſe Sacrament? eſpecially, ſince our Church, being not yet gathered to Chriſt, is no Church, and therefore her baptiſme a nullity.

What elſe doe you owe to the liberality of this Step-dame? You are cloſe; your Paſtor is lauiſh for you both; who thus ſpeaks of himſelfe, and you, and vs: I confeſſe

Bar. supra Fr. Iohns against M. Iacob. p. 41. Exc. 2.

that whiles I was Minister in your Church of England, I stood in an Antichristian estate; yet doubt I not, but euen then, being of the Elect of God, I was partaker through faith, of the mercy of God in Christ to saluation: but as for you (Mr. Iacob and his fellow-Christians) whiles you thus remaine, you cannot in that estate approue your selues to haue the promise of saluation. Behold here, the Church of England gaue you but an Antichristian estate; if God giue secret mercy, what is that to her?

Gods superaboundant grace doth neither abate ought of her Antichristianisme, nor moue you to follow him in couering, and passing by the manifold enormities in our Church, wherewith those good things are inseparably commingled: Your owne mouth shall condemne you: Doth God passe ouer our enormities, and doe you sticke, yea, separate? Doth his grace couer them, and doe you display them? Haue you learned to be more iust than your Maker? Or if you be not aboue his iustice, why are you against his mercy? God hath not disclaimed vs, by your owne confession; you haue preuented him. If Princes leasures may not be stayed in reforming, yet shall not Gods in reiecting? Your ignorance enwrapped you in your errours: his infinite wisdome sees them, and yet his infinite mercy forbeares them: so might you at once haue seene, disliked, stayed; If you did not herein goe contrary to the courses of our common God, how happy should both sides haue beene? yea, how should there be no sides? How should we be more inseparably commingled, than our good and euill?

But should you haue continued still in sinne that grace might haue abounded? God forbid: you might haue continued here without sinne (saue your owne) and then grace would no lesse haue abounded to you, than now your sin abounds in not continuing: What need you to surfet of another mans Trencher? Other sinnes need no more to infect you, than your graces can sanctifie them. As for your further light, suspect it not of God: suspect it to be meere darkenesse: and if the light in you bee darkenesse, how great is that darkenesse? What? so true and glorious a light of God, and neuer seene till now? No Worlds, Times, Churches, Patriarchs, Prophets, Apostles, Martyrs, Fathers, Doctors, Christians, euer saw this truth looke forth besides you, vntill you? Externall light was Gods first creature, and shall this spirituall light, whereby all Churches should be discerned, come thus late? Mistrust therefore your eyes, and your light: and feare *Esayes* woe, and the Iewes miserable disappointment: wee wait for light, but loe, it is darkenesse: for brightnesse, but we walke in obscurity.

Gen. 1.2. *Esa.* 5.20. Woe to them that put darkenesse for light. *Esa.* 59.9.

Sep.

But the Church of England *(say you) is our Mother, and so ought not to be auoided: But say I, we must not so cleaue to holy Mother Church, as we neglect our Heauenly Father, and his commandements, which we know in that estate we could not but transgresse, and that hainously, and against our consciences, not onely in the want of many Christian Ordinances, to which wee are most straightly bound both by Gods Word and our owne necessities.*

Section XVII.

The Motherhood of the Church of England; how far it obligeth vs. *Deut.* 21, 22, 23.

THE Church of England is your Mother, to her small comfort; she hath borne you, and repented. Alas, you haue giuen her cause to powre out *Iobs* curses vpon your Birth day, by your not onely forsaking but cursing her: Stand not vpon her faults, which you shall neuer proue capitall: Not onely the best Parent might haue brought forth a rebellious sonne to be stoned. What then? Doe we prefer duty to piety, and so plead for our holy Mother Church, that we neglect our Heauenly Father, yea, offend him? See what you say: it must needs be an Holy Mother that cannot be pleased without the displeasure of God: A good wife, that oppose such an husband: a good sonne that vpbraids this vniustly: Therefore is she a Church, your Mother, holy, because she bred you to God, cleaues to him, obeyes his commandements, and commands them. And so farre is she from this desperate contradiction, that shee voweth not to hold you for her sonne, vnlesse you honour God as a Father. It is a wilfull slander that you could not but hainously transgresse vnder her: I dare take it vpon my soule, that

Mater Ecclesia, Mater est etiam Matris nostræ. Aug. Epist. 38.

that all your tranſgreſſion which you ſhould neceſſarily haue incurred by her obedience, is nothing ſo hainous, as your vncharitableneſſe in your cenſures and diſobedience. Cõſcience is a common plea, euen to thoſe you hate: we inquire not how ſtrong it is, but how wel informed: not whether it ſuggeſt this, but whereupon. To go againſt the conſcience is ſinne, to follow a miſ-informed conſcience is ſinne alſo: If you do not the firſt, we know you are faultie in the ſecond: He that is greater than the conſcience, will not take this for an excuſe: But wherein ſhould haue beene this tranſgreſſion; ſo vnauoidable, hainous, againſt conſcience? Firſt, in the want of many ordinances, to which we are moſt ſtrictly bound, both by Gods Word, and our owne neceſſities.

SECTION XVIII.

CAn you thinke this hangs well together? You ſhould here want many of Gods Ordinances: why ſhould you want them? Becauſe you are not ſuffered to enioy them: who hinders it? Superior powers: Did euer man wilfully and hainouſly offend, for wanting of that which he could not haue? What hath conſcience to doe with that which is out of our power? Is neceſſity with you become a ſinne, and that hainous? *Dauid* is driuen to lurke in the wilderneſſe, and forced to want the vſe of many diuine Ordinances: It was his ſorrow, not his tranſgreſſion: Hee complaines of this, but doth he accuſe himſelfe of ſinne? Not to deſire them had beene ſinne, no ſinne to be debarred them: Well might this be *Sauls* ſinne, but not his. Haue you not ſinnes enow of your owne, that you muſt needs borrow of others? But I ſee your ground: You are bound to haue theſe Ordinances; and therefore without Princes, yea againſt them: ſo it is your tranſgreſſion to want them in ſpight of Magiſtrates: *Gaudentius* the Donatiſt taught you this of old; And this is one of the Hebrew Songs which M^r. *Barrow* ſings to vs in Babylon, that we care not to make Chriſt attend vpon Princes, and to be ſubiect to their Lawes and Gouernment: and his Predeceſſor (the root of your Sect) tels vs in this ſenſe the Kingdome of Heauen muſt ſuffer violence, and that it comes not with obſeruation; that men may ſay, Loe the Parliament, or loe, the Biſhops decrees: and in the ſame Treatiſe; The Lords Kingdome muſt wait on your policy, forſooth; and his Church muſt be framed your ciuill State, &c. Iuſt as that Donatiſt of old, in *Auguſtine, Quid vobis, &c.* What haue you to doe with worldly Emperours? and as that other in *Optatus: Quid Imperatori cum Eccleſia?* What hath the Emperour to doe with the Church? Yea, your Martyr feares not to teach vs, that Gods ſeruants being as yet priuate men, may and muſt together build his Church, though all the Princes of the World ſhould prohibit the ſame vpon paine of death: Belike then you ſhould ſin hainouſly, if you ſhould not be Rebels. The queſtion is not, whether we ſhould aske leaue of Princes to be Chriſtians; but whether of Chriſtian Princes we ſhould aske leaue to eſtabliſh circumſtances of Gouernment: God muſt be ſerued though we ſuffer; our bloud is well beſtowed vpon our Maker: but in patience, not in violence. Priuate profeſſion is one thing; Publike Reformation and Iniunction is another; Euery man muſt doe that in the maine: none may doe this, but they of whom God ſayes, I haue ſaid, Ye are Gods: and of them, There is difference betwixt Chriſtian and Heathen Princes: If (at leaſt) all Princes were not to you Heathen: If theſe ſhould haue beene altogether ſtayed for, Religion had come late: If the other ſhould not be ſtayed for, Religion would ſoone be ouer-laid with confuſion: Laſtly, the body of Religion is one thing, the skirts of outward Gouernment another: that may not depend on men to be embraced, or (with loyaltie) proſecuted: theſe (vpon thoſe generall rules Chriſt) both may, and doe, and muſt: If you cut off but one lap of theſe with *Dauid*, you ſhall be touched: To deny this power to Gods Deputies on Earth, what is it, but Ye take too much vpon you, *Moſes* and *Aaron*, all the Congregation is holy: wherefore lift ye your ſelues aboue the Congregation of the Lord? See, if herein you come not too neere the walls of that Rome, which yee ſo abhore and accurſe, in aſcribing ſuch power to the Church, none to Princes. Let your Doctor tell you,

The want of pretended Ordinances of God, whether ſinfull to vs: and whether they are to be ſet vp without Princes.

ὁ γὰρ συμβεβηκόσιν, &c. ἐκεῖνα ψυχῆς μολυσμός. *Nemo per exteriorem violentiam corrumpitur, ſi interior innocentia cuſtodiatur. cap. 11. q. 3. Cuſtodi, &c. Ad docendum populum Iſraeliticum, omnipotens Deus Prophetas præconium dedit, non Regibus imperauit. Aug. lib. 2. contra Gau. c. 11. Barr.* cauſes of ſeparat. def. p. 6. *Barr.* Reformation without tarrying. *Aug. contra Petilian. lib. 2. Optatus Mileuit. lib. 3o. Bar.* ſecond Examination before the Lord Archbiſhop and Lord Chiefe-Iuſtice compar. with his reply to M. Cyff. Art. 5.

1 Sam. 24. 6. Numb. 16. 3.

Counterpoyſ. pag. 2. 30.

2 Chron. 13.
2 Chr. 14 & 15.
2 Chron. 29.
2 Chron. 30.
2 Chron. 34.

Ezr. 4. 23, 24.

you, whether the best Israelites in the times of *Abijah*, *Asa*, *Iehosaphat*, *Ezekiah*, *Iosiah*, tooke vpon them to reforme without, or before, or against their Princes? Yea, did *Nehemiah* himselfe without *Artahshat* (though an Heathen King) set vpon the walls of Gods Citie? Or what did *Zerubbabel*, and *Ieshua* without *Cyrus*? In whose time *Haggai* and *Zechariah* prophesied indeed, but built not: And when contrary Letters came from aboue, they laid by both Trowels and Swords: They would be Iewes still, they would not be Rebels for God: Had those letters inioyned Swines flesh, or Idolatry, or forbidden the vse of the Law, those which now yeelded, had suffered, and at once testified their obedience to authority, and piety to him that sits in the assembly of these earthen gods. I vrge no more: Perhaps you are more wise, or lesse mutinous: you might easily therefore purge your conscience from this sinne, of wanting what you might not perforce enioy.

Say that your Church should employ you backe to this our *Babylon*, for the calling out of more Proselytes: you are intercepted, imprisoned: Shall it be sinne in you not to heare the Prophesies at *Amsterdam*? The Clinke is a lawfull excuse: If your feet be bound, your conscience is not bound. In these Negatiues, outward force takes away both sinne and blame, and alters them from the patient to the actor: so that now you see your straight bonds (if they were such) loosed by obedience, and ouer-ruling power.

Section XIX.

The bonds of Gods Word vniustly pleaded by the Separ.

But what bonds were these straight ones? Gods Word and your owne necessitie: Both strong and indissoluble.

Where God hath bidden, God forbid that wee should care for the forbiddance of men: I reuerence from my soule (so doth our Church, their deare sister) those worthy forraine Churches which haue chosen and followed those formes of outward Gouernment that are euery way fittest for their owne condition. It is enough for your Sect to censure them: I touch nothing common to them with you: * While the world standeth, where will it euer be shewed out of the Sacred Booke of God, that hee hath charged, Let there be perpetuall Lay-Elders in euery Congregation: Let euery Assembly haue a Pastor and Doctor, distinct in their charge and offices: Let all Decisions, Excommunications, Ordinations, be performed by the whole multitude: Let priuate Christians (aboue the first turne, in extremitie) agree to set ouer themselues a Pastor, chosen from amongst them, and receiue him with Prayer, and (vnlesse that Ceremony be turned to pompe and Superstition) by imposition of hands. Let there be Widowers (which you call Releeuers) appointed euery where to the Church-Seruice. Let certaine discreet and able men which are not Ministers, be appointed to preach the Gospell, and whole truth of God to the people.

All the learned Diuines of other Churches are in these left, yea, in the most of them censured by you: Hath God spoken these things to you alone? Plead not Reuelations, and we feare you not. Pardon so homely an example: As soone, and by the same illumination shall G. *Iohns.* proue to your Consistory the lace of the Pastors wiues sleeue, or rings, or Whale-bones, or others amongst you (as your Pastor confesseth) knit-stockings, or corke-shooes forbidden flatly by Scriptures, as these commanded. We see the letter of the Scriptures with you: you shall fetch blood of them with straining, ere you shall wring out this sense: No, no, *(M. R.)* neuer make God your stale: Many of your ordinances came from no higher than your owne braine: Others of them though God acknowledges, yet he imposed not: Pretend what you will: These are but the cords of your owne conceit, not bonds of Christian obedience.

* *Aug. Epist. 58. Pastores autem & Doctores quos maxime vt discernerē voluisti, eosdem puto esse sicut & tibi visum est, vt non alios Pastores, alios Doctores intelligeremus, sed ideo cum prædixisset Pastores, subiunxisse Doctores, vt intelligerent Pastores ad officium suum pertinere doctrinam.*

Barr. against *Gyff.* inueighs for this cause against the Consistorie of *Geneua*.

Fr. Iohns. complaints of the *Dutch* and *Fr.* Churches. Description of a visible Church cannot make a distinct. in the Definition of their Offices. State of Christians 119. Description of visible Church. *H. Clap.* Epist. before his Treatise of Sinne against the Holy Ghost. *Brownists* 4. Position. Trouble and Excom. at Amster. *Fr. Iohns.* in a Letter to *M. Smith.*

Section

SECTION XX.

THe first of these then, is easily vntwisted: your second is necessitie: Than which what can be stronger? what law, or what remedy is against necessitie? What we must haue we cannot want: Oppose but the publike necessitie to yours: your necessitie of hauing, to the publike necessitie of withholding: and let one of these necessities (like two nailes) driue out another: So they haue done, and your owne necessitie (as the stronger) hath preuailed; for that other necessitie might be eluded by flight: you haue sought and found elsewhere what the necessitie of our lawes denied, and the necessitie of your conscience required. Beware lest vniustly: Sinne is as strong bond to a good heart as impossibilitie; Christians cannot doe what they ought not: contrary to the lawes of your Prince and Country: you haue fled not onely from vs, but from our Communion. Either is disobedience no sinne, or might you doe this euill, that good may come of it? But what necessitie is this? simple and absolute, or conditionall? Is there no remedie but you must needs haue such Elders, Pastors, Doctors, Releeuers, such offices, such executions? Can there be no Church, no Christians without them? What shall we say of the families of the Patriarkes, of the Iewish congregations vnder the Law, yea, of Christ and his Apostles? Either deny them to haue beene visible Churches, or shew vs your distinct offices amongst them: But as yet (you say) they were not: Therefore God hath had a true Church (thousands of yeeres) without them: Therefore they are not of the essence of the Church: You call mee to the times since Christ: I demand then, was there not a worthy Church of God in Ierusalem from the time of Christs Ascension, till the election of the seuen Deacons. Those hundred and twentie Disciples, *Act.* 1.15. and three thousand Conuerts, *Act.* 2.41. Those continuall Troupes that flocked to the Apostles, were they no true Church? Let the Apostles and Euangelists be Pastors and Doctors: where were their Elders, Deacons, Releeuers? Afterwards, when Deacons were ordained, yet what newes is there of Elders, till *Act.* 11? yet that of Ierusalem was more forward than the rest: We will not (as you are wont) argue from Scriptures negatiuely: no proofe, yet much probabilitie is in *S. Pauls* silence: Hee writes to *Rome*, *Corinth*, and other Churches: those his Diuine letters in a sweet Christian ciuility salute euen ordinary Christians: And would he haue vtterly passed by all mention of these Church-officers, amongst his so precise acknowledgement of lesser titles in others, if they had beene ere this ordained? yet all these more than true Churches, famous some of them, rich, forward and exemplary. Onely the *Philippian* Church is stiled with Bishops and Deacons, but no Elders besides them. The Churches of Christ since these, (if at least you will grant that Christ had any Church til now) haue continued in a recorded succession thorow many hundreds of yeares. Search the Monuments of her Histories: shew vs where euer in particular Congregations all these your necessary Offices (as you describe them) were either found or required. It was therefore a new-no-necessitie that bound you to this course, or (if you had rather) a necessitie of Fallibilitie: If with these God may be well serued, he may be well serued without them. This is not that *vnum necessarium* that Christ commends in *Mary*: you might haue sate still with lesse trouble, and more thankes.

The necessitie of their pretended ordinance.

Nulla necessitas maior est charitate. Hieron. Apol. adRuff. Iudam. de Eccle. Sed accidunt persæpe tempora quibus aut non: Ecclesia generatur, aut altera pars interrumpitur (scilicet ἀγεννησίας) & tamen Ecclesia esse non desinit, forma enim rum essentialis adhuc permanet. Act.7. beg. Cypr. l. 3. Ep. 9. Meminisse Diaconi debent quoniam Apostolos (id est) Episcopos & præpositos Dominus elegit. Diaconos autem post ascensum Domini in Cœlos Apostoli sibi constituerunt Episcopatus sui & Ecclesiæ ministros. Rom. 1.8. 1 Cor. 1.5. 1 Thess. 1.7. Gal 4.15.

Philip. 1.2.

SEP.

But also in our most sinfull subiection to many Antichristian enormities, which we are bound to eschue as hell.

SECTION XXI.

BVt besides that we ought to haue had somewhat which we want, we haue somewhat which we should haue wanted: Some? yea, many Antichristian enormities.

The enormities of the Church in common.

To say we are absolute, and neither want nor abound, were the voice of Laodicea or Tyrus in the Prophet: Our Church as she is true, so humble: and is as farre from arrogating perfection, as acknowledging falshood: If she haue enormities, yet not so many: or if many, not Antichristian. Your *Cham* hath espied ninetie one nakednesses in this his mother, and glories to shew them; All his malice cannot shew one fundamentall errour: and when the foule mouth of your false Martyr hath said all, they are but some spots and blemishes, not the old running issues, and incurable botches of Ægypt: the particulars shall plead for themselues. These you eschew as hell: While you goe on thus vncharitably both alike; Doe you hate these more, than Master *Smith*, and his faction hates yours? His Character shall be Iudge: So doe we value your detestation, as you his. It were well for you, if you eschewed these enormities lesse, and hell more: Your sinfull subiection to these vnchristian humors, will proue more fearefull than to our Antichristian enormities.

Fr. Iohns. against M. Iacob. Bar. Gyff. refuted, i. Transgress. p. 28.

Sep.

Shee is our mother: so may shee be, and yet not the Lords Wife: euery mother of children is not a wife. Ammi *and* Ruhamah *were bidden to plead with their mother Apostat* Israel, *and pleads that she was not the Lords Wife, nor he her Husband,* Hos. 2. 1, 2. *And though you forbid vs a thousand times, yet must we plead: not to excuse our fault, but to iustifie our innocencie: and that not only not so much in respect of our selues, as of the truth: which without sacrilege we may not suffer to be condemned vnheard. And if you yet heare her not, rather blame your selues as deafe, than vs as dumbe.* Hierom. ad Eustoch. Epitaph. Paulæ ex Psal. 67.

Section XXII.

The Church of England is the Spouse of Christ. *Cypr. de simplic. Prælator. Adulterari non potest sponsa Christi, incorrupta est & pudica.* 1 *King.* 12. 29. *Hos.* 2. 16. 2. 13.

She may be your Mother (you say) and not the Lords Wife. It is a good Mother that hath Children, and no Husband: Why did you not call her plaine Whore? Your old Embleme is, As is the mother, so is the Daughter. These are the modest circumlocutions of a good Sonne, who cares not to proue himselfe a Bastard, that his Mother may be markt for an Harlot: be you a true *Lo-ammi*; but England shall neuer (I hope) proue an Apostate Israel: Wee haue no Calues in our Dan and Bethel, none of *Ieroboams* Idolatry: We haue still called God IEHOVAH, and neuer burnt incense to *Baalim*: It is your Synagogue that hath fallen away from vs, as Israel from Iuda: But these Children were bidden to plead: Gods command shields them from the note of vngracious. *Abraham* must sacrifice his Sonne; and this Sonne must condemne his Mother: shew vs either our equall desert, or your equall warrant. Where hath God proclaimed our Church not his? By whose hand hath he published her diuorce? You haue shamed her wombe, not she her bed, not God her demeanour.

Your tongues are your owne, who can forbid you? We know you will plead, and excuse; and censure, and defend; till all the world be weary: we may pray with *Hierom* to this sense that of the Psalmist, *Increpa Domine Bestias Calami*: yet wee see your Pens, Tongues, and Presses, busie and violent. I will not apply to you that which *Augustine* of his Donatists. Though truth compell you to be dumbe, yet iniquitie will not suffer you to be silent. But if you write whole Marts and worlds of Volumes, you shall neuer be able either to iustifie your Innocence, or excuse your fault: In the meane time, the noise of your contentions is so great, that your truth cannot be heard. Learned *Iunius*, and our learnedst Diuines, and neighbour Churches, haue oft heard your clamours, neuer your truth: So little haue you of this, and so much of the other, that we are ready to wish (as he of old) either our selues deafe, or you dumbe.

Aug. cont. Epist. Parmen. lib. 1.

Epist. Iunij ad Sepr.

Sep.

SEP.

Is not Babylon *the Mother of Gods people? whom he therefore commandeth to depart out of her, lest being partakers of her sinnes, they also partake of her plagues. And to conclude, what say you more against vs, for your Mother the Church of England, than the Papists doe for their Mother, and your Mothers Mother, the Church of Rome, against you, whom they condemne as vnnaturall Bastards and impious Patricides in your separation from her?*

SECTION XXIII.

THE spirit of your *Proto-Martyr*, would hardly haue digested this title of *Babylon* Mother of Gods people; a murdering Step-mother, rather: Shee cannot be a Mother of Children to God, and no Church of God: Notwithstanding, Gods people (would he say) may be in her, not of her. So Babylon bore them not, but Sion in Babylon; But I feare not your excesse of charitie: You fly to your Doctors challenge; and aske what we say against you for vs, which Rome will not say for her selfe against vs: Will you iustifie this Plea of *Rome*, or not? If you will, why doe you reuile her? If you will not, why doe you obiect it?

How the Church of England hath separated from *Babylon*. *Gyff. refut. 2. warfg. Resol. 18. 2. Ans. fore-speech to Counterpoyse*

Heare then what we say both to you and them, our enemies both: and yet the enemies of our enemies: First, wee disclaime, and defie your Pedegree and theirs. The Church of *Rome* was neuer our Mothers Mother: Our Christian faith came not from the seuen-hilles: Neither was deriued either from *Augustine* the Monke, or Pope *Gregory*. *Britany* had a worthy Church before either of them lookt into the world: It is true that the ancient Romane Church was sister to ours: here was neere kindred, no dependance: And not more consanguinitie, than (while she continued faithfull) Christian loue: Now she is gone a whoring, her chaste sister iustly spitteth at her: yet euen still (if you distinguish, as your learned Antagonist hath taught you, betwixt the Church and Papacie) she acknowledges her Sisterhood, though she refraines her conuersation: as she hath many slauish and factious abettors of her knowne and grosse errours (to whom we deny this title) affirming them the body, whereof Antichrist is the head, the great Whore, and Mother of abominations; so againe how many thousands hath she, which retaining the foundation according to their knowledge, (as our learned *Whitakers* had wont to say of *Bernard*) follow *Absolom* with a simple heart: all which to reiect from Gods Church, were no better than presumptuous cruelty. It were well for you before God and the world, if you could as easily wash your hands of vnnaturall impietie, and trecherousnesse, as we of Bastardy and vniust sequestration. There can be no Bastardie, where was neuer any Motherhood, wee were nephewes to that Church, neuer sonnes: vnlesse as *Rome* was the mother Citie of the world, so by humane institution, we suffered our selues to be ranged vnder her Patriarchall authority, as being the most famous Church of the West: a matter of courtesie, and pretended Order; no necessity, no spirituall obligation. As for our sequestration, your mouth and theirs may be stopt with this Answer: As all corrupted Churches, so some things the Church of *Rome* still holds aright; a true God in three persons, true Scriptures, though with addition, a true *Christ*, though mangled with foule and erroneous consequences; true Baptisme, though shamefully deformed with rotten Traditions; and many other vndeniable truths of God: some other things (and too many) her wicked Apostasie hath deuised and maintained abominably amisse; the body of her Antichristianisme, grosse errours, and (by iust sequell) heresies; their Popes Supremacie, infallibilitie, Illimitation, Transubstantiation, Idolatrous and superstitious worship, and a thousand other of this branne: In regard of all these latter, we professe to the world a iust and ancient separation from this false faith and deuotion of the Romish Church; which neither you will say, nor they shall euer proue faultie: yea rather they haue in all these separated from vs, who still irrefragably professe to hold with the ancient, from whom

A Simone Zelota Niceph. Alij a Ioſ. Arimath. cuius hic ſepulchrum cernitur. Angli Paſcha Græco more celebrarunt. Iacob. Armin. Diſp. Cant. 8. 8. Fr. Iun. l. ſing. de Eccle.

whom they are departed. In regard of the other wee are ſtill with them, holding and embracing with them what they hold with Chriſt: neither will you (I thinke) euer proue that in theſe we ſhould differ. As for our communion, they haue ſeparated vs by their proud and fooliſh excommunications: if they had not, we would iuſtly haue begun: from their Tyrannie and Antichriſtianiſme, from their miſerable Idolatrie: but as for the body of their poore ſeduced Chriſtians, which remaine amongſt them vpon the true foundation (as doubtleſſe there are thouſands of them which laugh at their Pardons, Miracles, Superſtitions, and their truſt in merits repoſing only vpon Chriſt) wee adhere to them in loue and pitie, and haue teſtified our affection by our bloud, ready vpon any iuſt call to doe it more; neither would feare to ioyne with them in any true ſeruice of our common God: But the full diſcourſe of this point, that honourable and learned *Pleſſes* hath ſo foreſtalled, that whatſoeuer I ſay, would ſeeme but borrowed. Vnto his rich Treatiſe I referre my Reader, for full ſatisfaction: Would God this point were thorowly knowne, and well weighed on all parts. The neglect or ignorance whereof hath both bred and nurſed your ſeparation, and driuen the weake and inconſiderate into ſtrange extremities.

Phil. Morn. du Pleſſes Lib. de Eccle. cap. 10.

This ſay we of our ſelues in no more Charitie than Truth: But for you; how dare you make this ſhameleſſe compariſon? Can your heart ſuffer your tongue to ſay; that there is no more difference betwixt *Rome* and vs, than there is betwixt vs and you? How many hundred errours, how many damnable hereſies haue we euinced with you, in that (ſo compounded) Church? ſhew vs but one miſ-opinion in our Church that you can proue within the ken of the foundation: Let not zeale make you impudent: Your Doctor could ſay (ingenuouſly ſure) that in the Doctrines which ſhe profeſſeth, ſhe is farre better and purer than the Whore Mother of *Rome*, and your laſt Martyr, yet better: If you meane (ſaith he) by a Church (as the moſt doe) that publike profeſſion whereby men doe profeſſe ſaluation to be had by the death and righteouſneſſe of Ieſus Chriſt, I am free from denying any Church of Chriſt to be in this Land: for I know the doctrine touching the holy Trinity, the natures and offices of the Lord Ieſus, free iuſtification by him; both the Sacraments, &c. publiſhed by her Maieſties authoritie, and commanded by her lawes, to be the Lords bleſſed and vndoubted Truths, without the knowledge and profeſſion whereof no ſaluation is to be had: Thus hee with ſome honeſtie, though little ſenſe. If therefore your will doe not ſtand in your light, you may well ſee, why wee ſhould thus forſake their Communion, and yet not you ours. Yet though their corruptions be incomparably more, we haue not dared to ſeparate ſo farre from them, as you haue done from vs for leſſe: Still we hold them euen a viſible Church, but vnſound, ſicke, dying,; ſicke, not of a conſumption onely, but of a leproſie or plague (ſo is the Papacie to the Church) diſeaſes, not more deadly than infectious: If they be not rather in *Sardies* taking; of whom the Spirit of God ſaith, thou haſt a name that thou liueſt, but thou art dead; and yet in the next words bids them awake, and ſtrengthen the things which are ready to die. And though our iudgement and practice haue forſaken their erroneous doctrines and ſeruice, yet our charitie (if you take that former diſtinction) hath not vtterly forſaken and condemned their perſons. This is not our coolenеſſe, but equalitie: your reprobation of vs for them, hath not more zeale than headſtrong vncharitableneſſe.

Counterp. p. 171.

1. Penry Exam. before M. Fanſhaw and Iuſt. Young. Fr. Iun. l. de Eccleſ. M. Hooker. Eccleſ. pol. Du Pleſſes, l. de Eccl. Iacob. Armin. Diſput. D. Reynolds Theſſ. D. Field of the Church. Reuel. 3. & 2.

SEP.

And were not Luther, Zuinglius, Cranmer, Latimer, *and the reſt begot to the Lord in the Wombe of the Romiſh Church? did they not receiue the knowledge of his Truth when they ſtood actuall members of it? whom notwithſtanding afterwards they forſooke, and that iuſtly for her fornication.*

SECTION XXIV.

BVT how could you without blushing once name *Cranmer*, *Latimer*, and those other holy Martyrs, which haue beene so oft obiected to the conuiction of your Schisme? Those Saints so forsooke the Romish Church, as we haue done, died witnesses of Gods truth in that Church, from which you are separated: liued, preached, gouerned, shed their bloud in the communion of the Church of England, which you disclaime and condemne as no Church of God, as meerely Antichristian: Either of necessity they were no Martyrs, yea, no Christians, or else your Separations and Censures of vs are wicked. Chuse whether you will; They were in the same case with vs; we are in the same case with them; no difference but in the time: either their bloud will be vpon your heads, or your owne: this Church had then the same constitution, the same confusion, the same worship, the same ministery, the same gouernment (which you brand with Antichristianisme) swayed by the holy hands of these men of God; condemne them, or allow vs. For their Separation: They found many maine errours of doctrine in the Church of Rome (in the Papacy nothing but errours) worth dying for: shew vs one such in ours, and we will not only approue your Separation, but imitate it.

The separation made by our Holy Martyrs.

SEP.

But here in the name of the Church of England, *you wash your hands of all* Babylonish *abominations, which you pretend you haue forsaken, and her for them. And in this regard you speake thus: The Reformation you haue made of the many and maine corruptions of the* Romish *Church, we doe ingenuously acknowledge, and doe withall embrace with you all the truths which to our knowledge you haue receiued in stead of them. But* Rome *was not built all in a day. The mystery of iniquity did aduance it selfe by degrees: and as the rise was, so must the fall be. That Man of Sinne, and Lawlesse man, must languish and die away of a consumption,* 2 Thess. 2. 8. *And what though many of the highest Towers of* Babel, *and of the strongest Pillars also be demolished, and pulled downe, yet may the building stand still, though tottering to and fro (as it doth) and only vnder-propped and vpheld with the shoulder and arme of flesh, without which in a very moment it would fall flat vpon, and lie leuell with the earth.*

SECTION XXV.

THE Church of England doth not now wash her hands of Babylonish abominations, but rather shewes they are cleane. Would God they were no more foule with your slander than her owne Antichristianisme. Here will be found not pretences, but proofes of our forsaking Babylon; of your forsaking vs, not so much as well-coloured pretences: You begin to be ingenuous; while you confesse a reformation in the Church of England: not of some corruptions, but many; and those many not slight, but maine.

What separation England hath made.

The gifts of Aduersaries are thankelesse: As *Ierome* said of his *Ruffinus*; so may we of you, that you wrong vs with praises: This is no more praise than your next page giues to Antichrist himselfe. Leaue out many, and though your commendations be more vncertaine, we shall accept it: so your indefinite proposition shall sound to vs as generall, That wee haue reformed the maine corruptions of the Romish Church: None therefore remaine vpon vs, but slight and superficiall blemishes. So you haue forsaken a Church of foule skin, but of a sound heart; for want of beautie, not of truth.

But you say many, not All; that if you can picke a quarrell with one, you might reiect all: yet shew vs that one maine and substantiall errour, which we haue not reformed: and you doe not more embrace those truths with vs which we haue receiued, than we will condemne that falshood which you haue reiected, and embrace the truth of that Separation which you haue practised.

The

The degrees whereby that ſtrumpet of Babylon got on horſeback you haue learned of vs, who haue both learned and taught, that as Chriſt came not abruptly into the world, but with many preſages and prefigurations, (The day was long dawning ere this Sunne aroſe) ſo his aduerſary (that Antichriſt) breakes not ſuddenly vpon the Church, but comes with much preparation and long expectance: and as his riſe, ſo his fall muſt be graduall, and leiſurely: Why ſay you then, that the whole Church euery where, muſt at once vtterly fall off from that Church where that Man of Sinne ſitteth? His fall depends on the fall of others, or rather their riſing from vnder him: If neither of theſe muſt be ſudden, why is your haſte? But this muſt not be, yet ought: as there muſt be hereſies, yet there ought not: It is one thing what God hath ſecretly decreed, another what muſt be deſired of vs: If we could pull that Harlot from her ſeat, and put her to *Iezabels* death, it were happy: Haue we not endeuoured it? What ſpeake you of the higheſt Towers, and ſtrongeſt pillars, or tottering remainders of Babylon? we ſhew you all her rooſes bare, her walls razed, her vaults digged vp, her monuments defaced, her Altars ſacrificed to deſolation: Shortly, all her buildings demoliſhed, not a ſtone vpon a ſtone, ſaue in rude heapes, to tell that here once was Babylon: Your ſtrife goes about to build againe that her Tower of confuſion. God diuides your languages: It will be well; if yet you build not more than we haue reſerued.

SEP.

You haue renounced many falſe doctrines in Popery, and in their places embraced the truth. But what if this truth be taught vnder the ſame hatefull Prelacie in the ſame deuiſed offite of Miniſtery, and confuſed communion of the prophane multitude, and that mingled with many errours?

SECTION XXVI.

The maine grounds of Separation.

YOu will now be free both in your profeſſion and gift; You giue vs to haue renounced many falſe doctrines in Popery: and to haue embraced ſo many truths: we take it vntill more: You profeſſe where you ſticke, what you miſlike: In theſe foure famous heads, which you haue learned by heart from all your predeceſſours: An hateſull Prelacie, A deuiſed Miniſtery, a confuſed and prophane communion, and laſtly, the intermixtures of grieuous errours.

Barr. and *Gr.* againſt *Gyff.* Confer. & Exam. *Paſſim.* *Penry* in his Exam. *Exod.* 1. 2, 3, &c. *Ierem.* 20. 1. *Ierem.* 5. *vlt.*

What if this truth were taught vnder a hatefull Prelacy? Suppoſe it were ſo; Muſt I not embrace the truth, becauſe I hate the Prelacy? What if Iſrael liue vnder the hateſull Ægyptians? What if *Ieremie* liue vnder hatefull *Paſhur*? What if the Iewes liue vnder an hateſull Prieſthood? What if the diſciples liue vnder hateſull Scribes? What are others perſons to my profeſſion? If I may be freely allowed to be a true profeſſed Chriſtian, what care I vnder whoſe hands? But why is our Prelacie hateſull? Actiuely to you, or paſſiuely from you? In that it hates you? Would God you were not more your owne enemies: Or rather becauſe you hate it? your hatred is neither any newes, nor paine: Who or what of ours is not hateſull to you? Our Churches, Bells, Cloathes, Sacraments, Preachings, Prayers, Singings, Catechiſmes, Courts, Meetings, Burials, Mariages: it is maruell that our aire infects not: and that our heauen and earth (as *Optatus* ſaid of the Donatiſts) eſcape your hatred: not the forwardeſt of our preachers (as you terme them) haue found any other entertainment; no enemie could be more ſpightfull; I ſpeake it to your ſhame. Rome it ſelfe in diuers controuerſary diſcourſes hath bewrayed leſſe gall, than Amſterdam: the better they are to others, you profeſſe they are the worſe: yea, would to God that of *Paul* were not verified of you; hateſull, and hating one another: but we haue learned, that of wiſe Chriſtians, not the meaſure of hatred ſhould be reſpected, but the deſert: *Dauid* is hated for no cauſe, *Michaiah* for a good cauſe: Your cauſes ſhall be examined in their places onwards. It were happy, if you hated your owne ſinnes more, and peace leſſe: our Prelacie would trouble you leſſe, and you the Church.

Iohnſ. præf. to his 7. Reaſ.

Iohnſ. 7. Reaſ. p. 66. *Tit.* 3. 4. *Pſal.* 69. 4.

SECTION

SECTION XXVII.

FOr our deuiſed office of Miniſtery, you haue giuen it a true title. It was deuiſed indeed by our Sauiour, when he ſaid, Goe teach all Nations and baptize; and performed in continuance, when he gaue ſome to be Paſtors and Teachers; and not onely the Office of Miniſtery in generall, but ours whom he hath made able to teach, and deſirous, ſeparated vs for this cauſe to the worke, vpon due triall admitted vs, ordained vs by impoſition of hands of the Elderſhip, and prater, directed vs in the right diuiſion of the Word, committed a charge to vs; followed our Miniſtery with power, and bleſſed our labours with gracious ſucceſſe, euen in the hearts of thoſe whoſe tongues are thus buſie to deny the truth of our vocation: Behold here the deuiſed Office of our Miniſtery: What can you deuiſe againſt this? Your Paſtor, who (as his brother writes) hopes to worke wonders by his logicall skill, hath killed vs with ſeuen Arguments, which he profeſſeth the quinteſſence of his owne, and *Penries* extractions, whereto your Doctor refers vs as abſolute. I would it were not tedious, or worth a Readers labour to ſee them ſcanned. I proteſt before God and the world, I neuer read more groſſe ſtuffe ſo boldly and peremptorily faced out: ſo full of Tautologies and beggings of the Queſtion neuer to be yeelded. Let me mention the maine heads of them, and for the reſt be ſorry that I may not be endleſſe.

The auth and warrant of the Miniſterie of England. *Mat.* 28. 19. *Epheſ* 4. 11. 2 *Tim.* 2. 2. 1 *Tim.* 5. 1. *Act.* 13 1 *Tim.* 3. 6. 1 *Tim.* 5. 22. 1 *Tim.* 2. 15. Diſcourſe of the trouble and Excom. at Amſt.

To proue therefore that no communion may be had with the Miniſtery of the Church of England, he vſes theſe ſeuen demonſtrations; Firſt, Becauſe it is not that Miniſtery which Chriſt gaue, and ſet in his Church. Secondly, Becauſe it is the Miniſtery of Antichriſts Apoſtaſie. Thirdly, Becauſe none can communicate with the Miniſtery of England, but he worſhips the beaſts image, and yeeldeth ſpirituall ſubiection to Antichriſt. Fourthly, Becauſe this Miniſtery deriueth not their power and function from Chriſt. Fiftly, Becauſe they miniſter the holy things of God by vertue of a falſe ſpirituall calling. Sixtly, Becauſe it is a ſtrange Miniſtery, not appointed by God in his word. Seuenthly, Becauſe it is not from Heauen, but from Men.

Certaine Arg. againſt the Miniſt. of England. Counterpoyſe.

Now I beſeech thee Chriſtian Reader, iudge whether that which this man was wont ſo oft to obiect to his brother (a crackt braine) appeare not plainely in this goodly equipage of reaſons? For what is all this, but one and the ſame thing tumbled ſeuen times ouer? which yet with ſeuen thouſand times babbling ſhall neuer be the more probable. That our Miniſtery was not giuen and ſet in the Church by Chriſt, but Antichriſtian, what is it elſe to be from men, to be ſtrange, to be a falſe ſpirituall calling, not to be deriued from Chriſt, to worſhip the image of the Beaſt? So this great challenger that hath abridged his nine arguments to ſeuen, might aſwell haue abridged his ſeuen to one a halfe. Here would haue beene as much ſubſtance, but leſſe glory: As for his maine defence: Firſt, we may not either haue, or expect now in the Church that Miniſtery which Chriſt ſet: Where are our Apoſtles, Prophets, Euangeliſts? If we muſt alwayes looke for the very ſame adminiſtration of the Church which our Sauiour left, why doe we not challenge theſe extraordinary functions? Doe we not rather thinke, ſince it pleaſed him to begin with thoſe Offices which ſhould not continue, that herein he purpoſely intended to teach vs, that if we haue the ſame heauenly buſineſſe done, we ſhould not be curious in the circumſtances of the perſons? But for thoſe ordinarie callings of Paſtors and Doctors (intended to perpetuity) with what forehead can he deny them to be in our Church? How many haue we that conſcionably teach and feed, or rather feed by teaching? Call them what you pleaſe, Superintendents (that is) Biſhops, Prelates, Prieſts, Lecturers, Parſons, Vicars, &c. If they preach Chriſt truly, vpon true inward abilities, vpon a ſufficient (if not perfect) outward vocation: ſuch a one (let all hiſtories witneſſe) for the ſubſtance, as hath bin euer in the Church ſince the Apoſtles times: they are Paſtors and Doctors allowed by Chriſt: We ſtand not vpon circumſtances and appendances of the faſhions of ordination, manner of choice, attire, titles, maintenance: but if for ſubſtance theſe be not true Paſtors and Doctors, Chriſt had

Vbi res conuenit quis non verba contemnat? Aug. de Ordin. 2.

had neuer any in his Church, since the Apostles left the earth. All the difficultie is in our outward calling: Let the Reader grant our graue and learned Bishops to be but Christians, and this will easily bee euinced lawfull, euen by their rules: For, if with them euery plebeian Artificer hath power to elect and ordaine by vertue of his Christian profession (the act of the worthiest standing for all) how can they deny this right to persons qualified (besides common graces) with wisdome, learning, experience, authority? Either their Bishopricke makes them no Christians (a position which of all the world besides this Sect, would be hissed at) or else their hands imposed are thus farre (by the rules of Separatists) effectuall. Now your best course is (like to an Hare that runnes backe from whence shee was started) to flie to your first hold: No Church, therefore no Ministery: So now, not the Church hath deuised the Ministery, but the Ministery hath deuised the Church: I follow you not in that idle circle: Thence you haue beene hunted already: But now, since I haue giuen account of ours; I pray you tell me seriously, Who deuised your Office of Ministery; I dare say, not Christ, not his Apostles, not their Successors: What Church euer in the world can be produced (vnlesse in case of extremity for one turne) whose conspiring multitude made themselues Ministers at pleasure? what rule of Christ prescribes it? What reformed Church euer did, or doth practise it? what example warrants it? where haue the inferiours laid hands vpon their Superiours? What congregation of Christendome in all records afforded you the necessary patterne of an vnteaching Pastor, or an vnfeeding Teacher?

Brow. state of Christians.

It is an old policy of the faulty, to complaine first: Certainly, there was neuer Popish Legend a more errand deuice of man than some parts of this Ministery of yours, so much gloried in for sincere correspondence to the first Institution.

SECTION XXVIII.

YOur scornfull exception at the confused communion of the profane multitude, sauours strong of Pharisee, who thought it sinne to conuerse (*cum terræ filijs*) the base vulgar, and whose very Phylacteries did say, Touch me not, for I am cleaner than thou. This multitude is prophane (you say) and this communion confused: If some be profane, yet not all; for then could be no confusion in the mixture; If some be not profane, why doe you not loue them as much as you hate the other? If all maine truths be taught amongst some godly, some profane; why will you more shun those profane, than cleaue to those Truths, and those godly? If you haue duly admonished him, and detest and bewailed his sin; what is another mans profaneneſſe to you? If profaneneſſe be not punished, or confusion be tolerated, it is their sin, whom it concerneth to redresse them: If the Officers sin, must we run from the Church? It is a famous and pregnant protestation of God by *Ezekiel: The righteousnes of the righteous shall be vpon him, and the wickednes of the wicked shall be vpon himselfe.* And if the Fathers sowre Grapes cannot hurt the childrens teeth, how much lesse shall the neighbours? But whither will you runne from this Communion of the profane? The same fault you finde with the *Dutch* and *French*; yea, in your owne. How haue well you auoided it in your separation, let M. *White*, *George Iohnson*, Master *Smith* be sufficient witnesses, whose plentifull reports of your known vncleannesses, smothered mischiefes, malicious proceedings, corrupt packings, communicating with knowne offenders, bolstering of sinnes, and willing conniuences, as they are shamefull to relate, so might well haue stopt your mouth from excepting at our confused Commuuion of the prophane.

Confused Cõmunion of the profane.
Perplexæ sunt istæ duæ ciuitates in hoc seculo inuicem q; permixtæ, donec vltimo iudicio dirimantur, Aug. de Ciuit. Dei, l. 13. 3. Eze. 18. 20. Orig. Vnusquisq; propter proprium peccatũ morietur, in propria iustitia viuet, &c. Fr. Iohns. Attic. against the Dutch. and Fr. Answ. against Broughton. Discouer. of Brown. Troubles and excom. at Amst. Charact præf. Idem in publico accusatores, in occasio rei, in semetipsos censores pariter & nocentes: Dãnant sin is quod intus operantur.

SEP.

Shall some generall Truths (yea, though few of them in the particulars may be soundly practised) sweeten and sanctifie the other errours? Doth not one Heresie make an Heretike? and

and doth not a little Leauen, whether in doctrine or manners, leauen the whole lumpe? 1 Cor. 5.6. Gal. 5 9 Hag. 2.13. *If Antichriſt held not many truths, wherewith ſhould he countenance ſo many forgeries, or how could his worke be a myſtery of iniquitie? which in* Rome *is more groſſe and palpable; but in* England *ſpunne with a finer threed, and ſo more hardly diſcouered. But to wade no further in vniuerſalities; we will take a little time to examine ſuch particulars, as you your ſelfe haue picked out for your moſt aduantage, to ſee whether you be ſo cleare of* Babels *Towers in your owne euidence, as you beare the world in hand.*

SECTION XXIX.

HOw many and grieuous errors are mingled with our Truths, ſhall appeare ſufficiently in the ſequell; If any want, let it bee the fault of the accuſer. It is enough for the Church of Amſterdam to haue no errors. But ours are grieuous: Name them, that our ſhame may be ſequell to your griefe: So many they are, and ſo grieuous, that your Martyr, when he was vrged to inſtance, could finde none but our opinion concerning Chriſts deſcent into Hell; and except he had ouer-reached, not that. Call you our Doctrines ſome generall truths? Looke into our Confeſſions, Apologies, Articles, and compare them with any, with all other Churches; and if you finde a more particular, ſound, Chriſtian, abſolute profeſſion of all fundamentall truths in any Church, ſince Chriſt aſcended into Heauen, renounce vs: you do, and we will ſeparate vnto you: But theſe truths are not ſoundly practiſed: Let your Paſtor teach you, that if errors of practiſe ſhould bee ſtood vpon, there could bee no true Church vpon earth: Pull out your owne beame firſt: wee willingly yeeld this to bee one of your truths, that no truth can ſanctifie error: That one hereſie makes an Hereticke: but learne withall, that euery error doth not pollute all truths: That there is hay and ſtubble, which may burne, yet both the foundation ſtand, and the builder bee ſaued: Such is ours at the worſt, why doe you condemne where God will ſaue? No Scripture is more worne with your Tongues and Pens, than that of the Leauen, 1 *Cor.* 5.6. If you would compare Chriſts Leauen with Pauls, you ſhould ſatisfie your ſelfe. Chriſt ſayes, *The Kingdome of Heauen is as Leauen*; Paul ſayes, *A groſſe ſinne is Leauen*: Both *leauens the whole lumpe*: neither may be taken preciſely, but in reſemblance: not of equalitie (as hee ſaid well) but of qualitie: For notwithſtanding *the Leauen of the Kingdome*, ſome part you grant is vnſanctified; So notwithſtanding *the Leauen of ſinne*, ſome (which haue ſtriuen againſt it to their vtmoſt) are not ſowred: The leauening in both places muſt extend onely to whom it is extended: the ſubiects of regeneration in the one; the partners of ſinne in the other: So our Sauiour ſaith, *Yee are the ſalt of the earth*; yet too much of the earth is vnſeaſoned: The truth of the effect muſt bee regarded in theſe ſpeeches, not the quantitie: It was enough for *S. Paul* to ſhew them by this ſimilitude, that groſſe ſinnes where they are tolerated, haue a power to infect others: whether it bee (as *Hierome* interprets it) by ill example, or by procurement of iudgements: and thereupon the inceſtuous muſt be caſt out: All this tends to the excommunicating of the euill, not to the ſeparating of the good: Did euer *Paul* ſay, If the inceſtuous bee not caſt out, ſeparate from the Church? Shew vs this, and we are yours: Elſe it is a ſhame for you, that you are not ours: If Antichriſt hold many truths, and wee but many, wee muſt needs be proud of your praiſes: We hold all his truths, and haue ſhewed you, how we hate all his forgeries, no leſſe than you hate vs: Yet the myſterie of iniquitie is ſtill ſpun in the Church of England; but with a finer threed: So fine, that the very eyes of your malice cannot ſee it; yet none of our leaſt Motes haue eſcaped you: Thanks be to our good God, we haue the great myſterie of godlineſſe ſo fairely and happily ſpunne amongſt vs, as all, but you, bleſſe God with vs, and for vs: As ſoone ſhall yee finde Charity and Peace in your Engliſh Church, as hereſie in our Church of England.

Our Errors intermingled with Truth.

Barr. Confer. with *M. Hutchinſ.* &c. and *D. Andr.*

Inquir. into *M. White*, p. 35. *Mat.* 13.33.

M. Brodwell.

Hierom. In hoc ignoratis, quia multo exemplo poſſunt plurimi inficere? Sed & per vnius delictũ in omnem populũ Iudæorum iram Dei legimus deuenisſe.

1 *Tim.* 3.16.

SEP.

Where (say you) are those proud Towers of their vniuersall Hierarchie? One in Lambeth, *another in* Fulham: *and whereseeuer a Pontificall Prelate is, or his Chancellor, Commissarie, or other Subordinate, there is a Tower of* Babel *vnruinated. To this end I desire to know of you, whether the office of Archbishops, Bishops, and the rest of that ranke, were not parts of that accursed Hierarchie in Queene* MARIES *dayes, and members of that Man of sin? If they were then as shoulders and armes vnder that head the Pope, and ouer the inferiour members; and haue now the same Ecclesiasticall Iurisdiction deriued and continued vpon them, whereof they were possessed in the time of Popery (as it is plaine they haue by the first Parliament of Queene* ELIZABETH) *why are they not still members of that body, though the head the Pope be cut off?*

SECTION XXX.

Whether our Prelacie bee Antichristian. Seuen Argu. first Answ. Counterpoys.

TO the particular instances: I aske where are the proud Towers of their Vniuersall Hierarchie? You answer roundly: One in *Lambeth*, another in *Fulham*, &c. What Vniuersall? Did euer any of our Prelates challenge all the World as his Dioceese? Is this simplicitie or malice? If your Pastor tell vs, that as well a World as a Prouince, Let me returne it; If he may be Pastor ouer a Parlour-full, why not of a Citie? And if of a City, why not of a Nation? But these you will proue vnruinated Towers of that Babel: You aske therefore whether the Office of Archbishops, Bishops, and the rest of that ranke, were not in Queene MARIES dayes, parts of that accursed Hierarchie, and members of that man of sinne. Doubtlesse they were: Who can denie it? But now (say you) they haue the same Ecclesiasticall Iurisdiction continued: This is your miserable Sophistrie: Those Popish Archbishops, Bishops, and Clergie were members of Antichrist: not as Church-Gouernours, but as Popish; while they swore subiection to him, while they defended him, whiles they worshipt him aboue all that is called God, and extorted this homage from others, how could they be other but limmes of that Man of sinne? shall others therefore which defie him, resist, trample vpon him, spend their liues and labours in oppugnation of him, bee necessarily in the same case, because in the same roome? Let mee helpe your Anabaptists with a sound Argument: The Princes, Peeres, and Magistrates of the Land in Queene MARIES dayes were shoulders and armes of Antichrist; their calling is still the same; therefore now they are such: Your Master *Smith* vpon no other ground, disclaimeth Infants Baptisme, crying out that this is the maine relique of Antichristianisme: But see how like a wise Master you confute your selfe: They are still members of the body, though the head (the Pope) be cut off: The head is Antichrist, therefore the body without the head is no part of Antichrist: He that is without the head Christ, is no member of Christ: so contrarily; I heare you say, the very Iurisdiction and Office is here Antichristian, not the abuse: What? in them, and not in all Bishops since, and in the Apostles times? Alas, who are you that you should oppose all Churches and times? Ignorance of Church-storie, and not distinguishing betwixt substances and appendances, personall abuses, and callings, hath led you to this errour: Yet since you haue reckoned vp so many Popes, let me helpe you with more: Was there not one in Lambeth, when Doctor *Cranmer* was there? One in Fulham, when *Ridley* was there? One in Worcester, when *Latimer* was there? One at Winchester, when *Philpot* was there? We will goe higher; Was not *Hilarius* at Arles, *Paulinus* at Nola, *Primasius* at Vtica, *Eucherius* at Lyons, *Cyril* at Alexandria, *Chrysostome* at Constantinople, *Augustine* at Hippo, *Ambrose* at Millaine? What should I be infinite? Was not *Cyprian* at Carthage, *Enodius*, and after him *Ignatius* in Saint *Iohns* time at Antioch, *Polycarpus* at Smyrna, *Philip* at Cæsarea, *Iames* and *Simeon* and *Cleophas* at Hierusalem, and (by much consent of Antiquitie) *Titus* in Creet, *Timothy* at Ephesus, *Marke* at Alexandria: yea, to bee short, was there not euery where in all Ages, an allowed Superioritie of Church-Gouernours vnder this title? Looke into the frequent Subscriptions of all Councels, and their Canons:

Character of the Beast against *R. Clifton.*

Arch-Deacon.

Beatissimus Papa passim in Epist. Ignat. ad Trallian. Euseb. l. 3. Ex Euseb. Hier. Catalog. Script. Epaphanio, &c.

nons: Looke into the Regiſters of all times, and finde your ſelfe anſwered; Let Reuerend *Caluin* be our Aduocate: I would deſire no other words to confute you, but his: Hee ſhall tell you that euen in the primitiue Church, the Presbyters choſe one out of their number in euery Citie, whom they titled their Biſhop, leſt diſſention ſhould ariſe from equality. Let *Hemingius* teach you that this was the practiſe of the pureſt Church: Thus it was euer; and if Princes haue pleaſed to annex either large maintenances, or ſtiles of higher dignitie, and reſpect vnto theſe, doe their additions annihilate them? Hath their double honour made voyd their callings? Why, more than extreme needineſſe? If *Ariſtotle* would not allow a Prieſt to be a Tradeſman, yet *Paul* could yeeld to homely Tent-making: if your Elders grow rich or noble, doe they ceaſe to be, or begin to be vnlawfull? But in how many Volumes hath this point beene fully diſcuſſed? I liſt not to gleane after their full carts.

Caluin. Inſtit. l. 4. Hieron. Euagrio. Heming. Poteſt. Eccleſ. claſ. 3. cap. 10. Hinc Eccleſia partim ſecuta tempora Apoſtolorũ, fecit alios Patriarchas, quum erat curare vt Epiſcopi cauſaq; Dioceſeos rite eligerentur, vt ſuũ munus Epiſcopi ſingulis probe adminiſtrarent, &c. Ariſt. Pol. 7. Potentia diuitiarum & paupertatis humilitas vel humiliorem vel inſolentem Epiſcopum non facit. Hieron. Euagr.

SEP.

And ſo doe all the Reformed Churches in the World (of whoſe teſtimonie you boaſt ſo loud) renounce the Prelacie of England, *as part of that* Pſeudo-Clergie, *and Antichriſtian Hierarchie deriued from* Rome.

SECTION XXXI.

FRom your owne Verdict you deſcend to the teſtimonies of all Reformed Churches: I bluſh to ſee ſo wilfull a ſlander fall from the pen of a Chriſtian. That all Reformed Churches renounce our prelacie as Antichriſtian, what one hath done it? Yea, what one forraine Diuine of note, hath not giuen to our Clergie the right hand of Fellowſhip? ſo farre is it from this, that *I. Alaſco* was the allowed Biſhop of our firſt Reformed ſtrangers in this land; ſo far, that when your Doctor found himſelfe vrged (by *M. Spr.*) with a cloud of witneſſes for our Church and Miniſterie, as *Bucer, Martyr, Fagius, Alaſco, Caluin, Beza, Bullinger, Gualter, Simler, Zanchius, Iunius, Rollocus*, and others, he had nothing to ſay for himſelfe, but, Though you come againſt vs with Horſe-men and Chariots, yet we will remember the name of the Lord our God; and turnes it off with the accuſation of a Popiſh plea and reference to the practiſe of the Reformed: And if therefore they haue ſo renounced it, becauſe their practiſe receiues it not; Why, like a true Make-bate doe you not ſay, that our Churches haue ſo renounced their Gouernment? Theſe ſiſters haue learned to differ, and yet to loue and reuerence each other: and in theſe caſes to inioy their owne formes, without preſcription of neceſſitie or cenſure. Let Reuerend *Beza* be the Trumpet of all the reſt, who tells you that the Reformed Engliſh Churches continue, vpheld by the authoritie of Biſhops, and Archbiſhops, that they haue had men of that Ranke, both famous Martyrs, and worthy Paſtors and Doctors: and laſtly, congratulates this bleſſing to our Church: or let *Hemingius* tell you the iudgment of the Daniſh Church: *Iudicat cæteros Miniſtros, &c.* it iudgeth, ſaith he, that other Miniſters ſhould obey their Biſhops in all things, which make to the edification of the Church, &c. But what doe I oppoſe any to his name-leſſe *All?* his owne ſilence confutes him enough in my ſilence.

The iudgment and practiſe of other reformed Churches.

Anſw. Counterpoyſ. third Conſid.

Pſal. 20. 7. Bez. de Miniſtr. Euang. cap. 18. Cited alſo by D. *Down. p. 29. Hemingius. Iudicat cæteros Miniſtros ſuis Epiſcopis obtemperare debere. Poteſt Eccl. c. 10.*

SEP.

It ſeemes, the ſacred (ſo called) Synod aſſumeth little leſſe vnto her ſelfe in her determinations: otherwiſe, how durſt ſhee decree ſo abſolutely, as ſhe doth, touching things reputed indifferent, viz. *that all men in all places muſt ſubmit vnto them without exception, or limitation? Except ſhee could infallibly determine, that theſe her Ceremonies thus abſolutely impoſed, ſhould edifie all men at all times, how durſt ſhe thus impoſe them? To exact obedience in and vnto them, whether they offend or offend not, whether they edifie or deſtroy, were intolerable preſumption.*

SECTION XXXII.

Our Synods determination of things indifferent. Article 21.

THERE was neuer a more idle and beggerly cauill than your next: your Christian Reader must needs think you hard driuen for quarrels, when you are faine to fetch the Popes infallibility, out of our Synod, whose flat Decree it was of old: That euen generall Councels may erre, and haue erred. But wherein doth our sacred Synod assume this infallibilitie, in her determinations? Wherefore is a Synod, if not to determine? But of things reputed indifferent? What else are subiect to the constitutions of men? Good and euill are either directly, or by necessarie sequell ordred by God; these are aboue humane power: What haue men to doe, if not with things indifferent? All necessary things are determined by God, indifferent by men from God, which are as so many particulars, extracts from the generals of God: These things (saith learned *Caluin*) are indifferent, and in the power of the Church: Either you must allow the Church this, or nothing. But these decrees are absolute, what lawes can be without a command? The law that tyes not is no Law: No more than that (saith *Austen*) which ties vs to euill. But for all men, and all times? How for all? For none (I hope) but our owne. And why not for them? but without exception and limitation: Doe not thus wrong our Church: our late Arch-bishop (if it were not piacular for you to read ought of his) could haue taught you in his publike writings, these fiue limitations of inioyned ceremonies: First, that they be not against the Word of God. Secondly, that Iustification or Remission of sinnes be nor attributed to them: Thirdly, that the Church bee not troubled with their multitude: Fourthly, that they be not decreed as necessarie, and not to be changed; And lastly, that men be not so tied to them but that by occasion they may bee omitted, so it be without offence and contempt; you see our limits: but your feare is in this last, contrary to his. He stands vpon offence in omitting, you in vsing: As if it were a iust offence to displease a beholder, no offence to displease and violate authoritie: What Law could euer be made to offend none? Wise *Cato* might haue taught you this, in *Liuie*, that no Law can be commodious to all: Those lips which preserue knowledge, must impart so much of it to their hearers, as to preuent their offence: Neither must Law-giuers euer fore-see what constructions will be of their Lawes, but what ought to bee: Those things which your Consistory imposes, may you keepe them if you list? Is not the willing neglect of your owne Parlour-Decrees punished with Excommunication? And now what is all this to infallibility? The sacred Synod determines these indifferent Rites, for decencie and comlinesse to be vsed of those whom it concernes, therefore it arrogates to it selfe infallibilitie: A conclusion fit for a Seperatist.

Obligatio sine coercitione nulla. Reg. Iur. Non iura dicenda sunt, &c. De Ciuit. lib. 19. Answ. to the Admon. p. 29. cited also by D. Sparkes, p. 14.

Aug. Epist 86. In his enim rebus, de quibus nihil certi statuit Scriptura Diuina, nos populi Dei vel institutа maiorum pro lege tuenda sunt. Liuius Dec. l. 4. Nulla lex satis commoda omnibus est, id modo quæritur, si maiori parti & in summa prodest.

You stumble at the Title of Sacred: euery straw lies in your way; your *Calepine* could haue taught you, that Houses, Castles, Religious businesses, old age it selfe, haue this stile giuen them: and *Virgil (vitaque reſolvit Sacrati capitis:)* no Epithete is more ordinary to Councels and Synods: The reason whereof may be fetched from that Inscription of the Elibertine Synod; of those nineteene Bishops is said: When the holy and Religious Bishops were set: How few Councels haue not had this Title? To omit the late; The holy Synod of *Carthage*, vnder *Anastasius*: The Holy and peaceable Synod at *Antioch*: The holy Synod of God, and Apostolicall, at *Rome* vnder *Iulius*. The Holy and great Synod at *Nice*: and not to be endlesse: The Holy Synod of *Laodicea* (though but prouinciall.) What doe these idle exceptions argue but want of greater?

Cum conſedissent sancti & religiosi Episcopi. Bin. Tom. 1. p. 239. Sancta Synod. Carthag. 4. sub Anastasio, 552. Sancta & Pacifica Synod. Antiochen. 1. p. 420. Sancti Dei & Apostolica Synodus, 413. Peruenit ad Sanctam Synodum. Can. Nic. 18. 309. Sancta Synod. Laodicena, 288.

SEP.

To let passe your Ecclesiasticall Consistories, wherein sinnes and absolutions from them are as venicll and saleable as at Rome; *Is it not a Law of the Eternall God, that the Ministers of the Gospell, the Bishops or Elders should bee apt and able to teach?* 1 Timoth. 3. 2. Titus 1. 9. *and is it not their grieuous sinne to bee vnapt hereunto?* Esa. 56. 10, 11. *And yet who knoweth*

knoweth not that the Patrons amongst you present, that the Bishops institute, the Archdeacons induct, the Churches receiue, and the Lawes both Ciuill and Ecclesiasticall allow and iustifie Ministers vnapt and vnable to teach? Is it not a Law of the Eternall God, that the Elders should feed the flocke ouer which they are set, labouring amongst them in the Word and Doctrine? Acts 20. 28. 1 Pet. 5. 1. 2. And is it not sin to omit this duty? Plead not for Baal. Your dispensations for Non residencie and Pluralities of Benefices, as for two, three, or more; yea tot quot, as many as a man will haue or can get, are so many Dispensations with the Lawes of God, and sinnes of men. These things are too impious to bee defended, and too manifest to bee denied.

SECTION XXXIII.

SOME great men, when they haue done ill, out-face their shame with enacting Lawes to make their sins lawfull. While you thus charge our practise, you bewray your owne: Who hauing separated from Gods Church, deuise slanders to colour your sinne: We must bee shamefull, that you may be innocent: You load our Ecclesiasticall Consistories with a shameleſſe reproach: Farre be it from vs to iustifie any mans personall sinnes; yet it is safer sinning to the better part: Fie on these odious comparisons: sinnes as saleable as at *Rome*? Who knowes not that to be the Mart of all the World? Periuries, Murders, Treasons are there bought, and sold: when euer in ours? The Popes coffers can easily confute you alone: What tell you vs of these? let me tell you: Mony is as fit an aduocate in a Consistorie, as fauour or malice: These, some of yours haue complained of, as bitterly as you of ours: As if we liked the abuses in Courts: as if corrupt executions of wholsome Lawes must bee imputed to the Church, whose wrongs they are. No lesse hainous, nor more true is that which followeth. True Elders (not yours) should be indeed, διδακτικοι This wee call for as vehemently (not so tumultuously) as your selues.

Sinnes sold in our Courts.

G. *Iohns.* Trouble and Excommunications at *Amsterdam.*

That they should feed their Flockes with Word and Doctrine, we require more than you: That Patrons present, Bishops institute, Arch-Deacons induct some, which are vnable, we grant and bewaile. But that our Church-Lawes iustifie them, wee deny, and you slander: For our Law (if you know not) requires, that euery one to bee admitted to the Ministery, should vnderstand the Articles of Religion, not only as they are compendiously set downe in the Creed, but as they are at large in our Booke of Articles, neither vnderstand them onely, but be able to proue them sufficiently out of the Scripture, and that not in English onely, but in Latine also: This competency would proue him (for knowledge) διδακτικον: If this be not performed, blame the persons, cleere the Law. Profound Master *Hooker* tels you, that both Arguments from light of Nature, Lawes, and Statutes of Scripture, the Canons that are taken out of ancient Synods, the Decrees and Constitutions of sincerest times, the sentences of all antiquity, and in a word, euery mans full consent and conscience, is against ignorance in them that haue charge and cure of soules. And in the same booke; Did any thing more aggrauate the crime of *Ieroboams* Apostasie, than that he chose to haue his Clergie the scumme and refuse of his whole Land? Let no man spare to tell it them, they are not faithfull towards God, that burden wilfully his Church, with such swarmes of vnworthy Creatures: Neither is it long, since a zealous and learned Sermon dedicated to our present Lord Archbishop by his owne Chaplaine, hath no lesse taxed this abuse, whether of insufficiencie, or negligence (though with more discretion) than can bee expected from your malicious Pen. Learne henceforth not to diffuse crimes to the innocent.

can. 34.

M. *Hookers* fift booke of *Ecclesiasticall Politie. pag.* 263.

D. *Downam* of the office and dignitie of the Ministerie. Counterpoys. pag. 179.

For the rest: your *Baal*, in our Dispensations for Pluralities, would thus plead for himselfe: First, he would bid you learne of your Doctor to distinguish of sinnes: sinnes (saith hee) are either controuertible, or manifest: if controuertible or doubtfull, men ought to beare one with anothers different iudgment; if they doe not, &c. they sinne: such is this: if some be resolued, others doubt; and in whole Volumes plead, whether conuenience, or necessity: how could your charitie compare these with sinnes euicted? Secondly,

Dist. 34. *Can. Lector.*

Papa potest contra Apostolum dispensare, & Cauſ. 25. *q.* 1. *Can. sunt quidā Dispensat. in Euangelio, &c. De concess. præbend. Tit.* 8. *Ca.*

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Proposuit secundum plenitudinem potestatis de iure possumus supra ius dispensare, & Glossa paulo infra, Papa contra Apostolum dispensat, &c. Sum. conser. p. 52. M. White disco.

Secondly, hee would tell you that these Dispensations are intended and directed, not against the offence of God, but the danger of Humane Lawes: not securing from sinne, but from losse: But, for both these points of Non-residence and sufficiencie, if you sought not rather strife than satisfaction; his Maiesties Speech in the Conference at *Hampton* Court, might haue stayed the course of your quarrellous Pen: No reasonable minde, but would rest in that Gratious and royall determination. Lastly, Why looke you not to your owne Elders at home? euen your handfull hath not auoided this crime of Non-residency: What wonder is it, if our world of men haue not escaped?

SEP.

You are wiser, and I hope honester than thus to attempt, though that receiued Maxime amongst you (No Ceremony, no Bishop; no Bishop, no King) sauours too strongly of that Weed. But what though you be loyall to earthly Kings and their Crownes and Kingdomes, yet if you bee Traytors and Rebels against the king of his Church Iesus Christ, and the Scepter of his kingdome, not suffering him by his Lawes and officers to reigne ouer you, but in stead of them do stoop to Antichrist in his offices and Ordinances; shall your loyaltie towards men, excuse your Treasons against the Lord? though you now cry neuer so loud, Wee haue no King but Cæsar, Iohn. 19. 15. *yet is there another King, one Iesus, which shall returne and passe a heauy doome vpon the Rebellious,* Luke 19. 27. *These enemies, which would not haue me reigne ouer them, bring them and slay them before me.*

SECTION XXXIIII.

Our Loyaltie to Princes cleered, theirs questioned. *Bar.* against *Gyfford.* Inconst. of *Brown p.* 113.

Ibid.

Inquiry into *Ib. White.*

Pag 36.

Esa. 26. 13.

YOV that confesse our wildome and honesty, must now plead for your owne: your hope is not more of vs, than our feare of you. To depose Kings, and dispose Kingdomes is a proud worke: you want power, but what is your will? For Excommunication it is cleare enough: While you fully hold that euery priuate man hath as much power in this censure, as the Pastor; and that Princes must be equally subiect with them to these their censures. Let any man now deuise if the *Brownists* could haue a King, how that King could stand one day vnexcommunicated? Or if this censure meddle onely with his soule, not with his Scepter: How more than credible is it, that some of your Assemblies in Queene ELIZABETHS dayes concluded, that shee was not (euen in our sense) Supreme Head of the Church, neither had authority to make Lawes Ecclesiasticall in the Church? It is well if you will disclaime it: But you know your receiued position; That no one Church is superiour to other: No authoritie therefore can reuerse this Decree; your will may doe it: yea, what better than Rebellion appeares in your next clause? While you accuse our Loyaltie to an earthly King, as treasonable to the King of the Church, Christ Iesus; If our Loyalty be a sinne, where is yours? If we be Traytors in our obedience, what doe you make of him that commands it? Whether you would haue vs each man to play the *Rex*, and erect a new Gouernment, or whether you accuse vs as Rebels to Christ in obeying the old: GOD blesse King IAMES from such Subiects. But whose is that so vnsauourie weed; No Bishop, no King? Know you whom you accuse? let me shew you your Aduersarie; it is King IAMES himselfe in his *Hampton* Conference: is there not now suspition in the word? surely you had cause to feare that the King would proue no good subiect: Belike, not to Christ: What doe you elsse in the next but proclaime his opposition to the King of Kings? or ours in not opposing his? As if we might say with the Israelites, O Lord our God, other Lords besides thee haue ruled vs: If we would admit each of your Elders to be so many Kings in the Church, wee should stoope vnder Christs Ordinances: Shew vs your Commission, and let it appeare, whether we be Enemies, or you Vsurpers; Alas, you both refuse the rule of this true Deputie, and set vp false; Let this fearefull doome of Christ light where it is most due: *Euen so let thine enemies perish O Lord.*

SEP.

SEP.

Not to ſpeake of the errour of vniuerſall Grace, and conſequently, of Free-will, that groweth on apace amongſt you, what doe you elſe but put in for a part with God in conuerſion? though not through freedome of will, yet in a deuiſed Miniſtery, the meanes of conuerſion: it being the Lords peculiar as well to appoint the outward Miniſtery of conuerſion, as to giue the inward grace.

SECTION XXXV.

GOe on to ſlander: Euen that which you ſay, you will not ſpeake, you do ſpeake with much ſpight and no truth: What hath our Church to doe with errors of vniuerſall grace or Free-will? Errors which her Articles doe flatly oppoſe: what ſhameleſneſſe is this? Is ſhee guilty euen of that which ſhee condemnes? If ſome few priuate iudgements ſhall conceiue, or bring forth an error, ſhall the whole Church doe penance? Would God that wicked and hereticall Anabaptiſme, did not more grow vpon you than thoſe errours vpon vs, you had more need to defend, than accuſe: But ſee (Chriſtian Reader) how this man draggs in crimes vpon vs, as *Cacus* did his Oxen: We doe (forſooth) part ſtakes with God in our conuerſion; wherein? in a deuiſed Miniſterie: the meanes of conuerſion; well fetcht about: There may bee a Miniſterie, without a conuerſion; and *(è conuerſo)* there may be a conuerſion without a Miniſtery: Where now are the ſtakes parted? yet thus we part ſtakes (with the Apoſtle) that wee are Gods Fellow labourers in this great worke: He hath ſeparated vs to it, and ioyned vs with him in it, it is he (as we haue proued) that hath deuiſed our Miniſterie: yea, your ſelfe ſhall proue it: it is his peculiar to appoint the outward Miniſtery, that giues the inward grace. But hath not God giuen inward grace, by our outward Miniſterie? Your hearts ſhal be our witneſſes: What wil follow therefore, but that our Miniſterie is his peculiar appointment?

Errors of Free-will, &c tained vpon the Church of England.

1 Cor. 3. 9. Θεοῦ γάρ ἐσμεν συνεργοὶ ἐσμεν.

SEP.

Where (ſay you) are thoſe rotten heapes of Tranſubſtantiating of bread? and where (ſay I) learned you your deuout kneeling to, or before the bread, but from the error of Tranſubſtantiation? Yea, what leſſe can it inſinuate, than either that, or ſome other the like idolatrous conceit? If there were not ſome thing more in the Bread and Wine than in the water at Baptiſme, or in the Word read or preached, why ſhould ſuch ſolemne kneeling be ſo ſeuerely preſſed at that time, rather than vpon the other occaſions? And well and truly haue your owne men affirmed that it were farre leſſe ſinne, and appearance of an Idolatrie that is nothing ſo groſſe, to tye men in their Prayers, to kneele before a Crucifix, than before the Bread and Wine: and the reaſon followeth, for that, Papiſts commit an Idolatrie far more groſſe and odious in worſhipping the Bread, than in worſhiping any other of their Images or Idols whatſoeuer. Apol. of the Min. of Lincoln. Dioc. part. 1. pag. 66.

SECTION XXXVI.

OVR kneeling you deriue (like a good Herald) from the errour of Tranſubſtantiation: but to ſet downe the deſcent of this pedigree, will trouble you: we doe vtterly denie it, and challenge your proofe. How new a fiction Tanſubſtantiation is, appeares out of *Berengaries* Recantation to Pope *Nicolas*: The error was then ſo young, it had not learned to ſpeake; ſhew vs the ſame noueltie in our kneeling. Till of late, men held not the Bread to bee God; of old, they haue held it ſacred: This is the geſture of reuerence in our Prayer at the receit, as Maſter *Burgeſſe* well interpreted it, not of idolatrous adoration of the Bread. This was moſt-what in the eleuation: the aboliſhing whereof cleares vs of this imputation: you know wee hate

Kneeling at the Sacrament of the Lords Supper. *De conſecr. d. 2. Ego Berengar. Apol.*

hate this conceit, why doe you thus force wrongs vpon the innocent? Neither are we alone in this vse: The Church of *Bohemy* allowes and practises it: and why is this error lesse palpable in the waters of *Geneua?* If the King should offer vs his hand to kisse, wee take it vpon our knees: how much more when the King of Heauen giues vs his Sonne in these pledges? But if there were not something more than iust reuerence, why doe we solemnly kneele at the Communion, not at Baptisme? Can you finde no difference? In this (besides that there is both a more liuely and feeling signification of the thing represented) we are the parties, but in the other witnesses: This therefore I dare boldly say, that if your partner M. *Smith* should euer (which God forbid) perswade you to rebaptize, your fittest gesture (or any others at full age) would be to receiue that Sacramentall water, kneeling: How glad you are to take all scraps, that fall from any of ours for your aduantage? Would to God this obseruation of your malicious gathering would make all our reuerend Brethren wary of their censures: Surely, no idolatry can be worse than that Popish ἀρπαγμα. The Bread, and the Crucifix striue for the higher place: if we should therfore be so tied to kneele before the Bread, as they are tied to kneele before the Crucifix, their sentence were iust: They adore the Crucifix, not we the Bread: they pray to the Crucifix, not we to the Bread: they direct their deuotions (at the best) by the Crucifix to their Sauiour, we doe not so by the Bread, we kneele no more to the Bread, than to the Pulpit when we ioyne our praiers with the Ministers: But our quarrell is not with them; you that can approue their iudgements in dislike, might learne to follow them in approbation, and peaceable Communion with the Church: if there be a galled place, you will be sure to light vpon that. Your charity is good; whatsoeuer your wisdome be.

SEP.

To let passe your deuout kneeling vnto your Ordinary when you take the Oath of Canonicall obedience, or receiue absolution at his hands, which (as the maine actions are religious) must needs be religious adoration, what is the adoring of your truly humane (though called Diuine) Seruice booke in and by which you worship God, as the Papists doe by their Images? If the Lord Iesus in his Testament haue not commanded any such Booke, it is accursed and abominable: if you thinke he haue, shew vs the place where, that we may know it with you; or manifest vnto vs that euer the Apostles vsed themselues, or commended to the Churches after them any such Seruice booke. Was not the Lord in the Apostles time, and Apostolike Churches, purely and perfectly worshipped, when the Officers of the Church in their ministration manifested the spirit of prayer which they had receiued according to the present necessities and occasions of the Church before the least parcell of this patchery came into the World? And might not the Lord now be also purely and perfectly worshipped, though this printed image, with the painted and carued Images, were sent backe to Rome, *yea, or cast to Hell, from whence both they and it came? Speake in your selfe, might not the Lord be intirely worshipped with pure and holy worship, though none other Booke but the holy Scriptures were brought into the Church? If yea (as who can deny it that knowes what the worship of God meaneth) what then doth your Seruice-booke there? The Word of God is perfect and admitteth of none addition. Cursed be he that addeth to the Word of the Lord, and cursed be that which is added, and so be your great idoll the Communion booke, though like* Nabuchadnezzars *Image some part of the matter be Gold and Siluer, which is also so much the more detestable, by how much it is the more highly aduanced amongst you.*

SECTION XXX VII.

Whether our Ordinary and Seruice booke be made Idols by vs.

YEt more Idolatry? And which is more, New, and strange; such (I dare say) as will neuer be found in the two first Commandements. Behold, here two new Idols, Our Ordinary, and our Seruice booke, a speaking Idoll, and a writing Idoll. *Calecute* hath one strange Deitie the Deuill, *Siberia* many, whose people worship euery day what they see first. *Rome* hath many merry Saints: but Saint Ordinary,

Ordinary, and Saint Seruice-booke were neuer heard of till your Canonization. In earneſt, doe you thinke we make our Ordinary an idoll? What elſe? you kneele deuoutly to him when you receiue either the Oath or Abſolution. This muſt needs be religious adoration: is there no remedy? You haue twice kneeled to our Vice-Chancellor, when you were admitted to your degree; you haue oft kneeled to your Parents, and God fathers, to receiue a bleſſing; did you make Idols of them? the party to be ordained, kneels vnder the hand of the Presbyterie: doth he religiouſly adore them? Of old they were wont to kiſſe the hands of their Biſhops, ſo they did to Baal: God and our Superiours haue had euer one & the ſame outward geſture: Though here, not the Agent is ſo much regarded, as the Action: if your Ordinary would haue ſuffered you to haue done this peece of Idolatry, you had neuer ſeparated.

Paulus in vita Ambroſ.

But the true God Bel, and Dragon of England is the humane-Diuine-Seruice-Booke: Let vs ſee what aſhes or lumpes of pitch this *Daniel* brings: We worſhip God in, and by it, as Papiſts doe by their Images: Indeed, we worſhip God in, and by prayers contained in it: Why ſhould we not? Tell me, why is it more Idolatry for a man to worſhip God in, and by a prayer read, or got by heart, than by a prayer conceiued? I vtter both, they are both mine: if the heart ſpeake them both, feelingly and deuoutly, where lies the Idoll? In a conceiued prayer, is it not poſſible for a mans thought to ſtray from his tongue? in a prayer, learned by heart, or read, is it not poſſible for the heart to ioyn with the tongue? If I pray therefore in ſpirit, and heartily vtter my deſires to God, whether in mine owne words, or borrowed (and ſo made mine) what is the offence? But (ſay you) if the Lord Ieſus in his Teſtament haue not commanded any ſuch Booke, it is accurſed and abominable: But ſay I, if the Lord Ieſus hath not any where forbidden ſuch a Booke, it is not accurſed nor abominable: Shew vs the place where, that we may know it with you: Nay, but I muſt ſhew you where the Apoſtles vſed any ſuch Seruice-booke: ſhew you mee, where the Apoſtles baptized in a Baſin: or where they receiued women to the Lords table: (for your ἀνδρωπος, 1 *Cor.* 11. will not ſerue) ſhew me that the Bible was diſtinguiſhed into Chapters and Verſes in the Apoſtles time: ſhew me that they euer celebrated the Sacrament of the Supper at any other time than euening, as your Anabaptiſts now doe: ſhew mee that they vſed one prayer before their Sermons alwaies, another after; that they preached euer vpon a Text: where they preached ouer a Table: or laſtly, ſhew mee where the Apoſtles vſed that prayer which you made before your laſt propheſie; and a thouſand ſuch circumſtances. What an idle plea is this from the Apoſtolike times? And if I ſhould tell you that Saint *Peter* celebrated with the Lords Prayer, you will not beleeue it: yet you know the Hiſtorie. But let the Reader know that your quarrell is not againſt the matter, but againſt the Booke; not as they are prayers, but as ſtinted, or preſcribed: Wherein all the world beſides your ſelues are Idolaters: Behold, all Churches that were, or are, are partners with vs in this crime. Oh idolatrous Geneua, and all French, Scottiſh, Daniſh, Dutch Churches! All which both haue their ſet Prayers with vs, and approue them. *Quod ad formulam, &c.* As concerning a forme of Prayers and Rites Eccleſiaſticall (ſaith Reuerend *Caluin*) I doe greatly allow that it ſhould be ſet and certaine, from which it ſhould not be lawfull for Paſtors in their function to depart. Iudge now of the ſpirit of theſe bold Controllers, that dare thus condemne all Gods Churches through the world, as idolatrous. But ſince you call for Apoſtolike examples; did not the Apoſtle *Paul* vſe one ſet forme of apprecations, of benedictions? What were theſe but leſſer Praiers? The quantitie varies not the kinde: Will you haue yet ancienter precedents? The Prieſt was appointed of old to vſe a ſet forme vnder the Law, *Num.* 6.23. ſo the people *Deu.* 26.3.4.5. *&c.* 15. Both of them a ſtinted Pſalme for the Sabbath, *Pſal.* 92. What ſaith your Doctor to theſe? Becauſe the Lord (ſaith he) gaue formes of Prayers and Pſalmes, therefore the Prelates may? Can we think that *Ieroboam* had ſo ſlender a reaſon for his calues? Marke (good Reader) the ſhifts of theſe men: This Anſwerer cals for Examples, and will abide no ſtinting of Prayers, becauſe we ſhew no patterns from Scripture. We doe ſhew patterns from Scripture, and now their Doctor ſaith, God appointed it to them of old,

Paſſag. twixt *Caluin* and *Smith. Egyptij vbi laute epulati ſunt, ipſo cœnæ id faciunt. Socr. l. 5. c. 22.*

Platin. initio.

Caluin. Epiſt. ad Proteſt. Angl. Epiſt. 87.

Anſw. to the Miniſt. Counterpoyſ. 327.

old, must wee therefore doe it? So, whether we bring examples or none, wee are condemned: But Master Doctor, whom, I beseech you, should we follow, but God in his owne seruices? If God haue not appointed it, you cry out vpon inuentions: if God haue appointed it, you cry, We may not follow it: shew then where God euer inioyned an ordinary seruice to himselfe, that was not ceremoniall (as this plainely is not:) which should not bee a direction for vs? But if stinting our prayers bee a fault (for as yet you meddle not with our blasphemous Collects) it is well that the Lords prayer it selfe beareth vs companie, and is no small part of our Idolatry: Which, though it were giuen principally as a rule to our prayers, yet since the matter is so heauenly, and most wisely framed to the necessitie of all Christian hearts; to deny that it may bee vsed intirely in our Sauiours words, is no better than a fanaticall curiousnesse: yeeld one and all, for if the matter bee more diuine, yet ths stint is no lesse faultie: This is not the least part of our patchery: except you vnrip this, the rest you cannot. But might not God be purely and perfectly worshipped without it? Tell me, might not God be purely and perfectly worshiped without Churches, without houses, without garments, yea, without hands or feet? In a word, could not God be purely worshipped, if you were not? Yet would you not seeme a superfluous creature: speake in your selfe: Might not God bee intirely worshipped with pure and holy worship, though there were no other Bookes in the World, but the Scripture? If yea as who can denie it, that knowes what the worship of God meaneth? What then doe the Fathers and Doctors and learned Interpreters? To the fire with all those curious Arts and Volumes, as your Predecessors called them: Yea, let me put you in minde, that God was purely and perfectly worshipped by the Apostolike Church, before euer the New Testament was written. See therefore the idlenesse of your proofes; God may be serued without a prescription of Prayer, but (if all Reformed Churches in Christendome erre not) better with it: The Word of God is perfect, and admits no addition: cursed were we, if we should adde ought to it: cursed were that which should be added: But cursed be they that take ought from it, and dare say, Ye shall not pray thus, *Our Father, &c.* Doe wee offer to make our Prayers Canonicall? doe we obtrude them as parts of Gods Word? Why cauill you thus? Why doth the same Prayer written adde to the Word, which spoken addeth not? Because conceiued Prayer is commanded, not the other: But first, not your particular Prayer: Secondly, without mention either of conception, or memorie, God commands vs to pray in spirit, and with the heart: These circumstances, onely as they are deduced from his Generals, so are ours: But whence soeuer it please you to fetch our Booke of publike Prayer, from Rome or Hell; or to what Image soeuer you please to resemble it; Let moderate spirits heare what the precious IEWEL of England saith of it: We haue come as neere as we could to the Church of the Apostles, &c. neither onely haue wee framed our Doctrine, but also our Sacraments, and the forme of publike Prayers according to their Rites and institutions. Let no Iew now obiect Swines flesh to vs: He is no iudicious man (that I may omit the mention of *Cranmer, Bucer, Ridley, Taylor*, &c. some of whose hands were in it, all whose voyces were for it) with whom one IEWEL will not ouer-weigh ten thousand Separatists.

Counterpoys.

Omnibus vicibus gregis (id est) Apostolis suis dedit morem orandi. Dimitte nobis, &c. Aug. ep. 89.

Apolog. p. 170. Accessimus, &c. H. Barr. against Gyffard.

SEP.

The number of Sacraments seemes greater amongst you by one at the least, than Christ hath left in his Testament, and that is Marriage; which howsoeuer you doe not in expresse termes call a Sacrament (no more did Christ and the Apostles call Baptisme and the Supper Sacraments,) yet doe you in truth create it a Sacrament, in the administration and vse of it. There are the parties to bee married and their marriage, representing Christ and his Church, and their spirituall vnion: to which mysterie, saith the Oracle of your Seruice-Booke expressly, God hath consecrated them: there is the Ring hallowed by the said Seruice-Booke, (whereon it must bee laid) for the Element; there are the words of consecration; In the Name of the Father, and of the Sonne, and of the Holy Ghost: there is the place, the Church; the time vsually, thee: Lords

Lords day; the Miniſter, the Pariſh-Prieſt. And being made as it is a part of Gods worſhip, and of the Miniſters office, what is it if it be not a Sacrament? It is no part of prayer, or preaching, and with a Sacrament it hath the greateſt conſimilitude: but an Idoll I am ſure it is in the celebration of it, being made a Miniſteriall duty and part of Gods worſhip, without warrant, call it by what name you will.

SECTION XXXVIII.

HOw did Confirmation eſcape this number? how did Ordination? it was your ouer-ſight, I feare, not your charity: ſome things ſeeme, and are not: ſuch is this your number of our Sacraments: you will needs haue vs take in marriage into this ranke: why ſo? we doe not (you confeſſe) call it a Sacrament as the vulgar, miſinterpreting *Pauls Myſterium, Eph.* 5. why ſhould we not if we ſo eſteemed it? wherefore ſerue names, but to denotate the nature of things? if we were not aſhamed of the opinion, we could not be aſhamed of the word: No more (ſay you) did Chriſt and his Apoſtles call Baptiſme and the Supper, Sacraments; but we doe, and you with vs: See now whether this clauſe doe not confute your laſt: where hath Chriſt euer ſaid, There are two Sacraments? Yet you dare ſay ſo: what is this but in your ſenſe an addition to the word? yea, we ſay flatly, there are but two: yet wee doe (ſay you) in truth create it a Sacrament: how oft, and how reſolutely hath our Church maintained againſt Rome, that none but Chriſt immediately can create Sacraments? If they had this aduantage againſt vs, how could we ſtand? How wrongfull is this force, to faſten an opinion vpon our Church which ſhe hath condemned? But wherein ſtands this our creation? It is true, the parties to bee married, and their marriage repreſent Chriſt, and his Church, and their ſpirituall vnion: Beware, leſt you ſtrike God through our ſides: what hath Gods Spirit ſaid, either leſſe, or other than this? *Eph.* 5. 25, 26, 27, & 32. Doth he not make Chriſt the husband, the Church his Spouſe? Doth hee not from that ſweet coniunction, and the effects of it, argue the deare reſpects that ſhould bee in mariage? Or what doth the Apoſtle allude elſe-where vnto, when he ſayes (as *Moſes* of *Eue*) wee are fleſh of Chriſts fleſh, and bone of his bone? And how famous amongſt the ancient is that reſemblance of *Eue* taken out of *Adams* ſide ſleeping, to the Church taken out of Chriſts ſide ſleeping on the Croſſe? Since marriage therefore ſo clearely repreſents this myſterie: and this vſe is holy and ſacred: what error is it, to ſay that marriage is conſecrated to this myſterie? But what is the Element? the Ring; Theſe things agree not; you had before made the two parties to bee the matter of this ſacrament: What is the matter of the Sacrament, but the Element? If they be the matter, they are the Element, and ſo not the Ring; both cannot be: if you will make the two parties to be but the receiuers; how doth all the myſtery lie in their repreſentation? Or if the Ring be the Element, then all the myſterie muſt be in the Ring, not in the parties: Labour to bee more perfect, ere you make any more new Sacraments: but this Ring is laid vpon the Seruice-booke: why not? For readineſſe, not for holineſſe: Nay, but it is hallowed (you ſay) by the booke: If it bee a Sacramentall Element, it rather hallowes the booke, than the booke it; you are not mindfull enough for this trade: But what exorciſmes are vſed in this hallowing? Or who euer held it any other than a ciuill pledge of fidelity? Then follow the words of Conſecration: I pray you what difference is there betwixt hallowing, and conſecration? The Ring was hallowed before the booke, now it muſt be conſecrated: How idely? By what words? *In the name of the Father, &c.* Theſe words you know are ſpoken after the Ring is put on: was it euer heard of, that a Sacramentall Element was conſecrated after it was applied? See how il your ſlanders are digeſted by you: The place is the Church, the time is the Lords day, the Miniſter is the actor; and is it not thus in all other reformed Churches as well as ours? Behold we are not alone: all Churches in the world (if this will doe it) are guiltie of three Sacraments: Tell me, would you not haue marriage ſolemnized publikely? You cannot miſlike: though your founder ſeemes to require nothing here but notice giuen to witneſſes, and then to bed: Well, if publike, you

Marriage not made a Sacrament by the Church of *England.*

Bro. ſtate of Chriſtians, 172.

you account it withall, a graue and weighty busineſſe: therefore ſuch, as muſt be ſanctified by publike praier: What place is fitter for publike praier than the Church? Who is fitter to offer vp the publike prayer, than the Miniſter? who ſhould rather ioyne the parties in Mariage, than the publike deputie of that God, who ſolemnly ioyned the firſt couple? who rather than hee which in the name of God may bleſſe them? The prayers which accompany this ſolemnitie, are parts of Gods worſhip, not the contract it ſelfe: This is a mixt action, therefore, compounded of Eccleſiaſticall and ciuill: impoſed on the Miniſter, not vpon neceſſity but expedience: neither eſſentiall to him, but accidentally annexed, for greater conuenience. Theſe two friuolous grounds haue made your cauill either very ſimple, or very wilfull.

SEP.

Your Court of faculties from whence your diſpenſations and tolerations for Non-reſidency, and Plurality of Benefices are had together, with your commuting of Penances, and abſoluing one man for another. Take away this power from the Prelates, and you maime the Beaſt in a limme.

SECTION XXXIX.

Commutation of Penance in our Church.

SEE if this man bee not hard driuen for accuſations, when hee is faine to repeat ouer the very ſame crime which he had largely vrged before: All the world will know that you want variety, when you ſend in theſe twice-ſod Coleworts: Somewhat yet we finde new, Commutation of Penance. Our Courts would tell you, that here is nothing diſpenſed with, but ſome ceremony of ſhame in the confeſſion: which in the greater ſort is exchanged (for a common benefit of the poore) into a pecuniary mulct; yet (ſay they) not ſo as to abridge the Church of her ſatisfaction, by the confeſſion of the offender: and if you grant the Ceremony deuiſed by them, why doe you finde fault that it is altered, or commuted by them? As for Abſolution, you haue a ſpite at it, becauſe you ſought it, and were repulſed: If the cenſures be but their owne (ſo you hold) why blame you the menaging of them in what manner ſeemes beſt to the authors? This power is no more a limme of the Prelacy, than our Prelacy is that Beaſt in the *Reuelation:* and our Prelacie holds it ſelfe no more *S. Iohns* beaſt, than it holds you *S. Pauls* beaſt, *Phil.* 3. 2.

SEP.

In your High Commiſſion Court very abſolute, where, by the Oath Ex officio, *men are conſtrained to accuſe themſelues of ſuch things as wherof no man will or can accuſe them; what neceſſity is laid vpon them in this caſe, let your priſons witneſſe.*

SECTION XL.

Oath *Ex officio.*

IAske of Auricular Confeſſion; you ſend mee to our High Commiſſion Court: theſe two are much alike: But here is alſo very abſolute neceſſity of confeſſion: True; but as in a caſe of iuſtice, not of ſhrift: to cleare a truth, not to obtaine abſolution: to a bench of Iudges, not to a Prieſts eare; Here are too many ghoſtly Fathers, for an auricular confeſſion: But you will miſtake, it is enough againſt vs, that men are conſtrained in theſe courts to confeſſe againſt themſelues: why name you theſe courts onely? Euen in others alſo oaths are vrged, not onely (*ex officio mercenario*, but *nobili:*) The honourableſt Court of Star-chamber giues an oath in a criminall caſe to the defendant; So doth the Chancery, and Court of Requeſts: Shortly, to omit forraine examples, how many inſtances haue you of this like proceeding in the common Lawes of this Land? But withall you might learne, that no Enquiry *Ex officio* may be thus made but vpon good grounds, as Fame, Scandall, vehement preſumption, &c. going before, and giuing

D. Coſins his Apol.

giuing iuſt cauſe of ſuſpicion : Secondly, that this proceeding is not allowed in any caſe of crime, whereby the life, or lims of the examined party, may be indangered : nor yet where there is a iuſt ſuſpition of future periury vpon ſuch enforcement. Thus is the ſuſpected wife vrged to cleare her honeſty by oath : Thus the Maſter of the houſe muſt cleare his truth, *Exod.* 22. 8. Thus *Achan* and *Ionathan* were vrged to be their owne accuſers, though not by oath : But if perhaps any ſiniſter courſe be taken by any corrupt Iuſticer in their proceedings; muſt this be imputed to the Church? Looke you to your petty-Courts at home: which ſome of your owne haue compared to theſe courſes, not onely to the Commiſſion-Court of *England*, but to the inquiſition of *Spaine* : See there your Paſtor defending himſelfe to be both an accuſer and Iudge in the ſame cauſe : See their proceedings *Ex Officio* without commiſſion : and if your priſons cannot witneſſe it, your excommunications may.

D Auar. de tri. de Iureiurando c. 2. Num. 5. 12. Iſh. 7 19. 1 Sam. 14 43. G. Iohnſ. & M. Crad. Trouble at *Amſterd. p.* 132. *Non poteſt quis in vna cau a eodem momento duas portare perſonas, vt in eodem iudicio & accuſator ſit & iudex. Optat. Mileuit. l. 7.*

SEP.

Though you haue loſt the Shrines of Saints, yet you retaine their dayes, and thoſe holy as the Lords day, and that with good profit to your ſpirituall carnall Courts, from ſuch as profane them with the leaſt and moſt lawfull labour, notwithſtanding the liberty of the ſix dayes labour, which the Lord hath giuen : and as much would the Maſters of theſe Courts bee ſtirred at the caſting of theſe Saints dayes out of the Calendar, as were the maſters of the poſſeſſed maid, when the Spirit of diuination was caſt out of her, Act. 16.19.

SECTION XLI.

WEe haue not loſt, but caſt away the Idolatrous ſhrines of Saints: their daies we retaine; theirs, not for worſhip of them, which our Church condemneth, but partly for commémoration of their high deſerts, and excellent examples : partly for diſtinction : indeed therefore Gods dayes, and not theirs: their praiſes redound to him : ſhew vs where we implore them, where wee conſecrate daies to their ſeruice: The maine end of Holy-daies is for the ſeruice of God, and ſome, as *Socrates* ſets downe of old, *(quo ſe à laborum contentione relaxent)* for relaxation from labour: and if ſuch daies may be appointed by the Church (as were the Holy-daies of *Purim*, of the dedication of the wall of Ieruſalem, the dedication of the Temple) whoſe names ſhould they rather beare (though but for meere diſtinction) than the bleſſed Apoſtles of Chriſt ? But this is a colour onely : for you equally condemne thoſe dayes of Chriſts Birth, Aſcenſion, Circumciſion, Reſurrection, Anunciation, which the Church hath beyond all memory celebrated : what then is our fault ? Wee keepe theſe holy as the Lords day, in the ſame manner, though not in the ſame degree : Indeed we come to the Church, and worſhip the God of the Martyrs and Saints : is this yet our offence ? No, but we abſtaine from our moſt lawfull labour in them; True, yet not in conſcience of the day, but in obedience to the Church : If the Church ſhall indict a ſolemne Faſt, doe you not hold it contemptuous to ſpend that day in lawfull labour; notwithſtanding that liberty of the ſix dayes which God hath giuen? Why ſhall that be lawfull in a caſe of deiection, which may not in praiſe and exultation ? If you had not loued to cauill, you would rather haue accepted the Apology, or excuſe of our ſiſter Churches in this behalfe, than aggrauated theſe vncharitable pleas of your owne: yet euen in this, your owne Synagogue at *Amſterdam* (if wee may beleeue your owne) is not altogether guiltleſſe : your hands are ſtill and your ſhops ſhut vpon feſtiuall dayes; But we accuſe you not: would God this were your worſt. The Maſters of our Courts would tell you, they would not care ſo much for this diſpoſſeſſion, as that it ſhould be done by ſuch coniurers as your ſelfe.

Holy-dayes how obſerued in the Church of England.

Socr. l. 5. c. 21. Eſt. 9. 17. Nehe. 12. 27. 1 Mac 4. 59 Iohn 10. 13. Aug. Ep. 44. Scias a Chriſtianis Catholicis nullam coli mortuorum, nihil denique, vt numen adorari, quod ſit factum & conditum à Deo. Que toto orbe terrarum, &c. ſicuti quoq; Domini paſſio & reſurrectio & in cœlum aſcenſus, & aduentus Spiritus ſancti a niuerſaria ſolemnitate celebrantur. Aug. Epiſt. 118. Churches of *France* and *Flanders* in *Harm.* confeſſ. *Th. Whites* Diſcouer. p. 19.

SEP.

If an ignorant and vnpreaching Ministery be approued amongst you, and the people constrained by all kinde of violence to submit vnto it, and therewith to rest (as what is more vsuall throughout the whole Kingdome?) then let no modest man once open his mouth to deny, that ignorance is constrained and approued amongst you. If the seruice said or sung in the Parish Church may be called deuotion, then sure there is good store of vnknowne deuotion, the greatest part in most parishes, neither knowing nor regarding what is said, nor wherefore.

SECTION XLII.

Our approbation of an vnlearned Ministery disproued.

YOur want of quarrels makes you still runne ouer the same complaints: which if you redouble a thousand times, will not become iust, may become tedious: God knowes how far we are from approuing an vnlearned Ministery: The protestations of our gracious King, our Bishops, our greatest Patrons of conformity in their publike writings, might make you ashamed of this bold assertion: we doe not allow that it should be, we bewaile that it will bee: our number of Parishes compared with our number of Diuines, will soone shew, that either many parishes must haue none, or some Diuines must haue many Congregations, or too many Congregations must haue scarce Diuine-Incumbents. Our deare Soueraigne hath promised a medicine for this disease; But withall tels you that *Ierusalem* was not built all on a day. The violence you speake of is commonly in case of wilfull contempt, not of honest and peaceable desire of further instruction, or in supposall of some tolerable ability in the Ministery forsaken; we do heartily pray for labourers into this harueſt: we doe wish that all *Israel* could prophesie: we publish the Scriptures, we Preach, Catechise, Write, and (Lord thou knowest) how many of vs would doe more, if we knew what more could bee done, for the information of thy people, and remedy of this ignorance which this aduersary reproues vs to approue.

Confer. at Hampt.

Wee doubt not but the seruice said in our Parish-Churches, is as good a seruice to God, as the extemporary deuotions in your Parlours: But, It is an vnknowne deuotion, you say: Through whose fault? The Readers, or the Hearers, or the Matter? Distinct reading you cannot deny to the most Parishes: the matter, is easie Prayers, and *English* Scriptures: if the hearers be regardlesse, or in some things dull of conceit, lay the fault from the Seruice to the men: All yours are free from ignorance, free from wandering conceits: we enuy you not, some knowledge is no better than some ignorance, and careleſnesse is no worse than mis-regard.

SEP.

What are your sheet-penances for adultery, and all your purse-penances for all other sinnes? than which, though some worse in Popery, yet none more common.

SECTION XLIII.

Penances inioyned in the Church of England.

COmming now to the Vaults of Popery, I aske for their Penances, and Purgatory; those Popish Penances, which presumptuous Confessors enioyned as satisfactory, and meritorious vpon their bold absolutions: You send me to Sheet-penances and Purse-penances: the one, ceremonious corrections of shame, enioyned and adioyned to publike Confessions of vncleanneſse, for the abasing of the offender, and hate of the sinne: such like as the ancient Church thought good to vse for this purpose. Hence they were appointed (as *Tertullian* speaketh) in sackloth and ashes, to craue the prayers of the Church, to besmeare their body with filthineſse, to throw themselues down before Gods Minister and Altar; not to mention other more hard & perhaps no

Sacco & cinere incubare, corpus sordibus obscurare, presbyteris aduolui, & aris Dei adgeniculari. Tert. de penit.

no leſſe ancient Rites ; and hence were thoſe fiue ſtations of the Penitent, whereby he was at laſt receiued into the body of his wonted Communion : the other a pecuniarie mulct impoſed vpon ſome (not all, you foulely ſlander vs) leſſe hainous offences ; as a penalty, not as a penance: I hope you deny not; Sodomy, Murder, Robbery, &c. which you would not) Theft it ſelfe is more deeply auenged : But did euer any of ours vrge either ſheet or purſe as the remedy of Purgatory, or enioyne them, to auoid thoſe infernall paines? vnleſſe we do ſo, our Penances are not Popiſh, and our Anſwerer is idle.

Canon. Greg. Νεοκαισαρ. περὶ τῶν ἐν ἀκρασίαις, &c.

SEP.

Touching Purgatory, though you deny the doctrine of it, and teach the contrary, yet how well your practiſe ſutes with it, let it be conſidered in theſe particulars: Your abſoluing of men dying excommunicate after they be dead, and before they may haue Chriſtian burial. Your Chriſtian buriall in holy ground (if the party will be at the charges ;) your ringing of hallowed bels for the ſoule ; your ſinging the Corps to the graue from the Church ſtile ; your praying ouer, or for the dead, eſpecially in theſe words, That God would haſten his kingdome, that wee with this our Brother (though his life were neuer ſo wretched, and death deſperate) and all other departed in the true faith of thy holy Name, may haue our perfect conſummation both in body and ſoule. Your generall doctrines and your particular practiſes agree in this, as in the moſt other things, like Harpe and Harrow. In word you profeſſe many truths, which in deed you deny.

Theſe and many moe Popiſh deuices (by others at large diſcouered to the world) both for pomp and profit, are not onely not razed and buried in the duſt, but are aduanced amongſt you aboue all that is called God.

SECTION XLIV.

YOur next accuſation is more ingenuouſly malicious ; our Doctrine you grant contrary to Purgatory : but you will fetch it out of our practiſe, that we may build that which we deſtroy: Let vs therefore purge our ſelues from your Purgatory : We abſolue men dying excommunicate ; a rare practiſe, and which yet I haue not liued to ſee : but if Law-makers contemne rare occurrents, ſurely accuſers doe not: Once is too much of an euill : Marke then ; Doe we abſolue his Soule after the departure? No : what hath the Body to doe with Purgatory? Yet for the body : doe we by any abſolution ſeeke to quit it from ſinne ? Nothing leſſe : reaſon it ſelfe giues vs, that it is vncapable either of ſinne or pardon ; To lie vnburied, or to bee buried vnſeemly, is ſo much a puniſhment, that the Heathens obiected it (though vpon the hauocke and fury of Warre) to the Chriſtians, as an argument of Gods neglect. All that authoritie can doe to the dead Rebell, is to put his carcaſſe to ſhame, and deny him the honour of ſeemely ſepulture : Thus doth the Church to thoſe that will die in wilfull contempt. Thoſe Grecian virgins that feared not death, were yet reſtrained with the feare of ſhame after death : it was a reall, not imaginary curſe of *Iezabel* ; The dogs ſhall eat *Iezabel*. Now the abſolution (as you call it, by an vnproper, but malitious name) is nothing elſe but a liberty giuen by the Church (vpon repentance ſignified of the fault of the late offender) of all thoſe externall Rites of decent Funerall : Death it ſelfe is capable of inequality, and vnſeemelineſſe : Suppoſe a iuſt Excommunication : What reaſon is it, that he which in his life and death would be as a Pagan, ſhould be as a Chriſtian in his buriall? What is any, or all this to Purgatory?

The practiſes of the Church of England concerning the funerals of the Dead.

Aug. de Ciu. l. 1. Athenienſes decreuerunt ne ſi quis ſe interfeciſſet ſepeliretur in agro Attico, &c.

The next intimation of our Purgatory, is our Chriſtian buriall, in the place, in the manner : The place, holy ground, the Church, Churchyard, &c. The manner, Ringing, Singing, Praying ouer the Corps. Thus therefore you argue ; We bury the body in the Church, or Churchyard, &c. therefore we hold a Purgatory of the Soule ; a proofe not leſſe ſtrange than the opinion : We doe neither ſcorne the carcaſſes of our friends, as the old *Troglodites* : nor with the old *Egyptians* reſpect them more, than when they were enformed with a liuing ſoule : but we keepe a meane courſe betwixt both, vſing them

as the remainders of dead men, yet as dead Christians: and as those which we hope one day to see glorious. We haue learned to call no place holy in it selfe (since the Temple) but some more holy in their vse, than others. The old (κοιμητηρια) of the Christians, wherein their bodies slept in peace, were not lesse esteemed of them, than they are scorned of you. *Gallienus* thought he did them a great fauour (and so they tooke it) when he gaue them the liberty not only of their Churches, but of their former burying places. In the same booke *Eusebius* commends *Astirius* a noble Senator, for his care, and cost of *Marinus* his buriall. Of all these rites of Funerall, and choice of place, we professe to hold with *Augustine*, that they are onely the comforts of the liuing, not helpes of the dead; yet as *Origen* also teacheth vs, we haue learned to honour a reasonable (much more a Christian) soule; and to commit the instrument or case of it honourably to the graue. All this might haue taught our Answerer, that we make account of an heauen, of a resurrection, not of a Purgatory. But we ring hallowed bells for the Soule: Doe not those bells hang in hallowed Steeples too? and doe we not ring them with hallowed ropes? What fancie is this? If Papists were so fond of old: their folly and their bells (for the most part) are both out of date; we call them soule-belles, for that they signifie the departure of the soule, not for that they helpe the passage of the soule. This is meere Boyes-play. But we pray ouer or for the dead; Doe we not sing to him also? Pardon me, I must needs tell you, here is much spite, and little wit. To pray for the consummation of the glory of all Gods elect: What is it, but *Thy kingdome come?* How vainly doe you seeke a knot in a rush, while you cauill at so holy a Petition? Goe and learne how much better it is, to call them our brothers, which are not, in an harmelesse ouerweening, and ouer-hoping of charity, than to call them no brothers, which are, in a proud and censorious vncharitablenes: you cannot be content to tell an vntruth, but you must face it out. Let any Reader iudge, how farre our practise in this dissented from our doctrine; would to God in nothing more: Yes (saith this good friend) in the most other things; our words professe, our deeds denie: at once you make vs hypocrites, and your selues Pharises. Let all the world know, that the English Church at *Amsterdam* professeth nothing which it practiseth not: we may not be so holy, or so happy.

Generality is a notable shelter of vntruth: Many moe, you say, Popish deuices, yet name none; No, you cannot. Aduanced aboue all that is called God? surely this is a paradox of slanders: you meant at once to shame vs with falshood, and to appose vs with Riddles: we say to the Highest, Whom haue we in Heauen but thee? and for earth, your selfe haue granted wee giue too much to Princes, (which are earthen Gods) and may come vnder *Pauls* (πως σκευασμα.) Either name our Deitie, or craue mercie for your wrong: certainly, though you haue not remorse, yet you shall haue shame.

Sleeping-places, *Coemiteria. Euseb. l. 7. c. 12.* *ἐξ ὧν τοπων ὀρυκτουλιων καὶ κοιμητηρ. Splend. diffime sepulturæ traditit. Eusl. 7. c. 15. Curatio funeris, conditio sepulturæ, pompa exequiarum, magis sunt viuorum solatia quam subsidia mortuorum Aug. de ciuit. l. 1. c. 12.* *Si enim paterna vestis & annulus tanto char. est posteris, nullo modo ipsa spernenda sunt corpora. Aug. de Ciu. l. 1. c. 13. Orig cont. Cell. l. 8. Rationalem animam honorare didicimus, &c.*

SEP.

You are far from doing to the Romish *Idols, as was done to the* Ægyptian *Idols,* MITHRA *and* SERAPIS, *whose Priests were expelled their Ministerie, and Monuments exposed to vtter scorne and desolation, their temples demolished and razed to the very foundation.*

SECTION XLV.

The Churches still retained in *England. Socrat. Hist. Ec. l. 5. c. 16. 17. Bed. hist. Eccl. l. 1. Cit. Gregor. Ep. Aug. sue. c. 30. & Edilberto regi c. 32. Contra sibi, &c. Sed & Hæreticorum templa vastata à Constantino. Euseb. l. 3. c. 63.*

THE Maiestie of Romish Petti-gods (I truely told you) was long agone, with *Mithra* and *Serapis*, exposed to the laughter of the vulgar: you straine the comparison too farre; yet we follow you: Their Priests were expelled: for (as your Doctor yeeldeth) other actors came vpon the same stage: others in religion, else it had beene no change: Their Ministerie and Monuments exposed to vtter scorne: Their Masses, their oblations, their adorations, their inuocations, their anoylings, their exorcizings, their shrift, their absolutions, their Images, Rood-lofts, and whatsoeuer else of this kinde: But the Temples of those old Heathens were demolished and razed: Here is the quarrell: ours stand still in their proud Maiestie: Can you see no difference betwixt

betwixt our Churches and their Temples? The very name it selfe (if at least you haue vnderstood it) Kirke or Church (which is nothing but an abbreuiation of κυριακὸν) the Lords house) might haue taught you, that ours were dedicated to God, and theirs to the Deuill, in their false gods: *Augustine* answers you, as directly, as if he were in my roome: The Gentiles (saith he) to their gods erected Temples, we not Temples vnto our Martyrs, as vnto Gods, but memorialls as vnto dead men, whose spirits with God are still liuing: These then if they were abused by Popish Idolatry, is there no way, but Downe with them, downe with them to the ground? Well fare the Donatists yet your old friends: they but washed the walles that were polluted by the Orthodox; by the same token, that *Optatus* askes them, why they did not wash the bookes which ours toucht, and the heauens which they looked vpon: What, are the very stones sinfull? what can be done with them? The very earth where they should lye on heapes would be vncleane: But not their pollution angers you more, than their proud Maiestie: What house can be too good for the Maker of all things? As God is not affected with State, so is he not delighted in baseneſſe. If the pompe of the Temple were ceremoniall, yet it leaues this moralitie behinde it, that Gods house should be decent: and what if goodly? If we did put holineſſe in the stones, as you doe vncleanneſſe, it might be sinne to be costly: Let me tell you, there may be as much pride in a clay wall, as in a carued: Proud Maiestie is better than proud baseneſſe: the stone or clay will offend in neither, we may in both: If you loue cottages, the ancient Christians with vs, loued to haue Gods house stately, as appeares by the example of that worthy Bishop of *Alexandria*, and that gracious *Constantine*, in whose dayes these sacred piles began to lift vp their heads vnto this enuied height: Take you your owne choice, giue vs ours; let vs neither repine, nor scorne at each other.

August. de Ciuit. lib. 8. cap. 27. Hooker. l. 5. c. 13. Ide. August. cont. Maximin. Arrian. Nonne si templum, &c. Optat. Mileuit. l. 6. Lauisti pro-culdubio pallas, Indicate quid de codicibus fecistis: Aut vtrumq; lauate, aut &c. Si quod tangit affectus lauandum est, vt parietes & V. denus rectum, videmus & cœlum, &c. hæc a vobis lauari non possunt.

Athanas. Apol. Euseb. de vita Const. Otho Frising. lib. 5. cap. 3.

SEP.

But your Temples, especially your Cathedrall and mother Churches, stand still in their proud Maiestie possessed by Arch-Bishops and Lord Bishops, like the Flamins and Arch-Flamins amongst the Gentiles, from whom they were deriued and furnished with all manner of pompous and superstitious monuments, as carued and painted Images, Massing-Copes and Surplices, chanting and Organ-musicke, and many other glorious ornaments of the Romish *Harlot, by which her Maiesty is commended to, and admired by the vulgar: so far are you in these respects for being gone, or fled, yea, or crept either, out of* Babylon.

Now if you be thus Babylonish *where you repute your selues most Sion-like, and thus confounded in your owne euidence, what defence could you make in the things whereof an aduersary would challenge you? If your light be darkneſſe, how great is your darkneſſe?*

SECTION XLVI.

ALL this while I feared you had beene in Popish Idolatry; now I finde you in Heathenish: These our Churches are still possessed by their *Flamins*, and Arch-*Flamins:* I had thought none of our Temples had beene so ancient: certainly I finde but one poore ruinous building, reported to haue worne out this long tyrannie of time: For the most, you might haue read their age, and their Founders in open records: But these were deriued from those: surely the Churches as much as the men: It is true, the *Flamins*, and what euer other Heathen Priests, were put downe, Christian Bishops were set vp; Are these therefore deriued from those? Christianity came in the roome of Iudaisme: was it therefore deriued from it? Before you told vs, that our Prelacy came from that Antichrist of *Rome*, now from the *Flamins* of the Heathen: Both no lesse, than either: If you cannot be true, yet learne to be constant. But what meane you to charge our Churches with carued and painted Images? It is well you write to those that know them; Why did not you say we bow our knees to them, and offer incense? Perhaps you haue espied some old dustie Statue in an obscure corner, couered ouer

The Founders and Furnitures of our Churches.

Lumb. lib. 4. dist. 24. Isid. l. 7. Etymol. cap. 12. Theophilus Episc. cum cæteras statuas deorum cõfringeret, vnam integram seruari iussit, eamque in loco publico erexit, vt

with Cob-webs, with halfe a face, and that miserably blemisht, or perhaps halfe a Crucifix inuerted in a Church-window, and these you surely noted for *English* Idols: no lesse dangerous glasse you might haue seene at *Geneua*, a Church that hates Idolatrie, as much as you doe vs: What more? Massing Copes, and Surplices: some Copes (if you will) more Surplices, no Massing: Search your bookes againe, you shall finde Albes in the Masse, no Surplices. As for Organ-musicke, you should not haue fetcht it from Rome, but from Ierusalem: In the Reformed Church at Middleburgh, you might haue found this skirt of the Harlot: which yet you grant at least crept out of Babylon; Iudge now (Christian Reader) of the weight of these grand exceptions; and see whether ten thousand such were able to make vs no Church, and argue vs not only in Babylon, but to be Babylon it selfe: Thus Babylonish we are to you, and thus Sion-like to God: euery true Church is Gods Sion: euery Church that holds the Foundation, is true, according to that golden rule, *Ephes.*2.21. Euery building that is coupled together in this corner-stone, groweth vnto an holy Temple in the Lord: No aduersary, either Man or Deuill, can confound vs, either in our euidences, or their owne challenges: we may be faultie, but we are true: And if the darknesse you finde in vs be light, how great is our light?

Gentiles tempore progrediente non sufficiarentur se huiusmodi deos coluisse. Ammonius Grammaticus hac de re valde dissociatus, Dixit grauem plagam religioni Græcorum inflictam, quod illa vna statua non euerteretur. Socrat. lib. 5. *ca.* 16.

SEP.

But for that not the separation, but the cause makes the Schismatike; and lest you should seeme to speake euill of the thing you know not, and to condemne a cause vnheard, you lay downe in the next place the supposed cause of our separation, against which you deale as insufficiently. And that you pretend to be, none other than your consorting with the Papists in certaine Ceremonies: touching which, and our separation in regard of them thus you write.

M. H. If you haue taken but the least knowledge of the ground of our iudgement and practice, how dare you thus abuse both vs and the Reader, as if the only or chiefe ground of our separation were your Popish Ceremonies? But if you goe only by ghesse, hauing neuer so much as read ouer one Treatise published in our defence, and yet sticke not to passe this your censorious doome both vpon vs and it; I leaue it to the Reader to iudge whether you haue beene more lauish of your censure, or credit. Most vniust is the censure of a cause vnknowne, though in it selfe neuer so blame-worthy, which neuertheless may be praise-worthy, for ought he knowes that censures it.

SECTION XLVII.

On what ground Separation or Ceremonies were obiected.

HEE that leaues the whole Church in a grosse and wilfull error, is an Heretike; he that leaues a particular Church for appendances, is a Schismatick: such are you, both in the action and cause: The act is yeelded, the cause hath beene in part scanned, shall be more: This I vainly pretended to be our consorting in Ceremonies with the Papists: Behold here the ground of your loud challenge of my ignorance: Ignorance of your iudgement and practice: Here is my abuse of you, of my Reader: and, how durst I? Good words *(M. R.)* What I haue erred, I will confesse: I haue wronged you indeed: but in my charity: I knew the cause of Brownisme, but I knew not you: For (to say ingenuously) I had heard and hoped, that your cause had beene lesse desperate; My intelligence was, that in dislike of these Ceremonies obtruded, and an hopelesnesse of future liberty, you and your fellows had made a secession, rather than a separation from our Church, to a place where you might haue scope to professe, and opportunity to enioy your owne conceits: whence it was that I termed you Ring-leaders of the late separation, not followers of the first, and made your plea against our Church, imperfection, not falshood: I hoped you, as not ours, so not theirs: not ours in place, so not quite theirs in peeuish opinion: I knew it to be no new thing for men inclining to these fancies, to begin new Churches at *Amsterdam*, seuerall from the rest: witnesse the letters of some (sometimes yours) cited by your owne Pastor: I knew the former separation, and hated it; I hoped better of the later separation, and pitied it: My knowledge both of *M. *Smith* whom you followed, and your selfe, would not let

Inquir. into M. *White.*
* Which vpon the Lords Prayer hath confuted some positions of that Sect.

me

me thinke of you, as you deſerued: How durſt I charge you with that, which perhaps you might diſauow? It was my charity therefore, that made my accuſations eaſie: it is your vncharitableneſſe that accuſes them of ignorance. I knew why a *Browniſt* is a true Schiſmaticke; I knew not you were ſo true a *Browniſt*. But why then did I write? Taking your ſeparation at beſt; I knew how iuſtly I might take occaſion by it to diſſwade from ſeparation; to others good, though not to yours: Now I know you better, or worſe rather, I thinke you heare more: Forgiue mee my charitie, and make the worſt of my ignorance. I knew that this ſeparation (which now I know yours) ſtands vpon foure grounds, as ſome beaſts vpon foure feet. Firſt, God worſhipped after a falſe manner; Secondly, Prophane multitude receiued; Thirdly, Antichriſtian Miniſtery impoſed; Fourthly, Subiection to Antichriſtian Gouernment: The Ceremonies are but as ſome one paw in euery foot: yet if we extend the word to the largeſt vſe, diuiding all Religion into Ceremonie, and Subſtance; I may yet, and doe auerre, that your ſeparation is meerely grounded vpon Ceremonies.

Barr. and Green. paſſim. Penr. Exam.

SEP.

And touching the Ceremonies here ſpoken of, howſoeuer we haue formerly refuſed them, ſubmitting (as all others did and doe) to the Prelates ſpirituall Iuriſdiction, (herein through ignorance ſtraining at Gnats, and ſwallowing Camels) yet are we verily perſwaded of them, and ſo were before we ſeparated, that they are but as leaues of that tree, and as badges of that Man of ſinne, whereof the Pope is head, and the Prelates ſhoulders. And ſo we for our parts ſee no reaſon why any of the Biſhops ſworne ſeruants (as all the Miniſters in the Church of England *are Canonically) ſhould make nice to weare their Lords Liueries. Which Ceremonies notwithſtanding we know well enough, howſoeuer you for aduantage extenuate and debaſe them vnto vs, to be aduanced and preferred in your Church, before the preaching of the Goſpell.*

It is much that they being not ſo much as Reed, nor any part of the building (as you pretend) ſhould ouerturne the beſt builders amongſt you as they doe. The proportion betwixt Zoar *and them holds well: Zoar was a neighbour vnto* Sodome, *both in place and ſinne, and obnoxious to the ſame deſtruction with it: and it was* Lots *errour to deſire to haue it ſpared,* Gen. 19. 15. 18, 19, 20. *and ſo he neuer found reſt nor peace in it, but forſooke it for feare of the ſame iuſt iudgement, which had ouertaken the reſt of the Cities, verſe* 30. *The application of this to your Ceremonies, I leaue to your ſelfe, and them to that deſtruction, to which they are deuoted by the Lord.*

SECTION XLVIII.

AND touching Ceremonies; you refuſed them formerly, but not long: and when you did refuſe them, you knew not wherefore; for immediately before your ſuſpenſion, you acknowledged them to be things indifferent, and for matter of ſcandall by them, you had not informed your ſelfe (by your owne confeſſion) of a whole quarter of a yeare after: Why refuſed you then, but as the Poet made his Playes, to pleaſe the people, or as *Simon Magus* was baptized, for company? But refuſing them, you ſubmitted to the Prelates ſpirituall Iuriſdiction: there was your crime; this was your Camell, the other your Gnats: Did euer any Prelate challenge ſpirituall rule ouer your conſcience?

Eſtimation of Ceremonies, and ſubiection to the Prelates.

This they all appropriate to the great Biſhop of our ſoules: and if other; grant them as your malice faineth: what ſinne is it to be the ſubiect of a Tyrant? now vpon more grace, refuſing the Prelacy, you haue branded the Ceremonies: So you did before your ſeparation; Tell vs, how long was it after your ſuſpenſion, and before your departure, that you could haue been content (vpon condition) to haue worne this linnen badge of your Man of ſinne? Was not this your reſolution, when you went from *Norwich* to *Lincolneſhire*, after your ſuſpenſion? Deny it not; my witneſſes are too ſtrong. But let vs take you as you are: theſe Ceremonies, though too vile for you, yet are good enough

enough for our Ministers of *England*: As if you said, Lord, I thanke thee, I am not as this Publican: Why for our Ministers? Because, those are the Lucries, and these the sworne seruants of the Antichristian Bishops: We haue indeed sworne obedience to our Ordinary, in honest and lawfull Commandements, but seruice to *Christ*: But doth all obedience imply seruitude? This obedience is, as to Spirituall Fathers, not to Masters: yet so are we the seruants of Christ, that we are ready to giue our seruice to the least of his Saints: Thus vile will we be for God: How much more to those whom God hath made (as *Hierome* sayes) *Principes Ecclesiæ*: whiles they command for God: What doe we herein, but that which *Epiphanius* vrged of old against *Aërius*; What but the same which *Ignatius* (that holy and old Martyr) requires (not once) of all Presbyters, and offers the ingagement of his owne soule for vs in this act?

1 Cor. 4. 1. Ier. in Dial. adv. Heming. Calv. 3. Petav. Eccl. 10. Vt cuique suus clarus & sua plebs in his quæ Dominantur, sic obsequentur.

Ignat. Epist. ad Tarsens.

As for our Ceremonies, aggrauate them how you can for your aduantage, they are but Ceremonies to vs: and such, as wherein we put no holinesse, but order, decencie, conuenience: but they are preferred (you say) in our Church, before the preaching of the Gospell: a most wrongfull vntruth; We hold preaching an essentiall part of Gods seruice, Ceremonies none at all: the Gospell preached wee hold the life and soule of the Church; Ceremonies either the garment, or the lace of the garment: The Gospell preached we hold the Foundation and Walls; Ceremonies hardly so much as Reed, or Tile: But how then (say you) haue they ouerturned our best builders? This is a word of rare fauour: I had thought you had held vs all ruiners, not builders: Or if builders; of Babel, not of Ierusalem: in which worke the best builders are the worst. Those whose hand hath beene in this act, would tell you, that not so much the Ceremonies are stood vpon, as obedience: If God please to trie *Adam* but with an Apple, it is enough: What doe we quarrell at the value of the fruit, when we haue a prohibition? *Shimei* is slaine: what meerely for going out of the Citie? the act was little, the bond was great: what is commanded, matters not so much, as by whom; insult not, we may thanke your outrage for this losse.

For your retortion of my *Zoar* and *Sodom*: I can giue you leaue to be witty, you vse it so seldome: but when you haue played with the allusion what you list, I must tell you that he which will needs vrge a comparison to goe on foure feet, is not worthy to goe vpon two: *Zoar* was neere to *Sodom*, not part of it: *Zoar* was reserued when *Sodom* was destroyed: *Zoars* neerenesse to the place where *Sodome* stood, needed not haue giuen *Lot* cause of remouall. *Zoar* might safely haue beene the harbour of *Lot*: his feare was, for want of faith: God promised him and the place security: the far-fetcht application therefore of the wickednesse of *Zoar*, to our Ceremonies, might well haue beene forborne, and kept to your selfe: much lesse needed you (like some Anti-*Lot*) to call for fire and brimstone from heauen vpon your *Zoar*.

Fidem Deus non habere debuerat quòd eam seruaturum propter eum dixerat. Mercer. in Gen.

Sep.

How we would haue behaued our selues in the Temple, where the Money-changers were, and they that sold Doues, we shall answer you, when you proue your Church to be the Temple of God, compiled and built of spiritually hewne and liuely stones, 1 King. 5. 17, 18. and 6, 7. 1 Pet. 2. 5. *and of the Cedars, Firres, and Thyne trees of* Lebanon, 2 Chron. 2. 8. *framed and set together in that comely order, which a greater than* Salomon *hath prescribed: vnto which God hath promised his presence. But whilest we take it to be (as it is) a confused heape of dead and defiled and polluted stones, and of all rubbish, of briers and brambles of the wildernesse, for the most part, fitter for burning than building; we take our selues rather bound to shew our obedience in departing from it, than our valour in purging it, and to follow the Prophets counsell in flying out of* Babylon, *as the Hee-goats before the flocke,* Ier. 50. 8.

Sect.

SECTION XLIX.

HOw you would haue behaued your ſelfe in the Temple to the Mony-changers, you will anſwer when we proue our Church to be Gods Temple, built of that matter, and in that forme which God hath preſcribed: and here you ſend vs to 1 *King.* 5. 17. and 2 *Chron.* 2. 8. Ignorantly; as if *Salomons* Temple had ſtood till Chriſts time: when neither the firſt, nor ſecond (though called *Beth Gnolam*) out-laſted more than foure hundred yeeres: Or as if the Market had beene vnder the very rooſe of that Temple. Whether *Herods* were built of the ſame matter with *Salomons*, and in full correſpondence to it, I diſpute not: it was certainly dedicated to Gods ſeruice, and that (which you would hardly diſgeſt) in a ſolemne anniuerſary Holy day: though not erected vpon the word of any Prophet. But to let paſſe Allegories: we muſt proue our ſelues the true Church of God: Thus we doe it: Wee are true Chriſtians, for we were baptized into the Name of Chriſt; we truly profeſſe our continuance in the ſame faith into which we were baptized: we ioyne together in the publike Seruices of God: wee maintaine euery point of the moſt ancient Creeds: we ouerthrow not the foundation by any conſequence. Therefore what euer is wanting to vs, what euer is ſuperfluous, in ſpight of all the gates of Hell, we are the true Church of God. Let me aske you: Were not the people of the *Iewes* in the Prophets, and in Chriſts time, a confuſed heape of dead and defiled, and (for I will vſe your Tautologies) polluted ſtones, and of all rubbiſh, of bryers and brambles of the Wilderneſſe, for the moſt part fitter for burning than building? Can we be worſe than they? If wickedneſſe can defile a Church, they ſhall iuſtifie vs: did either thoſe Prophets, or our Sauiour, rather ſhew their obedience to God in departing from it, than their valour in purging it? you haue well imitated theſe heauenly patternes. But what; Can your charity finde nothing but rubbiſh? Not one ſquare ſtone, not one liuing? You will be iudging till God iudge you: if you take not heed of theſe courſes, you will ſo runne with the He-goats, that you will ſtand with the Goats on the left hand. That God, whoſe place you haue vſurped, giue you more wiſdome and loue.

The ſtate of the Temple, and of our Church in reſemblance.

SEP.

And what (I pray you) is the valour which the beſt hearted, and moſt Zealous Reformers amongſt you haue manifeſted, in driuing out the money-changers? doth it not appeare in this, that they ſuffer themſelues to be driuen out with the two ſtringed whip of Ceremonies and ſubſcription, by the mony-changers, the Chancellors and Officials, which ſell ſinnes like Doues: and by the chiefe Prieſts, the Biſhops which ſet them on worke? ſo farre are the moſt Zealous amongſt you from driuing out the mony-changers, as they themſelues are driuen out by them, becauſe they will not change with them to the vtmoſt farthing.

SECTION L.

THe valour of our moſt zealous Reformers hath truly ſhewed it ſelfe in yeeldance: As in Duels: ſo here, he is the moſt valiant that can ſo maſter himſelfe as not to fight: you according to the common opinion of Swaggerers, blame the peaceable of cowardiſe, and accuſe them of ſuffering. Behold a new crime; That they ſuffer themſelues to be driuen out: What ſhould they haue done? Should they haue taken armes, and cry, The ſword of God, and *Gedeon?* You that will not allow a Prince to compell Subiects, will you allow Subiects to compell Princes? God forbid; This were high Treaſon againſt Gods Anointed: what then? Should they approue the Ceremonies by ſubſcription, by practiſe? This you exclaime vpon, as high treaſon againſt the Higheſt: What yet more? Should they haue preached with their mouthes ſtopt? This is it, which you haue learned of your Founder, and through not many hands receiued, and required with no leſſe violence: Clamour and tumults is that you deſire ſtill:

Whether Miniſters ſhould indure themſelues ſilenced.

Brow. Reform. without Tar.

ſtill let our ſinne be peaceable obedience, yours fury and oppoſition. Your head-ſtrong conceit is, that it is a ſinne to be ſilenced: Men muſt preach euen when they may not: all times before you, would haue wondered at this Paradox. For howeuer the Apoſtles, which had not their calling from men, would not be ſilenced by men, yet we finde that all their ſucceſſors held, that thoſe hands which were laid vpon their heads, might be laid vpon their mouthes: looke into all Hiſtories: Thoſe Conſtitutions (which though not Apoſtolike, yet were ancient) in the ſeuenth Canon puniſh a Biſhop, or Presbyter, that vpon pretence of Religion ſeparates from his wife, with depoſition: and if any Presbyter ſhall ſhift his charge without licence (τὸν κελεύσαντα μὴ κατὰ λειτουργεῖν) and laſtly, inflicts the ſame penalty vpon Fornication, Adultery, Periury.

The great *Nicene* Councell takes the ſame order with ſome miſliked Biſhops, and Presbyters in diuers Canons: *Gaudentius* in the Councell of *Sardy*, takes it for granted, that a Biſhop may by Biſhops be depoſed: ſo the ſecond Councell of *Carthage*, *Can.* 13. ſo the fourth Councell of *Carthage*, more than once impoſes degradation: ſo *Leo* the firſt threats to put ſome offending perſons from the office of their Miniſtery: ſo (that I may not be endleſſe) bleſſed *Cyprian* aduiſes *Rogatianus*, a good old Biſhop, which was abuſed by a malapert Deacon, by the authority of his Chaire to right himſelfe, and either to depoſe, or ſuſpend the offender. *Leontius* in *Socrates*, is depriued of his Prieſthood: yea, what Councell or Father giues not both rules and inſtances of this practiſe? See how farre the ancient Church was from theſe tumultuous fancies: No, no, (*M. R.*) we well finde, it is doing that vndoes the Church, not ſuffering: If your fellowes could haue ſuffered more, and done leſſe, the Church had beene happy: As for our Church-Officers, you may raile vpon them with a lawleſſe ſafety: there is a great Ditch betwixt you and them: elſe you might pay deare for this ſinne of ſlandering them with their cheape peny-worths. How idly doe you inſult ouer thoſe, whom your mony-changers haue driuen out of their Pulpits: When you confeſſe (after all your valour) that they haue driuen you both out of Church and Countrey: who can pitty a miſerable inſulter?

ἐπιμέλειαν δὲ κατασκευάσω. We charge him not to ſerue any more.
So *Can.* 15.
Can. 25.
Cum compertum fuerit deponatur.
Can. 10. *De clericatus honore periclitabitur.*
Can. 2.
E Clero deponatur & ſit alienus à Canone. Can. 17. & *Can.* 18.
A Miniſterio ceſſare debuerit.
Concil Sardic. c. 4 *Concil Carth.* 4. *c.* 48. & 56, 57.
Leo Ep. 1. *Sect.* 5.
Cypr. l. 3. *Ep.* 9.
Socr. l. 2 *c.* 21.

SEP.

For the Wafers in Geneua, *and diſorders in* Corinth, *they were corruptions which may and doe (or the like vnto them) creepe into the pureſt Churches in the World: for the Reformation whereof Chriſt hath giuen his power vnto his Church, that ſuch euils as are brought in by humane frailty, may by diuine authority be purged out. This power and preſence of Chriſt you want, holding all by homage (or rather by villanage) vnder the Prelates, vnto whoſe ſinfull yoke you ſtoope in more than* Babyloniſh *bondage, bearing and approuing by perſonall communion, infinite abominations. And in theſe two laſt reſpects principally, your* Babyloniſh *confuſion of all ſorts of people in the body of your Church, without ſeparation, and your* Babyloniſh *bondage vnder your ſpirituall Lords the Prelates, we account you* Babylon, *and flie from you.*

SECTION LI.

Power of Reforming abuſes giuen to the Church: and the iſſue of the neglect of it.

YOu that can grant there will be corruptions in all other Churches, will endure none in ours: If *England* ſhould haue either vnleauened Wafers, or drunken Loue-feaſts (though no other blemiſhes) ſhe could not but bee *Babylon*: We enuy not your fauours: Theſe, or whatſoeuer like enormities, Chriſt hath giuen power vnto his Church to reforme: but what if the Church neglect to vſe it? What if thoſe euils, which are brought in, by humane frailty, will not by diuine authority be purged out? Now the errour (by your doctrine) is growne fundamentall; ſo Chriſt is loſt, and the foundation razed: if we ſhall then aſſume (againſt our friends, to conuince our enemies) The Church of *Geneua* hath beene ſeriouſly dealt with, in this corruption, and diſſwaded by vehement importunity, yet ſtill perſiſteth: How can you free them, and charge vs? ſee how we loue to be miſerable, with company. This power to purge out all corruptions, Chriſt hath not giuen vs: if he hath giuen it you; you muſt firſt begin to purge

Barr. againſt *Gyff. p.* 27. & 88.

purge out your selues: you haue done it; but still there remaine some: would God we had as much execution as power: Our Church should be as cleane as yours is Schismaticall. If you should measure faculties by their exercise; Naturall rest should be the greatest enemy to vertue: and the solitary Christian should be miserable: This power of ours is not dead, but sleepeth: When it awaketh vnto more frequent vse, (which we earnestly pray for) looke you for the first handsell of it: None can bee more worthy: as it is, we offend not more in defect than you in excesse: Of whom that your *Lazarello* of Amsterdam, *G. I.* could say, that you haue Excommunication as ready as a Prelate hath a Prison: Christ is in many that feele him not; but we want not the power onely, but the presence of Christ: How so? he was with vs while you were here: Did he depart with you? will the Separatists ingrosse our Sauiour to themselues, & (as *Cyprian* said of *Pacianus*) goe to Heauen alone? yea, confine the God of Heauen to Amsterdam? What insolence is this? we haue him in his Word: we haue him in his Sacraments: we haue him in our hearts: we haue him in our profession; yet this enemy dare say, wee want him: Wherein? I suppose in our censures: Wee haue *Peters* keyes (as his true successors both in office and doctrine:) our fault is, that we vse them not as you would: What Church doth so? your first Martyr doth as zealously inueigh against the practise of Geneua, and all other Reformed Congregations in this point, as against vs: both for the woodden Dagger (as he termes it) of suspension, and for their Consistoriall Excommunication. Woe were to all the World, if Christ should limit his presence onely to your fashions: Here you found him, & here you left him: Would to God we did no more grieue him with our sins, than you please him in your presumptuous censures: in the rest, you raile against our Prelates and vs: Can any man thinke that Christ hath left peaceable spirits, to goe dwell with Railers? Indeed, yours is free-hold: so you would haue it: free from subiection, free from obedience: This is looseneſſe, more than liberty: You haue broken the bonds, and cast the cords from you: but you mis-call our tenure: We hate villenage no lesse than you hate peace; and hold (*in capite*) of him, that is, the head of his body, the Church: vnder whose easie yoke wee doe willingly stoope in a sweet Christian freedome; abhorring and reprouing, and therefore (notwithstanding our personall Communion) auoiding all abominations: In these two respects therefore of our confusion, and bondage, we haue well seene in this Discourse, how iustly your Sion accounts vs Babylon: since it is apparent for the one, that here is neither confusion, nor babylonish, nor without separation: For the other, no bondage, no seruility: Our Prelates being our Fathers, not our Masters: and if Lords for their externall dignity, yet not Lords of our Faith: and if both these your respects were so, yet so long as we doe inuiolably hold the foundation, both directly, and by necessary sequell; any Railer may terme vs, but no Separatist shall proue vs Babylon: you may flie whither you list: would God yet further, vnlesse you had more loue.

Troubles and Excommunications at Amsterd. m.

An tu solus Ecclesias? Et quis te offendente a Christo excluditur.

Hieron. Epiphan. Cypr. Solus in cælum ascend. Pupianus? Et ad Accesum Novatianum Constan. Erigito tibi scalam Accesi, & ad cælum solus ascendito. Socr. l. 1. c. 7.

Bar. Gyff. ref. So some of their owne haue termed their Excommunication. Confess. by *M. Iohns.* Inquirie pag. 65.

Coloss. 1. 18.

Amavi Parentem & Episcopus debet, non timeri. Hier. ad Theophilum.

SEP.

Master H. *hauing formerly expostulated with vs our supposed impietie in forsaking a ceremonious* Babylon *in* England, *proceeds in the next place, to lay downe our madnesse in chusing a substantiall* Babylon *in* Amsterdam: *and if it be so found by due triall as he suggesteth, it is hard to say, whether our impietie or madnesse bee the greater. Belike Master* H. *thinkes we gather Churches here by towne-rowes, as they doe in* England, *and that all within the Parish Procession are of the same Church. Wherfore else tels he vs of* Iewes, Arrians *and* Anabaptists, *with whom we haue nothing common but the Streets and Market place? It is the condition of the Church to liue in the World, and to haue ciuill society with the men of this World,* 1 Cor. 5. 10. Ioh. 17. 13.

But what is this to the spirituall Communion of the Saints, in the fellowship of the Gospell, wherein they are separated, and sanctified from the World vnto the Lord? Ioh. 17. 16. 1 Cor. 1. 2 Cor. 6. 17. 18.

SECTION

SECTION LII.

The view of the sinnes and disorders of others, whereupon obiected, and how far it should affect vs.

I Need no better Analyser than your selfe, saue that you doe not onely resolue my parts, but adde more: whereas euery motion hath a double terme, from whence and whither: both these could not but fall into our discourse. Hauing therefore formerly expostulated with you for your (since you will so terme it) impietie, in forsaking a ceremonious Babylon of your owne making in England; I thought it not vnfit to compare your choice with your refusall; England with Amsterdam, which it pleaseth you to intitle a substantiall Babylon: impiety and madnesse are titles of your owne choice; let your guiltinesse be your owne accuser: The truth is, my charity and your vncharitableneſſe haue caused vs to mistake each other. My charity thus: Hearing both at Middleburgh, and here, that certaine companies from the parts of Nottingham and Lincolne (which Harbinger had beene newly in Zeland before me) meant to retire themselues to Amsterdam, for their full liberty, not for the full approbation of your Church: not fauouring your maine opinions, but emulating your freedome in too much hate of our Ceremonies, and too much accordance to some grounds of your hatred: I hoped you had beene one of their Guides; both because Lincolneshire was your Countrey, and Master *Smith* your Oracle, and Generall. Not daring therefore to charge you with perfect Brownisme, what could I thinke might bee a greater motiue to this your supposed change, than the view of our (so oft proclaimed) wickednesse, and the hope of lesse cause of offence in those forraine parts? This I vrged, fearing to goe deeper than I might be sure to warrant: Now comes my charitable Answerer, and imputes this easinesse of my challenge to my ignorance; and therefore will needs perswade his Christian Reader, that I knew nothing of the first separation, because I obiected so little to the second.

It were strange if I should thinke, you gather Churches there by Towne-rowes (as wee in England) who know that some one Prison might hold all your refined Flocke, you gathered here by Hedge-rowes; but there it is easier to tell how you diuide, than how you gather: let your Church be an intire body, enioying her owne spirituall Communion, yet if it be not a corrosiue to your heart to conuerse in the same streets and to bee ranged in the same Towne-rowes with Iewes, Arrians, Anabaptists, &c. you are no whit of kinne to him, that vexed his righteous soule with the vncleannesses of foule Sodome. That good man had nothing but ciuill societie with those impure Neighbours: hee differed from them in Religion, in practise: yet could he not so carelesly turne off this torment: His house was Gods Church; wherein they had the spirituall Communion of the Saints: yet whiles the Citie was so vncleane, his heart was vnquiet: We may (you grant) haue ciuill societie with ill men, spirituall Communion onely with Saints: Those must be accounted the world, these onely the Church; your owne allegations shall condemne you. They are not of the World (saith Christ) as I am not of the World: Both Christ and they were parts of the Iewish Church: The Iewish Church was not so sanctified, but the most were extremely vncleane: therefore wee may bee parts of a Visible vnsanctified Church, and yet bee separate from the World. Saint *Paul* writes to his Corinthians, sanctified in Christ, Saints by calling: True; but not long after, he can say, Ye are yet carnall. In his second Epistle: Come out (saith he) from among them: But from whom? From Infidels by profession, not corrupted Christians.

Separation from the world how required. *Ioha* 17. 16.

1 *Cor.* 1. 2.

1 *Cor.* 3. 3.

SEP.

Wee indeed haue much wickednesse in the City where wee liue; you in the Church. But in earnest, doe you imagine wee account the Kingdome of England Babylon, *or the Citie of* Amsterdam Sion? *It is the Church of* England, *or State Ecclesiasticall, which wee*

account

account Babylon, *and from which we withdraw in spirituall Communion: but for the Common Wealth and Kingdome, as we honour it aboue all the States in the world, so would we thankfully embrace the meaneſt corner in it, at the extremeſt conditions of any people in the kingdome. The helliſh impieties in the Citie of* Amſterdam, *doe no more preiudice our heauenly Communion in the Church of Chriſt, than the Frogs, Lice, Moraine, and other plagues ouer ſpreading* Egypt *did the* Iſraelites, *when* Goſhen *the portion of their inheritance was free,* Exod. 8. 19. *nor than the Deluge, wherewith the whole world was couered did* NOAH, *when he and his Familie were ſafe in the arke,* Geneſ. 7. *nor than Satans throne did the Church of* Pergamus *being eſtabliſhed in the ſame Citie with it,* Reuel. 2. 12, 13.

SECTION LIII.

THE Church and State, if they bee two, yet they are twins; and that ſo, as either's euill proues mutuall: the ſinnes of the Citie not reformed, blemiſh the Church: where the Church hath power and in a ſort comprehends the State, ſhee cannot waſh her hands of tolerated diſorders in the Common-Wealth: hence is my compariſon of the Church (if you could haue ſeene it, not the Kingdome) of England, with that of Amſterdam: I doubt not, but you could bee content to ſing the old ſong of vs, *Bona terra, mala gens*: Our Land you could like well, if you might bee Lords alone. Thanks be to God it likes not you, and iuſtly thinks the meaneſt corner too good for ſo mutinous a generation: when it is weary of Peace, it will recall you: you that neither in Priſon, nor on the Seas, nor in the Coaſts of Virginia, nor in your way, nor in Netherland could liue in Peace, What ſhall we hope of your eaſe at home? Where yee are, all you thankfull Tenants cannot in a powerfull Chriſtian ſtate moue God to diſtinguiſh betwixt the knowne ſinnes of the Citie, and the Church: How oft haue our Gratious Soueraigne, and how importunately, beene ſollicited for a Toleration of Religions? It is pittie that the Papiſts hyred not your Advocation: who in this point are thoſe true *Caſſanders*, which Reuerend *Caluin* long ſince confuted: Their wiſhes herein are yours: To our ſhame and their excuſe: his Chriſtian heart held that toleration vnchriſtian and intolerable, which you either neglect or magnifie: Good *Conſtantine* winkt at it in his beginning; but as *Dauid* at the houſe of *Zeruiah*: Succeeding times found theſe Canaanites to bee prickes and thornes, and therefore both by Mulcts and baniſhments ſought either their yeeldance or voydance. If your Magiſtrates hauing once giuen their names to the Church, indeuour not to purge this Augean Stable; how can you preferre their Communion to ours?

The neereneſſe of the State & Church, & the great errours found by the Separatiſts in the French & Dutch Churches.

Caſſand. de Offic. boni viri.

Bellar. de Laicis. Euſeb in vita Conſt.

But howſoeuer now, leſt wee ſhould thinke your Land-lords haue too iuſt cauſe to packe you away for Wranglers, you turne ouer all the blame from the Church to the Citie; yet your Paſtor and Church haue ſo found the Citie in the Church and branded it with ſo blacke markes, as that all your ſmooth extenuations cannot make it a leſſe Babylon than the Church of England: Behold now, by your owne Confeſſions, either Amſterdam ſhall be, or England ſhall not be Babylon: Theſe eleuen crimes you haue found and proclaimed in thoſe Dutch and French Churches.

Fr. Iohnſ. Artic. againſt the French and Dutch Churches.

FIRST, That the Aſſemblies are ſo contriued, that the whole Church comes not together in one: So that the Miniſters cannot together with the Flocke ſanctifie the Lords day; the preſence of the members of the Church cannot be knowne, and finally, no publike action, whether Excommunication, or any other, can rightly bee performed. Could you ſay worſe of vs? Where neither Sabbath can be rightly ſanctified, nor preſence or abſence knowne, nor any holy action rightly performed, what can there be but meere confuſion?

SECONDLY, That they baptize the ſeed of them who are no members of any Viſible Church; of whom moreouer they haue not care as of members, neither admit their Parents to the Lords Supper: Meere Babyloniſme, and ſinne in conſtitution, yea

the same that makes vs no Church: for what separation can there bee in such admittance? what other but a sinfull commixture? How is the Church of Amsterdam now gathered from the World?

THIRDLY, That in the publike worship of God they haue deuised, and vsed another forme of Prayer, besides that which Christ our Lord hath prescribed, *Matth. 6.* reading out of a Booke certaine Prayers inuented and imposed by man. Behold here our fellow-Idolaters: and (as followes) a daily Sacrifice of a set Seruice Booke, which in stead of the sweet Incense of spirituall Praiers is offered to God; very Swines-flesh, a new Portuise, and an equall participation with vs of the Curse of addition to the Word.

Barr. against Greg.

FOVRTHLY, That rule and commandement of Christ, *Matth.* 18.15. they neither obserue, nor suffer rightly to bee obserued among them. How oft haue you said that there can be no sound Church without this course, because no separation? Behold the mayne blemish of England in the face of Amsterdam!

FIFTHLY, That they worship God in the Idol Temples of Antichrist: so the Wine is marr'd with the Vessell; their seruice, abomination with ours: neither doe these Antichristian stones want all glorious ornaments of the Romish Harlot yet more.

SIXTLY, That their Ministers haue their set maintenance in another manner than Christ hath ordained, 1 *Chron.* 14. and that also such, as by which any Ministerie at all, whether Popish or other, might be maintained: Either Tythes, or as ill: Behold, one of the maine Arguments whereby our Ministery is condemned as false and Antichristian, falling heauy vpon our Neighbours.

SEVENTHLY, That their Elders change yeerely, and doe not continue in their Office, acording to the Doctrine of the Apostles and practise of the Primitiue Church: What can our Church haue worse than false Gouernors? Both annuall and perpetuall they cannot be: What is (if not this) a wrong in Constitution?

EIGHTLY, That they celebrate mariage in the Church, as if it were a part of the Ecclesiasticall Administration: a foule shame and sinne: and what better than our third Sacrament?

NINTHLY, That they vse a new censure of suspension which Christ hath not appointed: no lesse than English presumption.

TENTHLY, That they obserue daies and times, consecrating certaine daies in the yeere to the Natiuitie, Resurrection, Ascension of Christ: Behold their Callendar as truly possessed: Two Commandements solemnly broken at once; and we not Idolaters alone.

ELEVENTHLY, which is last and worst, that they receiue vnrepentant Excommunicates to bee members of their Church, which by this meanes becomes one bodie with such as bee deliuered vnto Satan; therefore none of Christs bodie: England can bee but a miscelline rabble of prophane men; The Dutch and French Churches are belike no better: who can be worse than an vnrepentant Excommunicate? Goe now, and say, It is the Apostasie of Antichrist to haue communion with the World in the holy things of God, which are the peculiars of the Church, and cannot without Sacriledge bee so prostituted and prophaned; Goe say that the plaguy-spirituall-leprosie of sinne rising vp in the foreheads of many in that Church, vnshut vp, vncouered, (yea, wilfully let loose) infects all both persons and things amongst them: Goe now and flie out of this Babylon also, as the He-Goats before the flocke, or returne to ours: But how-euer these errors be grosse, perhaps they are tractable; Not the sinne vndoes the Church, but obstinacie: here is no euasion. For behold, you doe no more accuse those Churches of corruption, than of wilfulnesse: for diuers times haue you dealt with them about these fearefull enormities: yea you haue often desired, that knowledge thereof might bee by themselues giuen to the whole bodie of their Church, or that (at least) they would take order it might be done by you: They haue refused both; What remaines, but they bee our fellow Heathens and Publicans? And not they alone, but all Reformed Churches beside in Christendome, which doe ioyntly partake in

H. Ainsworth in his Counterpoyson.

in all theſe (except one or two perſonall) abominations: will you neuer leaue, till you haue wrangled your ſelues out of the world?

But now I feare I haue drawne you to ſay, that the helliſh impieties both in the Citie and Church of Amſterdam, are but Frogs, Lice, Flies, Murraine, and other Ægyptian plagues, not preiudicing your Goſhen: Say ſo if you dare; I feare they would ſoone make the Ocean your Red Sea, and Virginia your Wilderneſſe.

The Church is *Noahs* Arke, which gaue ſafety to her Gueſts, whereof ye are part; but remember that it had vncleane beaſts alſo, and ſome ſauage: If the waues drowne you not, yet (methinkes) you ſhould complaine of noiſome ſocietie. Satans throne could not preiudice the Church of Pergamus: but did not the Balaamites (the Nicolaitans?) Yet their heauenly Communion ſtood, and the Angell is ſent away with but threats.

SEP.

It is the will of God and of Chriſt, that his Church ſhould abide in the world, and conuerſe with it in the affaires thereof, which are common to both: But it is the Apoſtaſie of Antichriſt to haue Communion with the World in the holy things of God, which are the peculiars of the Church, and cannot without great ſacrilege be ſo proſtituted and prophaned.

SECTION XLVI.

AS it were madneſſe to deny that the Church ſhould conuerſe with the World in the affaires thereof: So to deny her Communion in Gods Holy things, with any of thoſe of the World, which profeſſe Chriſtianity (as yet vncenſured) is a point of Anabaptiſticall Apoſtaſie: ſuch of the World are ſtill of the Church. As my cenſure cannot eiect them, ſo their ſinne (after my priuate endeuour of redreſſe) cannot defile me: I ſpeake of priuate Communicants: If an vnbidden Gueſt come with a ragged garment, and vnwaſhen hands, ſhall I forbeare Gods heauenly dainties? The Maſter of the Feaſt can ſay, *Friend, how cameſt thou in hither?* not, Friends, why came you hither with ſuch a Gueſt? God bids mee come: Hee hath impoſed this neceſſity, neuer allowed this excuſe: My teeth ſhall not be ſet on edge with the ſowre Grapes of others: If the Church caſt not out the knowne vnworthy, the ſinne is hers: If a man will come vnworthy, the ſinne is his: But if I come not, becauſe he comes, the ſinne is mine: I ſhall not anſwer for that others ſinne: I ſhall anſwer for mine owne neglect: Another mans fault cannot diſpenſe with my duty.

Conuerſation with the World.

Duobus modis non te maculat malus, videlicet ſi non conſentis, & ſi redarguis. d. 23. q. 4. a malo.

SEP.

The aire of the Goſpell which you draw in, is nothing ſo free and cleare as you make ſhew: it is only becauſe you are vſed to it, that makes you ſo iudge. The thicke ſmoke of your Canons, eſpecially of ſuch as are planted againſt the Kingdome of Chriſt the viſible Church, and the adminiſtration of it, doe both obſcure and poiſon the aire, which you all draw in, and wherein you breath. The plagny-ſpirituall leproſie of ſin riſing vp in the foreheads of ſo many thouſands in the Church, vnſhut vp, vncouered, infects al, both perſons & things amongſt you, Leu. 13. 45, 46, 47. 2 Cor. 6. 17. *The blaſting Hierarchie ſuffers no good thing to grow, or proſper, but withers all, both bud and branch. The daily ſacrifice of the Seruice-booke, which in ſtead of ſpirituall Prayer, ſweet as incenſe, you offer vp Morning and Euening, ſmels ſo ſtrong of the Popes Portwiſe, as it makes many hundreds amongſt your ſelues, ſtop their noſes at it, and yet you boaſt of the free and cleere aire of the Goſpell, wherein you breathe.*

SECTION LV.

The impure mixtures of the Church of England.

AS there is no Element which is not through many mixtures departed from the first simplicity: So no Church euer breathed in so pure an aire, as that it might not iustly complaine of some thicke and vnwholsome euaporations of errour and sinne. If you challenge an immunity, you are herein the true brood of the ancient Puritanes: But if too many sinnes in practise haue thickned the aire of our Church, yet not one Heresie; that smoke of the bottomlesse pit hath neuer corrupted it: and therefore iustly may I auerre, that here you might draw in the cleere aire of the Gospell: No where vpon earth more freely. And if this be but the opinion of custome, you whom absence hath helped with a more nice and dainty sent, speake your worst: Shew vs our Heresies, and shame vs: you haue done it, and behold foure maine infections of our English aire: The first, the smoke of our Canons: Wittily: I feare the great Ordinances of the Church haue troubled you more with the blow than the smoke: For you tell vs of their plantation against the Kingdome of Christ: What Kingdome? The visible Church: Which is that? Not the Reformedst peece of ours, whose best are but Goats and Swine: Not the close Nicodemians of your owne Sect amongst vs, which would be loth to be visible: Not forrainers; to them they extend not: None therefore in all the World, but the English Parlour-full at Amsterdam: Can there be any truer *Donatisme?* Cry you still out of their poysoning the aire: We hold it the best cleansed by the batteries of your idle fancies, by ridding you from our aire, and by making this your Church inuisible to vs; smart you thus, till we complaine.

1. Canons.

2. Sinne vncensured.

The second is the plague or leprosie of sin vnshut vp and vncouered: We know that sinne is as ill as the Deuill can make it; a most loathsome thing in the eyes of God, and his Angels, and Saints: and we grant to our griefe, that among so many millions of men, there may bee found some thousands of Lepers: Good Lawes and censures meet with some, others escape: It is not so much our fault as our griefe. But that this Leprosie infects all persons, and things, is shamefully ouer-reacht: Plague and Leprosie haue their limits, beyond which, is no contagion; If a man come not neere them, if he take the wind in an open aire, they infect not: such is sinne: It can infect none but the guilty: Those which act or assent to, or beare with it, or detest it not, are in this pollution: But those which can mourne for it, and cannot redresse it, are free from infection: How many foule Lepers spiritually did our Sauiour see in the publike aire of the Iewish Church? wherewith yet hee ioyned, and his, not fearing infection so much, as gracing the remnants of their ruinous Church: Were those seuen thousand Israelites, whose knees bowed not to BAAL, infected with the Idolatry of their Neighbours? yet continued they still parts of the same Church.

Certè nullus crimen maculat nescientem. Aug. Epist. 48.

1. *Reg.* 19. 18.

3. Hierarchie.

But this yet exceeds: Not onely all persons, but all things: What? Our Gospell? Our Heauen, Earth, Sea? Our Bookes, Coyne, Commodities? Behold, you see the same heauen with vs, you haue no Bibles but ours: our aire in his circular motion comes to be yours: the water that washeth our Iland, perhaps washeth your hands. Our vncleane Siluer (I feare) maintaines you: Our commodities (in part) inrich your Land-Lords: and yet all things amongst vs infected: you are content to take some euill from your neighbours.

4. Seruice-booke.

The third is our blasting Hierarchie, which suffers no good thing (that is, no *Brownist*, no singular fancy, for what good things haue wee but yours?) to grow, or prosper amongst vs, but withers all, both bud and branch, would to God the root also. The last is a dayly Sacrifice of a Seruice-booke: an Incense, how euer vnsauoury to you, yet such as all Churches in Christendome hold sweet, and offer vp as fit for the nostrils of the Almighty; we are not alone thus tainted; all Christian Churches that are, or haue beene, present the same Censers vnto God. But ours smels strong of the Popes Portuise:

See

See whether this be any better then triuiall cauilling: If either an ill man, or a Deuil ſhall ſpeake that which is good; may not a good man vſe it? If a good Angell, or man ſhall ſpeake that which is euill, is it euer the better for the Deliuerer? If Satan himſelfe ſhall ſay of Chriſt, Thou art the Sonne of the liuing God, ſhall I feare to repeat it? Not the Author, but the matter in theſe things is worthy of regard: As *Ierome* ſpeakes of the poyſoned Works of *Origen*, and other dangerous Treatiſes, Good things may bee receiued from ill hands. If the matter of any Prayer be Popiſh, fault it for what it containes, not for whence it came: what ſay you againſt vs in this, more than Maſter *Smith* (your ſtout Anabaptiſt) ſaith of our baptizing of Infants? Both of them equally condemned for Antichriſtian. Still therefore we boaſt of the free and cleere aire of the Goſpell: if it bee annoyed with ſome practicall euils, we may bee ſoule, the Goſpell is it ſelfe and our profeſſion holy, neither can we complaine of all euils while we want you.

Patres veſtri non ſolum ante Cypriani tempora vel Agrippinum, ſed poſtea ſæpiſſime in eam conſuetudinem venerunt, vt quæcunque diuinæ atque legitimum in aliqua hæreſi vel ſchiſmate integrã reperirent, approbent potius quam negarent. Auguſt.

SEP.

That all Chriſtendome ſhould ſo magnifie your happineſſe (as you ſay) is much, and yet your ſelues and the beſt amongſt you, complaine ſo much both in word, and writing, of your miſerable condition, vnder the imperious and ſuperſtitious impoſitions of the Prelates, yea, and ſuffer ſo much alſo vnder them, as at this day you doe, for ſeeking the ſame Church Gouernment and Miniſterie, which is in vſe in all other Churches ſaue your owne. The truth is, you are beſt liked where you are worſt knowne. Your next neighbours of Scotland *know your Biſhops Gouernment ſo well, as they rather chuſe to vndergoe all the miſerie of bonds and baniſhment, than to partake with you in your happineſſe this way, ſo highly doe they magnifie and applaud the ſame. Which choice I doubt not other Churches alſo would make if the ſame neceſſitie were laid vpon them. And for your graces, we deſpiſe them not, nor any good thing amongſt you, no more than you doe ſuch graces & good things as are to be found in the Church of* Rome, *from which you ſeparate not withſtanding. We haue, by Gods mercy, the pure and right vſe of the good gifts and graces of God, in Chriſts Ordinance, which you want. Neither the Lords people, nor the holy Veſſels, could make* Babylon, Sion, *though both the one and the other were captiued for a time.*

SECTION LVI.

THat which followeth is but words, a ſhort anſwer is too much: That all Chriſtendome magnifies the worthineſſe of our Church, in ſo cleare euidences of their owne voices, you cannot denie; and now when you ſee ſuch teſtimonies abroad (leſt you ſhould ſay nothing) you fetch cauils from home: Thoſe men which (you ſay) complaine ſo much of their miſerable condition vnder the Prelates impoſitions, haue notwithſtanding with the ſame pens and tongues not onely iuſtified our Church, but extold it: you haue found no ſharper aduerſaries in this very accuſation, for which you maliciouſly cite them: How freely, how fully haue they euinced the truth? yea, the happineſſe of the Church of England againſt your falſe challenges: and yet your forehead dare challenge them for Authors. So hath their moderation oppoſed ſo neappendances, that they haue both acknowledged and defended the ſubſtance with equall vehemence to your oppoſition: neither doe they ſuffer (as you traduce them) for ſeeking another Church gouernment: looke into the Millenaries petition (the common voice of that part) I am deceiued, if ought of their complaints ſound that way, much leſſe of their ſufferings: deformitie in practiſe is obiected to them, not endeuour of innouation; That quarrell hath beene long ſilent, your motion cannot reuiue it: would God you could as much follow thoſe men in moderate and charitable carriage, as you haue out-run them in complaint.

The iudgment of our owne and our neighbours of our Church. *Socrat. lib. 1. c. 4. Conſtant. Alex. & Ario. Ac tametſi vos inter vos vicißim de re quapiam nominis mouentibus diſſentitis (ſiquidem neque omnes de omnibus rebus idem ſentimus) nihilominus tamen fieri poterit, vt eximia concordia ſincerè inter vos, integreq; ſeruetur, & vna inter omnes communio & conſociatio cuſtodiatur.*

It pleaſeth you to deuiſe vs, like pictures vpon courſe Canuaſſe, which ſhew faireſt at fartheſt; attributing forraine approbation (which you cannot denie) to diſtance

more than to deſert. How is it then, that (beſides ſtrange witneſſes) we which looke vpon this face without preiudice, commend it, (God knowes) without flattery ? wee can at once acknowledge her infirmities, and bleſſe God for her graces : Our neighbours, (yea, our ſelues) of *Scotland*, know our Church ſo well, that they doe with one conſent praiſe her for one of Gods beſt daughters ; neither doe the moſt rigorous amongſt them, more diſlike our Epiſcopall Gouernment, than imbrace our Church : what fraud is this ; to flie from the Church in common, to one circumſtance ? we can honour that noble Church in *Scotland*, may we not diſlike their alienations of Church-liuings ? If one thing offend, doe all diſpleaſe ? Yet euen this Gouernment, which you would haue them reſiſt to bonds and baniſhment (who knowes not ?) begins to finde both fauour and place : what choice other Churches would make, as you doubt not, ſo you care not. If you regard their ſentence, how durſt you reuile her as a falſe Harlot, whom they honour as a deare Siſter ? If you were more theirs than we, you might vpbraid vs : Now you tell vs what perhaps they would doe; we tell you what they doe, and will doe : Euen with one voice, bleſſe God for England, as the moſt famous and flouriſhing Church in Chriſtendome: your handfull only makes faces, and enuies this true glory. Who yet (you ſay) deſpiſe not our graces, no more than wee thoſe of *Rome* : See how you deſpiſe vs while you ſay, you are free from deſpite : How malicious is this compariſon ? as if wee were to you, as *Rome* to vs : and yet you deſpiſe vs more : Wee grant *Rome* a true Baptiſme, true Viſibility of a Church, though monſtrouſly corrupted : you giue vs not ſo much : Thankes be to God, we care leſſe for your cenſure, than you doe for our Church : We haue by Gods mercy the true and right vſe of the Word and Sacraments, and all other eſſentiall gifts and graces of God ; if there might be ſome further helpes in execution, to make theſe more effectuall, we reſiſt not : But thoſe your other imaginary ordinances, as we haue not, ſo we want not : Neither the *Caldeans*, nor any Idolatrous enemies could make *Sion Babylon*, nor the holy veſſels profane ; ſo as they ſhould ceaſe to be fit for Gods vſe : but they were brought backe at the returne of the captiuity, to *Ieruſalem:* Such were our Worſhip, Miniſtery, Sacraments, and thoſe manifold ſubiects of your cauills, which whilſt you diſgrace for their former abuſe, you call our good euill, and willingly deſpiſe our graces.

M. *Smiths* retort vpon M. *Clifton*, p. 50.

SEP.

Where the truth is a gainer, the Lord (which is truth) cannot bee a loſer. Neither is the thankes of ancient fauours loſt amongſt them, which ſtill preſſe on towards new mercies : Vnthankfull are they vnto the bleſſed Maieſtie of God, and vnfaithfull alſo, which knowing the will of their Maſter doe it not, but goe on preſumptuouſly in diſobedience to many the holy ordinances of the Lord and of his Chriſt, which they know, and in word alſo acknowledge, he hath giuen to his Church to be obſerued, and not for idle ſpeculation, and diſputation without obedience.

It is not by our ſequeſtration, but by our confuſion, that Rome *and Hell gaines. Your odious commixture of all ſorts of people in the body of your Church, in whoſe lap the vileſt miſcreants are dandled, ſucking her breſts as her naturall children, and are be-bleſt by her (as hauing right thereunto) with all her holy things, as Prayer, Sacraments, and other Ceremonies, is that which aduantageth hell, in the finall obduration and perdition of the wicked, whom by theſe meanes you flatter and deceiue.*

The Romiſh *Prelacie and Prieſthood amongſt you, with the appurtenances for their maintenance and miniſtrations, are* Romes *aduantage. Which therfore ſhe challengeth as her owne, and by which ſhe alſo ſtill holds poſſeſſion amongſt you, vnder the hope of regaining her full inheritance at one time or other. And if the Papiſts take aduantage at our condemnation of you, and ſeparation from you : it concernes you, well to ſee where the blame is, and there to lay it ; leſt through light and inconſiderate iudgement, you iuſtifie the wicked, and condemne the righteous.*

SECTION

SECTION LVII.

ALL the ſequell of my Anſwerer is meerely ſententious: it is fitter for vs to learne than replie: Where the truth gaines (ſay you) God loſeth not: I tell you againe, where God loſeth, the truth gaineth not, and where the Church loſeth, God (which indowed her) cannot but loſe: Alas, what can the truth either get or ſaue by ſuch vnkinde quarrels? Surely ſuſpition on ſome hands, on others reiection: for (as *Optatus* of his Donatiſts) betwixt our *Licet*, and your *Non licet*, many poore ſoules wauer and doubt: neither will ſettle, becauſe we agree not: Thanks are not loſt, where new fauours are called for, but where old are denied. While your Poeſie is: Such as the mother, ſuch is the daughter; where are our old, our any mercies? They are vnthankfull, which know what God hath done, and confeſſe it not: They are vnthankfull to God and his Deputy, which knowing themſelues made to obey, preſume to ouer-rule, and vpon their priuate authoritie, obtrude to the Church thoſe ordinances to be obſerued, which neuer had being but in their owne idle ſpeculation.

The iſſue of Separation.

Inter licet veſtrum, & non licet noſtrum, nutant ac vemigant animæ Chriſtianorum. Optat. contr. Parm.

Your Sequeſtration and our confuſion, are both of them beneficiall, where they ſhould not: and as you pretend our confuſion for the cauſe of your Separation; So is your Separation the true cauſe of too much trouble, and confuſion in the Church: Your odious tale of commixture hath cloyed and ſurfeted your Reader already, and receiued anſwer to ſatiety: this one diſh ſo oft brought forth, argues your pouertie: The viſible Church is Gods Drag-net, and Field, and Floore, and Arke; here will be euer at her beſt, Sedge, Tares, Chaffe, vncleane Creatures: yet is this no pretence for her neglect: the notoriouſly euill ſhee caſts from her breſt, and knee, denying them the vſe of her Prayers, and (which your Leaders miſlike) of her Sacrament. If diuers through corruption of vnfaithfull Officers, eſcape cenſure; yet let not the tranſgreſſions of ſome, redound to the condemnation of the whole Church. In Gods iudgement it ſhall not; we care little, if in yours. Wee tell wicked men, they may goe to hell with the water of Baptiſme in their faces, with the Church in their mouthes, we denounce Gods iudgements vnpartially againſt their ſinnes, and them: Thus wee flatter, thus we deceiue. If yet they will needs runne to perdition; *Perditio tua ex te Iſrael.*

Non enim propter malos bonis deſerendis, ſed propter bonos mali tolerandi ſunt, &c. Sicut tolerauerunt Prophetæ, &c. Aug. Ep. 48. Barr. againſt *Gyff.*

Our Clergie is ſo Romiſh as our Baptiſme: If therefore Romiſh becauſe they came thence, we haue diſproued it: If therefore Romiſh, becauſe they haue beene vſed there, wee grant and iuſtifie it; That ancient confeſſion of their faith which was famous through the world, we receiue with them: If they hold one God, one Baptiſme, one Heauen, one CHRIST, ſhall we renounce it? Why ſhould we not caſt off our Chriſtendome and humanity, becauſe the Romans had both? How much Rome can either challenge, or hope to gaine in our Clergie and Miniſtration, is well witneſſed by the bloud of thoſe Martyrs, eminent in the Prelacie, which in the freſh memories of many, was ſhed for God, againſt that Harlot: and by the excellent labours of others, both Biſhops and Doctors: whoſe learned pens haue pulled downe more of the walls of Rome, than all the corner-creeping Browniſts in the world ſhall euer be able to doe, while Amſterdam ſtandeth. It is you that furniſh theſe Aduerſaries with aduantages, through your wilfull diuiſions: Take *Scilurus* his arrowes, ſingle out of the ſheafe, the leaſt finger breakes them, while the whole bundle feares no ſtreſſe: wee know well where the blame is, our deſeruings can be no protection to you: you went from vs, not we from you. Pleade not our conſtraint, you ſhould not haue been compelled to forſake vs, while CHRIST is with vs: But who compels you not to call vs brethren? to deny vs Chriſtians? your zeale is ſo far from iuſtifying the wicked, that it condemnes the righteous.

SEP.

And for the suspition of the rude multitude, you neede not much feare it. They will suspect nothing that comes vnder the Kings broad seale: they are ignorant of this fault. Though it were the Masse that came with authoritie of the magistrate, they (for the most part) would be without suspition of it: so ignorant and profane are they in the most places, 1 Sam. 10. 10. *It is the wise-hearted amongst you that suspect your dealings, who will also suspect you yet more, as your vnsound dealing shall be further discouered.*

SECTION LVIII.

The Brownists scornfull opinion of our people.

HOw scornfully doe you turne ouer our poore rude multitude, as if they were beasts, not men; or if men, not rude but sauage! This contempt needed not: These sonnes of the earth may goe before you to Heauen: Indeed it was of old said, that all Ægyptians were Physitians: So may it now of you; All Brownists are Diuines, no Separatist cannot prophesie: No sooner can they looke at the skirts of this hill, but they are rapt from the ordinarie pitch of men: Either this change is perhaps by some strange illumination, or else your learned paucitie got their skill amongst our profane and rude multitude: we haue still many in our rude multitude, whom wee dare compare with your Teachers: neither is there any so lewd and profane, that cannot pretend a scandall from your separation: Euen these soules must bee regarded (tho not by you.) Such were some of you, but yee are washed, &c.

The wise-hearted amongst vs doe more than suspect, finde out our weaknesses, and bewaile them; yet doe they not more discouer our imperfections than acknowledge our truth: If they be truly wise, wee cannot suspect them, they cannot forsake vs: Their charitie will couer more, than their wisdome can discouer.

SEP.

Lastly, the terrible threat you vtter against vs, that euen whoredomes and murders shall abide an easier answer than separation, *would certainly fall heauy vpon vs, if this answer were to be made in your Consistorie Courts, or before any of your Ecclesiasticall Iudges; but because we know, that not Antichrist, but Christ shall be our Iudge, we are bold vpon the warrant of his Word and Testament, (which being sealed with his bloud may not be altred) to proclaime to all the world Separation from whatsoeuer riseth vp rebelliously against the Scepter of his Kingdome, as we are vndoubtedly perswaded, the Communion, Gouernment, Ministerie, and worship of the Church of* England *doe.*

SECTION LIX.

The Conclusion from the fearefull answ. of Separation. Troub. and excom. at Amst. *G Ionſ.* professes he found better dealing in the Bishops Consistories; & might haue found better in the Inquisition.

MY last threat, of the easier answers of whordomes, aud adulteries, than Separation, you thinke to scoffe out of countenance. I feare, your conscience will not alwayes allow this mirth; Our Consistories haue spared you enough: let those which haue tryed, say, whether your corrupt Eldership be more safe Iudges: If ours imprison iustly, yours excommunicate vniustly; To be in custodie is lesse grieuous, than out of the Church: at least if your censures were worth any thing, but contempt: As *Ierome* said of the like; it is well that malice hath not so great power as will: you shall one day (I feare) finde the Consistorie of Heauen more rigorous, if you wash not this wrong with your teares; That tribunall shall finde your confidence, presumption; your zeale, furie. You are bold (surely more than wise) to proclaime: wee

Ieron. Cypr. de simplic. prælat. Ad pacis præmium venire non poterunt, qui pacem Domini discordiæ furore ruperunt. Ibid. Inexpiabilis & grauis culpæ discordia, nec passione purgatur.

haue

haue no need of ſuch cryes : doubtleſſe your head hath made Proclamations long, now your hand begins. What proclaime you ? Separation from the Communion, Gouernment, Miniſtery, and worſhip of the Church of England : what need it ? Your act might haue ſaued your voice : what ſhould our eyes and eares be troubled with one bad obiect ?

But why ſeparate you from theſe ? Becauſe they riſe vp rebelliouſly againſt the Scepter of Chriſt : The Scepter of Chriſt is his Word : he holds it out, we touch and kiſſe it : What one ſentence of it doe wee wilfully oppoſe ? Away with theſe fooliſh impieties ; you thruſt a Reed into your Sauiours hand, and ſay, Haile, King of the *Iewes*, and will needs perſwade vs, none but this is his rod of iron. Laſtly, vpon what warrant ? Of his will and Teſtament. You may wrong vs ; But how dare you faſten your lies vpon your Redeemer and Iudge ? What clauſe of his hath bid you ſeparate ? We haue the true Copies : As we hope or deſire to be ſaued, we can finde no ſentence that ſoundeth toward the fauour of this your act : Muſt God be accuſed of your wilfulneſſe ? Before that God and his bleſſed Angels and Saints, we feare not to proteſt that we are vndoubtedly perſwaded that whoſoeuer wilfully forſakes the Communion, Gouernment, Miniſtery, or worſhip of the Church of England, are enemies to the Scepter of Chriſt, and Rebels againſt his Church and Anointed: neither doubt we to ſay, that the Maſterſhip of the Hoſpitall at *Norwich*, or a leaſe from that Citie (ſued for with repulſe) might haue procured that this ſeparation from the Communion, Gouernment, and worſhip of the Church of England, ſhould not haue beene made

by
IOHN ROBINSON.

FINIS.

A TABLE OF ALL THE SECTIONS CONTAINED in this BOOKE.

THE entrance into the Worke. 569
The Answerers Preamble. 570
The Parties written to, and their crime. 571
The Kindes of separation, and which is iust. 572
The Antiquitie and examples of separation. 573
What separation is to be made by Churches in their planting, &c. 575
What separation the Church of England hath made. 576
Constitution of a Church. 577
Order, 2. Part of Constitution, how farre requisite, &c. ibid.
Constraint requisite. 578
Constitution of the Church of England. 579
The Answerers Title. 581
The Apostasie of the Church of England. ibid.
The Separatists acknowledgements of the graces of the Church of England. 583
The vnnaturalnesse of some principall Separatists. 584
What the Separatists thinke themselues beholden to the Church of England for. 585
The motherhood of the Church of England how farre it obligeth vs. 586
The want of pretended Ordinances of God, whether sinfull to vs, &c. 587
The bonds of Gods word vniustly pleaded by the Separatists. 588
The necessity of their pretended Ordinances. 589
The enormities of the Church in common. ibid.
The Church of England is the Spouse of Christ. 590
How the Church of England hath separated from Babylon. 591
The separation made by our holy Martyrs. 593
What separation England hath made. ibid.
The maine grounds of separation. 594
The truth and warrant of the Ministery of England. 595
Confused Communion of the profane. 596
Our Errors intermingled with Truth. 597
Whether our Prelacy be Antichristian. 598
The iudgment and practise of other reformed Churches. 599
Our Synods determination of things indifferent. 600
Sinnes sold in our Courts. 601
Our loyalty to Princes cleered, theirs questioned. 602
Errors of free-will, &c. fained vpon the Church of England. 603

Kneeling at the Sacrament of the Lords Supper. 603
Whether our Ordinary and Seruice-booke, be made Idolatrous. 604
Marriage not made a Sacrament by the Church of England. 607
Commutation of Penance in our Church. 608
Oath ex Officio. ibid.
Holy-dayes how obserued in the Church of England. 609
Our approbation of an vnlearned Ministerie disproued. 610
Penances inioyned in the Church of England. ibid.
The practises of the Church of England *concerning the Funerals of the Dead.* 611
The Churches still retained in England. 612
The Founders and Furnitures of our Churches. 613
On what ground Separation or Ceremonies was obiected. 614
Estimation of Ceremonies, and subiection to the Prelates. 615
The state of the Temple, and of our Church in resemblance. 617
Whether Ministers should endure themselues silenced. ibid.
Power of reforming abuses giuen to the Church, and the issue of the neglect of it. 618
The view of the sinnes and disorders of others, whereupon obiected: and how farre it should affect vs. 620
The neerenesse of the State and Church, and the great errors found by the Separatists in the French *and* Dutch *Churches.* 621
Conuersation with the World. 623
The Impure mixtures of the Church of England. 624
The iudgement of our owne, and our neighbours, of our Church. 625
The issue of Separation. 627
The Brownists *scornfull opinion of our people.* 628
The Conclusion from the fearfull answer of Separation. ibid.

A SERIOVS DISSVASIVE FROM POPERIE.

To *W. D.* Revolted, &c.

YOV challenged me for my bold assertion of your manifold diuisions: I doe here make it good with vsurie. Those mouths that say they teach you the truth, say also (and you haue beleeued them) that they all teach the same. As you finde them true in this, so trust them in the other: For me, I cannot without indignation see, that in this light of the Gospell, God and his truth should thus bee losers by you; and that a miserable soule should suffer it selfe thus grossely cozened of it selfe, and glory: Many can write to you with more profoundnesse, none with more sincere seruencie, and desire to saue you.

I call heauen and earth to record against you this day, that if you relent or answer not, your perishing is wilfull. Wee may pittie your weaknesse, but God shall plague your apostasie; if you had been bred in blindnesse, your ignorance had been but lamentable, now your choice and loue of darknes is fearfull and desperate. Alas! you cannot be condemned without our sorrow and shame. What should we doe? We can but intreat, perswade, protest, mourne, and gage our soules for yours; if these auaile not, who can remedie that which will perish? Heare this yet (you weake Revolter) if there be any care left in you of that soule which you haue thus prostituted to error; if you haue any regard to that God, whose simple truth you haue contemned and forsaken: what is this that hath driuen you from vs, allured you to them? For Gods sake, let me but expostulate a little ere my silence: Either be conuicted or inexcusable. Our bad liues haue set you off; Woe is me that they are no holier; I bewaile our wickednes, I defend it not. Only aske how they liue in Italie; if they be not (for the more part) filths to the worst of ours, goe with them and prosper. Let all indifferent tongues say, whether that very See whereon your faith depends, euen within the smoke of his Holinesse, be not (for viciousnesse) the sinke of the world; we may condemne our selues, their liues shal iustifie vs; But you list not to looke so farre; you see their liues at home, you see ours: The comparison is not equall; They take this for the time of their persecution; we of our prosperitie. The stubbornest Israelite, and the most godlesse Mariner, could call vpon God in his trouble: we are all worse with liberty: Looke backe and see how they liued in

former times while they proſpered; No Turkes (ſaith ERASMVS) more abominably: though now at the worſt, how many holy profeſſors might you finde, which would ſcorne that the moſt ſtrict Hermit, or auſtere Cappucine, ſhould goe before them in a gratious life, and in true mortification? euen amongſt twelue, there will be one Deuill: I wiſh they were ſo good that wee might emulate them: but for my part, I neuer yet could know that Papiſt, which made conſcience of all Gods ten morall lawes: Shortly, whatſoeuer is vpbraided to vs; the truth is pure, though men be vnholy; and God is where he was, whatſoeuer becomes of men: For you, if you had not fallen to coole affections, and a looſe life, you had beene ſtill ours: It is iuſt with God to puniſh your ſecure negligence with error and deluſion; and to ſuffer you thus to loſe the truth, who had loſt your care of obedience and firſt loue. And now you doe well to ſhift off this blame to others ſins, which haue moſt cauſe to accuſe your owne.

From manners to looke towards our doctrine; the noueltie of our Religion (you ſay) hath diſcouraged you: theirs hath drawne you with reuerence of her age. It is a free challenge betwixt vs, let the elder haue vs both: if there be any point of our Religion yonger than the Patriarchs, and Prophets, CHRIST and his Apoſtles, the Fathers and Doctors of the Primitiue Church, let it be accurſed, and condemned for an vpſtart: ſhew vs euidence of more credit and age, and carrie it. The Church of Rome hath beene ancient, not the errors; neither doe we in ought differ from it, wherein it is not departed from it ſelfe. I did not more feare your wearineſſe than my owne; forgetting the meaſure of a Preface, I would paſſe through euery point of difference betwixt vs; and let you ſee in all particulars, which is the old way; and make you know, that your Popiſh Religion doth but put on a borrowed viſour of grauitie vpon this Stage, to out-face true antiquitie. Yet leſt you ſhould complaine of words, let mee without your tediouſneſſe haue leaue but to inſtance in the firſt of all Controuerſies betwixt vs; offering the ſame proofe in all, which you ſhall ſee performed in one, I compare the iudgement of the ancient Church with yours, ſee therefore and bee aſhamed of your noueltie.

Eſpecially, *Tobi, Iudith, Wiſd. of Salomon, Eccleſiaſticus, Maccabees. Euſeb. l. 4. c. 25. Expoſit. Symboli veteris inſtrumenti, primi omnium Moſis quinque libri, &c. Hæc ſunt quæ patres intra Canonem concluſerunt, ex quibus fidei noſtræ aſſertiones, &c. Alij libri ſunt qui non Canonici, &c.*

Firſt, our queſtion is, Whether all thoſe bookes which in our Bibles are ſtiled *Apocryphall*, and are put after the reſt by themſelues, are to be receiued as the true Scriptures of God? Heare firſt the voice of the old Church: to let paſſe that cleare and pregnant teſtimonie of MELITO SARDENSIS in his Epiſtle to ONESIMVS cited by EVSEBIVS. Let CYPRIAN or RVFFINVS rather ſpeake in the name of all: Of the old Teſtament (ſaith he) firſt were written the fiue bookes of MOSES, *Geneſis, Exodus, Leuiticus, Numbers, Deuteronomie*; after theſe the booke of IOSHVAH the Son of NVN, and that of the *Iudges*, together of RVTH; after which were the foure bookes of the *Kings*, which the *Hebrewes* reckon but two: of the *Chronicles* which is called the booke of Dayes; and of EZRA, are two bookes, which of them are accounted but ſingle, and the booke of ESTER. Of the Prophets there is ESAY, HIEREMIE, EZEKIEL, and DANIEL, and beſides, one booke which containes the twelue ſmaller Prophets. Alſo IOB, and the Pſalmes of DAVID are ſingle books: of SALOMON there are three books deliuered to the Church, the *Prouerbs, Eccleſiaſtes, Song of Songs*. In theſe they haue ſhut vp the number of the books of the old Teſtament. Of the new, there are foure Goſpels, of MATTHEVV, MARKE, LVKE, and IOHN; the *Acts of the Apoſtles*, written by LVKE; of PAVL the Apoſtle fourteene Epiſtles; of the Apoſtle PETER two Epiſtles, of IAMES the LORDS brother and Apoſtle, one; of IVDE one; of IOHN three; Laſtly, the *Reuelation* of IOHN. Theſe are they which the Fathers haue accounted within the Canon, by which they would haue the aſſertions of our faith made good. But we muſt know there are other bookes, which are called of the Ancients not Canonicall but Eccleſiaſticall, as the *Wiſdome of* SALOMON, & another booke of *Wiſdome*, which is called *of* IESVS *the ſonne of* SIRACH; which booke of the *Latines*, is termed by a general name *Eccleſiaſticus*: of the ſame ranke is the booke of TOBY and IVDETH, and the bookes of the *Maccabees*: Thus farre that Father; ſo HIEROME after that he hath reckoned vp the ſame number of bookes with vs in their order, hath theſe words:

This

This Prologue of mine (saith hee) may serue as a well defenced entrance to all the bookes which I haue turned out of *Hebrew* into *Latine*; that we may know that whatsoeuer is besides these, is Apocryphall: therefore that booke which is intituled *Salomons wisdome*, and the Booke of *Iesus the sonne* of *Sirach*, and *Iudeth*, and *Tobias*, and *Pastor*, are not Canonicall: the first booke of the *Maccabees* I haue found in *Hebrew*, the second in *Greeke*: which booke (saith he) indeede the Church readeth, but receiueth not as Canonicall. The same reckoning is made by *Origen* in *Eusebius*, word for word. The same by *Epiphanius*, by *Cyril*, by *Athanasius*, *Gregorie Nazianzen*, *Damascen*: yea by *Lyranus*, both *Hugoes*, *Caietan*, *Carthusian*, and *Montanus* himselfe, &c.

All of them with full consent reiecting these same Apocryphal bookes with vs. Now heare the present Church of *Rome* in her owne words, thus: The holy Synode of *Trent* hath thought good to set downe with this Decree a iust Catalogue of bookes of holy Scripture, lest any man should make doubt which they bee which are receiued by the Synode; And they are these vnder-written, Of the Old Testament; fiue bookes of MOSES, then IOSHVAH, the *Iudges*, RVTH, foure bookes of the *Kings*, two of the *Chronicles*, two of ESDRAS, the first and the second, which is called NEHEMIAS, TOBIAS, IVDETH, ESTER, IOB, the Psalter of DAVID, containing one hundred and fifty Psalmes, *The Prouerbs of* SALOMON, *Ecclesiastes*, the *Song of Songs*, the book of *Wisdome*, *Ecclesiasticus*, ESAY, HIEREMIE, &c. two bookes of the *Maccabees*, the first and the second.

And if any man shall not receiue these whole books with all the parts of them, as they are wont to be read in the Catholike Church, and as they are had in the old vulgar *Latine* Edition, for holy and Canonicall, let him be accursed. Thus she: Iudge you now of our age; and say, whether the opinion of the ancient Church (that is ours) be not a direct enemie to Popery, and flatly accursed by the *Romish*.

Passe on yet a little further. Our question is whether the *Hebrew* and *Greeke* Originals be corrupted; and whether those first Copies of Scriptures be not to be followed aboue all Translations. Heare first the ancient Church with vs: But (saith Saint AVGVSTINE) howsoeuer it be taken, whether it be beleeued to be so done, or not beleeued, or lastly whether it were so or not so; I hold it a right course, that when any thing is found different in either bookes (the *Hebrew* and *Septuagint*) since for the certaintie of things done, there can be but one truth; that tongue should rather be beleeued from whence the translation was made into another language. Vpon which words LVDOVICVS VIVES (yet a Papist) saith thus: The same (saith he) doth HIEROM proclaime euery where, and reason it selfe teacheth it, and there is none of sound iudgement that will gainsay it; but in vaine doth the consent of all good wits teach this, for the stubborne blockishnesse of men opposeth against it. Let HIEROM himselfe then, a greater Linguist be heard speake: And if there bee any man (saith he) that will say the *Hebrew* bookes were afterwards corrupted by the Iewes; let him heare ORIGEN, what he answers in the eight volume of his explanations of ESAY to this question; that the Lord and his Apostles which reproue other faults in the Scribes and Pharises, would neuer haue beene silent in this, which were the greatest crime that could be. But if they say that the *Hebrewes* falsified them after the comming of Christ and preaching of the Apostles, I cannot hold from laughter, that our Sauiour and the Euangelists and Apostles should so cite testimonies of Scripture, as the *Iewes* would afterwards deprave them: Thus IEROME. And the Canon law it selfe hath this determination, that the truth and credit of the bookes of the old Testament should bee examined by the *Hebrew* Volumes; of the new, by the *Greeke*. And Pope INNOCENTIVS as he is cited by GRATIAN, could say, Haue recourse to the diuine Scriptures in their Original *Greeke*.

In prologo galeato Tom. 3. p. 6. Hic prologus Scripturarum quasi Galeatus præcipuum omnium librorum quos de Hebræo, &c. Vt scire volean.ª quicquid extra hos est, inter apocrypha esse ponendum: igitur Sapientia quæ vulgo Salomonis inscribitur, & Iesu, &c. non sunt in Canone, &c.

Euseb. l. 6. c. 24. Haud ignorandũ autem fuerit, veteris instrum. libros sicut Hebræi tradunt. 22. ἀριθμὸς δὲ ἐνταῦθα, &c. Νεω δὲ εἰσὶν αἱ βίβλοι.

Hæc sunt Apocrypha, Iesus, Sapientia, Pastor, & Maccabæorũ libri, Iudeth atq; Tobia. Hugo Card.

Concil. Trident. Decr. de Can. Scrip. April 8 promulg. in quar. Sessione. Sacrosũ verò librorum indicem hanc decreto adscribendum censuit, &c. Sunt autem infra-scripti Testamenti veteris quinque libri Mosis, &c. Tobias, Iudeth, Sapientia Salomonis, Ecclesiasticus, Maccab. 2.

Si quis autem libros ipsos integros cum omnibus suis partibus prout in Ecclesia Catholica legi consueuerunt, & in veteri vulgata Latina Editione habentur, pro sacris & canonicis non susceperit, Anathema sit.

Aug. de Ciuit. Dei. l. 15. c. 13. Sed quomodo libet istud accipiatur, &c. Ei linguæ potius credatur vnde est in aliam facta translatio. Ludouic. Viues ibid. Hoc ipsum Hieronymus clamat vbique; hoc ipsum docet ratio, &c. Sed frustra bonorum ingeniorum consensus hoc docet. Hieron. l. 3. com. in Esaiam. Quod si aliquis dixerit Hebræos libros postea à Iudeis falsatos, &c. Sin autem dixerint post aduentum Domini saluatoris, &c. Hebræos libros fuisse falsatos, cachinnum tenere non potero, vt saluator & Apostoli, &c. cap. 6. Decr. p. 1. dist. 9. c. vt veterum. Vt veterum librorum fides de Hebræis voluminibus examinanda est, ita nouorum Græci sermonis normam desiderat. Ad Decr. p. 1. d. 19. c. 3. Ad diuina recurre scripta Græca.

The ſame laſtly by BELLARMINES owne confeſſion, the Fathers teach euery where: As IEROME in his booke againſt HELVIDIVS, and in his Epiſtle to MARCELLA, that the *Latine* Edition of the Goſpell is to be called backe to the *Greeke* fountaines; and the *Latine* Edition of the old Teſtament, is to be amended by the Hebrew; in his Comment vpon ZACHARY, 8. The very ſame hath AVSTEN in his ſecond booke of Chriſtian doctrine, *Chap.* 11. 12. 15. and *Epiſt.* 19. and elſewhere. This was the old Religion and ours; now heare the new. The preſent Church of *Rome* hath thus: The holy Synod decreeth that the old vulgar *Latine* Edition in all Lectures, Diſputations, Sermons, Expoſitions, be held for Authenticall, ſaith the Councell of *Trent*: And her Champion BELLARMINE hath theſe words; That the fountaine of the Originals in many places runne muddy and impure wee haue formerly ſhewed, and indeed it can ſcarce be doubted, but that as the *Latine* Church hath beene more conſtant in keeping the faith than the *Greeke*, ſo it hath beene more vigilant in defending her bookes from corruption. Yea, ſome of the Popiſh Doctors maintaine, that the *Iewes* in hatred of the Chriſtian faith, did on purpoſe corrupt many places of Scripture: ſo holds GREGORY *de* VALENCIA, IACOBVS CHRISTOPOLITANVS in his Preface to the Pſalmes, CANVS in the ſecond booke of his common places. But in ſtead of all, BELLARMINE ſhall ſhut vp all with theſe words; The Hereticks of this time, in hatred of the vulgar Edition, giue too much to the *Hebrew* Edition, as CALVIN, CHEMNITIVS, GEORGIVS MAIOR: All which would haue euery thing examined and amended by the *Hebrew* text, which they commonly call a moſt pure fountaine. See now whether that which BELLARMINE confeſſes to haue bin the Iudgement of HIEROME, AVSTEN, and all the ancient Fathers, be not here condemned by him, as the opinion of the Heretikes: Ours was theirs; and theirs is condemned vnder our names: Iudge whether in this alſo Popery be not an vpſtart.

Yet one ſtep more: Our queſtion is whether the Scripture be eaſie or moſt obſcure; and whether in all eſſentiall points it doe not interpret it ſelfe; ſo as what is hard in one place, is openly laid forth in another: Heare the iudgment of the old Church and ours: All things are cleare and plaine, and nothing contrary in the Scriptures, ſaith EPIPHANIVS. Thoſe things which ſeeme doubtfully and obſcurely ſpoken in ſome places of Scripture, are expounded by them, which in other places are open and plaine, ſaith BASIL: What could CALVIN and LVTHER ſay more?

There is no ſo great hardneſſe in the Scriptures to come to thoſe things which are neceſſary to ſaluation, ſaith AVSTEN: In thoſe things which are openly laid downe in Scripture, are found all thoſe things which containe our faith and rules of our life, ſaith the ſame Father; who yet againe alſo ſaith thus: The Spirit of God hath Royally and wholeſomely tempered the holy Scriptures ſo, as both by the plaine places he might preuent our hunger, and by the obſcure he might auoid our nice ſlothfulneſſe; for there is ſcarce any thing that can be fetcht out of thoſe obſcurities, which is not found moſt plainely ſpoken elſe-where.

And becauſe *Bellarmine* takes exception at this (*Ferè*, *Scarce*) compare this place with the former; and with that which he hath in his third Epiſtle, thus: The manner of ſpeech in which the Scripture is contriued, is eaſie to be come to of all; although it be throughly attained by few: Thoſe things which it containeth plaine and caſie, it ſpeakes like a familiar friend, without guile, to the heart of the learned and vnlearned, &c.

But it inuites all men with an humble manner of ſpeech, whom it doth not onely feed with manifeſt truth, but exerciſe with ſecret, hauing the ſame in readineſſe which it hath in ſecrecie: Thus AVSTEN. To omit IRENEVS and ORIGEN: CHRYSOSTOME (whom BELLARMINE ſaith we allege alone for vs) beſides many other plaine places, writeth thus:

Who

Bellarm. de verb. Dei 2. cap. 11. § 3.

Accedit quod patres paſſim docent, adiungites Hebræos & Græcos eſſe recurrendum: & Hieron. in lib. contr. Heluid. & in Epiſt. ad Marcellam, & Concil. Trid. ſeſſ. 4 Sacroſancta Synodus ſtatuit, vt hæc ipſa vetus, &c. pro authentica habeatur. Bell. de verb. l. 2. c. 11.

Nunc autem fontes multis in locis turbidos fluere &c.

Omnino contendunt Iudæos in odium Chriſtianæ relig. ſtudioſe deprauaſſe: ita docet Iacobus Chriſtopolitanus & Canus, &c. Bell. 2 de verb. Dei, p. 100 So Raynolds in his refutation, pag. 503. againſt *Iſaac Walla, Andradius, Monta, &c. Hæretici huius temporis, odio vulgatæ editionis nimium tribuunt editioni Hebraicæ, &c. omnia examinari volunt ad Hebræum textum, quem non ſemel puriſſimum fontem appellant. Bell. l. 2. de verb. c. 2. Epiphan. contr. Anomœos. Hæreſ. 76.*

Omnia ſunt clara & lucida, &c. Baſil. in Aſcet. or. Regul. breuiores, quæ ambiguè, & obſcurè videntur dici in quibuſdam locis ſacræ ſcript & reg. 267. Aug. Ep. 3. Non tanta in ſcripturis difficultate perſeuerat ea quæ neceſſaria ſunt ſaluti, &c. Aug. de doctr. Chriſt. l. 2. c. 9. In iis quæ apertè in ſcriptura poſita ſunt, inueniuntur illa omnia quæ continent fidem moreſque viuendi. Magnificè & ſalubriter ſpirit. ſanctus ita ſcript. &c. De doctr. Chriſt. lib. 2. cap. 4. Aug. Epiſt. 3. Modus ipſe dicendi quo ſanct. Scriptura, &c. Sed inuitat omnes humili ſermone.

Who is there to whom all is not manifeſt, which is written in the Goſpell? who that ſhall heare, *Bleſſed are the mecke, Bleſſed are the mercifull, Bleſſed are the pure in heart*, and the reſt, would deſire a teacher to learne any of theſe things which are here ſpoken? As alſo the ſignes, miracles, hiſtories, are not they knowne and manifeſt to euery man? This pretence and excuſe is but the cloake of our ſlothfulneſſe: thou vnderſtandeſt not thoſe things which are written; how ſhouldeſt thou vnderſtand them, which wilt not ſo much as ſlightly looke into them? Take the booke into thy hand, read all the hiſtory, and what thou knoweſt, remember, and what is obſcure, run often ouer it. So CHRYSOSTOME: yea, he makes this difference betwixt the Philoſophers and Apoſtles: the Philoſophers ſpeake obſcurely, but the Apoſtles and Prophets (ſaith hee) contrarily make all things deliuered by them, cleare and manifeſt; & as the common teachers of the world haue ſo expounded all things, that euery man may of himſelfe by bare reading, learne thoſe things which are ſpoken: yea, laſtly, ſo farre hee goes in this point, as that he asketh, Wherefore needs a Preacher? all things are cleare and plaine in the Diuine Scriptures; but becauſe ye are delicate hearers and ſeeke delight in hearing, therefore ye ſeeke for Preachers. You haue heard the old Religion, now heare the new: BELLARMINE hath theſe words: It muſt needs be confeſſed that the Scriptures are moſt obſcure; Here therefore (ſaith he) LVTHER hath deuiſed two euaſions; One, that the ſcripture, though it be obſcure in one place, yet that it doth clearely propound the ſame thing in another. The ſecond is, that though the Scripture be cleare of it ſelfe, yet to the proud and vnbeleeuers it is hard by reaſon of their blindneſſe and euill affections: ſo the *Lutherans* (ſaith *Ecchius*) contend that the Scriptures are cleare and plaine: ſo *Duraus* againſt *Whitakers*: ſo the *Rhemiſts* in their annotations; and generally all Papiſts. Iudge now if all theſe forenamed Fathers, and ſo the ancient Church, were not *Lutherans* in this point; or rather we theirs; and yeeld that this their old opinion by the new Church of *Rome* is condemned for hereticall: and in all theſe ſay vpon your ſoule, whether is the elder?

Let me draw you on yet a little further: Our queſtion is, whether it be neceſſary or fit that all men (euen of the Laitie) ſhould haue libertie to heare and reade the Scriptures, in a language which they vnderſtand? Heare firſt the voice of the old Religion; To omit the direct charges of GREGORY NISSEN and AMBROSE; thus hath IEROME vpon the Pſalms, The Lord will declare; and how will he declare? Not by word, but by writing; In whoſe writing? In the writing of his people, &c. Our Lord and Sauiour therefore tells vs, and ſpeaketh in the Scriptures of his Princes: Our Lord will declare it to vs in the Scriptures of his People, in the holy Scriptures: which Scripture is read to all the people; that is, ſo read as that all may vnderſtand; not that a few may vnderſtand, but all.

What faithfull man, ſaith AVGVSTINE (though he be but a Nouice, before he be baptized and haue receiued the Holy Ghoſt) doth not with an equall minde read and heare all things, which after the Aſcenſion of our Lord are written in Canonicall truth, and authority, although as yet he vnderſtands them not as he ought?

But of all other, Saint CHRYSOSTOME is euery where moſt vehement and direct in this point: Amongſt infinite places, heare what he ſaith in one of his Homilies of LAZARVS.

I doe alwaves exhort, and will neuer ceaſe to exhort you (ſaith hee) that you will not heere only attend to thoſe things which are ſpoken, but when you are at home, you continually buſie your ſelues in reading of the holy Scriptures; which practiſe alſo I haue not ceaſed to driue into them which come priuately to mee: for let no man ſay, Tuſh, they are but idle words, and many of them ſuch as ſhould be contemned: Alas I am taken vp with law cauſes, I am imployed in publike affaires, I follow my trade,

Chryſoſt. Hom. 3. de Lazaro. Cur non ſint manifeſta quæcunq; in Euangel. &c. quomodo poſſis intelligere quæ ne leuiter quidem inſpicere velis, &c. ſume librum in manus, lege, &c.

Citat. ab ipſo Bellarm. Apoſtoli verò & prophetæ omnia contra fecerunt manifeſta clarague: quæ proinde illi, expoſuerũt nobis veluti communes rerũ doctores, vt per ſe quiſq; diſcere poſſit ea quæ dicuntur, ex ſola lectione.

Chryſ. hom. 3. in Laz. Quamobrẽ opus eſt conctatore, omnia ſunt plana ex ſcripturis diuinis, ſed quia delicatuli eſtis, &c. Hom. 3. in 2 Theſſ.

Bellarm. lib. 3. de verbo, cap. 1. Neceſſario fatendum eſt Scripturas eſſe obſcuriſſimas. Lutherus duo effugia excogitauit; vnum quod Scriptura etiamſi alicubi obſcura, tamen illud idem alibi clarè proponat, &c. ibid. c. 2. Eckius in Enchirid. c. 4 Lutherani cõtendunt Scripturas ſacras eſſe claras. Duraus contr. Woitak. lib. 6. Rhemiſts in 2 Pet. 3. 16. and in their Preface at large, &c.

Homil. in 4. Dominic. ab Epiphã.

Amb. ſer. 35.

Hieron. in Pſal. Dominus narrabit, & quomodo narrabit? Non verbo ſed ſcriptura: in cuius ſcriptura? in populorum, &c. Dominus narrabit in ſcripturis populorum, in ſcripturis ſanctis; quæ ſcriptura populis omnibus legitur, hoc eſt, vt omnes intelligant, non vt pauci intelligerent, ſed vt omnes, in Pſalm. 86. Omnia quæ poſt aſcenſ. &c. quis fidelis vel etiam catechumenus antequam Spiritum Sanctum baptizatus accipiat, non æquo animo, &c. Aug. tract. in Ioh 96. and to the ſame purpoſe, *L. 2. de Doct. Chriſt. c. 8. Chryſ. hom. 3. de Lazar, Semper horter, & horlari non deſinam, vt non hic tantum aſſiduitatis, &c. Ego forenſibus cauſis affixus ſum, &c.*

I maintaine a wife and children, and haue a great charge to looke to: It is not for me to read the Scriptures, but for them which haue cast off the world, which haue taken vp the solitarie tops of Mountaines for their dwellings, which liue this contemplatiue kinde of life continually.

What saiest thou, O man? Is it not for thee to turne ouer the Scriptures, because thou art distracted with infinite cares? Nay, then it is for thee more than for them; for they doe not so much need the helpe of the Scriptures, as you that are tost in the midst of the waues of worldly businesse.

And soone after: Neither can it be possible that any man should without great fruit be perpetually conuersant in this spirituall exercise of reading: and straight; Let vs not neglect to buy our selues Bookes, lest we receiue a wound in our vitall parts; and after he hath compared the Bookes of Scripture to Gold, he addeth, But what, say they, if we vnderstand not those things which are contained in those Books? What gaine we then? Yes surely, though thou dost not vnderstand those things which are there laid vp, yet by the very reading much holinesse is got: Although it cannot be, that thou shouldest be alike ignorant of all thou readest; for therefore hath the Spirit of God so dispensed this Word, that *Publicanes*, Fishers, Tent-makers, Shepheards and Goatheards, plaine vnlettered men may be saued by these Bookes; lest any of the simpler sort should pretend this excuse, That all things which are said should be easie to discerne; and that the workman, the seruant, the poore widow, and the most vnlearned of all other, by hearing of the word read, might get some gaine and profit.

And the same Father elsewhere, I beseech you (saith he) that you come speedily hither, and hearken diligently to the reading of the Holy Scriptures; and not only when you come hither, but also at home take the Bible into your hands, and by your diligent care reape the profit contained in it. Lastly, in his Homilies vpon the Epistle to the *Colossians*, hee cries out, Heare, I beseech you, O all you secular men, prouide you Bibles which are the medicines for the soule; At least get the New Testament. Now on the contrary, let the new religion of *Rome* speake; first by her *Rhemish* Iesuites, thus: Wee may not think that the translated Bibles into vulgar tongues, were in the hands of euery husbandman, artificer, prentice, boyes, girles, Mistresse, Maid, Man; that they were sung, played, alledged of euery Tinker, Tauerner, Rimer, Minstrell. The like words of scorne and disgrace are vsed by HOSIVS, and by ECKIVS, and by BELLAR. *de verb. l.2.c.15.*

The wise will not heere regard (say our *Rhemists*) what some wilfull people doe mutter, that the Scriptures are made for all men, &c. And soone after, they compare the Scriptures to Fire, Water, Candles, Kniues, Swords, which are indeed needfull, &c. but would marre all, if they were at the guiding of other, than wise men. All the Heretikes of this time, saith BELLARMINE, agree that the Scriptures should be permitted to all, and deliuered in their owne Mother tongue; but the Catholike Church forbids the reading of the Scriptures by all, without choice: or the publike reading or singing of them in vulgar tongues, as it is decreed in the Councell of *Trent*, *Sess.22.c.8. & Can. 9.* If you thinke (saith DVRÆVS) that Christ bade all Christians to search the Scriptures, you are in a grosse error; For how shall rude and ignorant men search the Scriptures? &c. And so he concludes, that the Scriptures were not giuen to the common multitude of Beleeuers.

Iudge now what either we say, or these Papists condemne, besides the ancient iudgement of the Fathers: and if euer either CALVIN or LVTHER haue beene more peremptory in this matter, than S. CHRYSOST. I vow to be a Papist. If ours be not in this the old religion, be not you ours.

Yet this one passage further, and then no more, lest I weary you: Our question is; whether the Scriptures depend vpon the authority of the Church; or rather vpon the authoritie of Scriptures?

Heare

Vxo curanda & Libros, familiæ alendæ ego, &c. Qui montium Vertices occupârunt, &c. Quid ais homo? non est tui negotij scripturas euoluere? &c. Imo tuum magis est quam illorum, &c. Neque nunc fieri potest vt quisquam, &c. Ne negligamus nobis parare libros, &c. Quid igitur inquiunt, &c. Publicani, Piscatores, Tabernaculorum opifices, Pastores & Apostoli, idiotæ illiterati, &c.

Note that which is read in *Chrysostome*, ἀπὸ, *Hoc*, in some better copies is αἰπόλος, which signifies Goatheards, more agreeable to the place.

Vt & famulus & vidua mulier, & omnium hominum indoctissimus, exandita lectione aliquid lucri vtilitatisq; reportet. Hom. in Gen.29. Obsecro vt subinde huc veniatis, &c. In Coloss. hom.9. Audite obsecro Seculares omnes, &c.

Rhemists in their Preface to their Testament.

Bellarm. de verb. lib.2.cap.15. Hæretici huius temporis omnes in eo conuenient, vt oporteat Scripturas omnibus permittere, imo & tradere in sua lingua, &c. At Catholica Ecclesia, &c. Prohibet ne passim omnibus sine discrimine concedatur eiusmodi lectio, &c.

Duræus contra Whit. lib.6. Si Christianis omnibus vt Scripturas scrutentur à Christo dictum esse intelligis, in magno certè errore, &c. Promiscua fidelium turba, &c. Ba-

sil. Ep. 82.

Heare first the ancient Church, with and for vs: The question is (saith S. AVSTEN) betwixt vs and the *Donatists*, where the Church is. What shall we do then? shall we seeke her in her owne words, or in the words of her Head the Lord Iesus Christ? I suppose we ought to seeke her rather in his words, which is the Truth; and knowes best his own body, for the Lord knowes who are his; wee will not haue the Church sought in our words. And in the same Booke, Whether the *Donatists* hold the Church (saith the same Father) let them not shew, but by the Canonicall Bookes of Diuine Scriptures; for neither do we therfore say they should beleeue vs, that we are in the Church of Christ, because OPTATVS or AMBROSE hath commended this Church vnto vs which we now hold, or because it is acknowledged by the Councels of our fellow Teachers, or because so great miracles are done in it: it is not therefore manifested to bee true and Catholike; But the Lord Iesus himselfe iudged, that his Disciples should rather be confirmed by the testimonies of the Law and the Prophets: These are the rules of our cause, these are the foundations, these are the confirmations.

And vpon the *Psalmes*, Lest thou shouldest erre (saith the same AVGVSTINE) in thy iudgement of the Church: lest any man should say to thee, This is Christ, which is not Christ, or this is the Church, which is not the Church; for many, &c. Heare the voyce of the Shepheard himselfe which is clothed in flesh, &c. He shewes himselfe to thee; handle him, and see. He shewes his Church, lest any man should deceiue thee vnder the name of the Church, &c. yet CHRYSOSTOME more directly thus: He that would know which is the true Church of Christ, whence may he know it in the similitude of so great confusion, but onely by the Scriptures? Now the working of miracles is altogether ceased; yea, they are rather found to be fainedly wrought of them, which are but false Christians; Whence then shall he know it, but onely by the Scriptures? The Lord Iesus therefore knowing what great confusion of things would be in the last daies, therefore commands that those which are Christians, and would receiue confirmation of their true faith, should flye to nothing but to the Scriptures; Otherwise if they flye to any other helpe, they shall be offended and perish, not vnderstanding which is the true Church: This is the old faith; Now heare the new, contradicting it & vs. The Scripture (saith ECKIVS a *Popish* Doctor) is not authenticall without the authority of the Church; for the Canonicall Writers are members of the Church; Whereupon let it be obiected to an Heretike, that will striue against the decrees of the Church, by what weapons he will fight against the Church, hee will say, By the Canonicall Scriptures of the foure Gospels, and *Pauls* Epistles. Let it be straight obiected to him, how he knowes these to be Canonicall, but by the Church. And a while after, the Scripture (saith he) defined in a Councell, it seemed good to the Holy Ghost and to vs, that you abstaine from things offered to Idols, and bloud, and strangled: the Church by her authority altered a thing so clearely defined and expressed: for it vseth both strangled and bloud; Behold, the power of the Church is aboue the Scripture: thus ECKIVS. And besides CVSANVS, BELLARMINE saith thus: If we take away the authority of the present Church, and of the present Councell (of *Trent*) all the Decrees of all other Councels and the whole Christian faith may be called into doubt. And in the same place a little after; The strength of all ancient Councels, and the certaintie of all opinions, depends on the authority of the present Church. You haue heard both speake: say now, with whom is true antiquity; and on Gods name detest the newer of both. It were as easie to bring the same, if not greater euidence for the perfection, and all-sufficiency of Scripture; and so to deliuer all the body of our religion, by the tongues and pens of the Fathers, that either you must be forced to hold them *Nouelists* with vs, or your selues such against them. How honest and ingenuous is that confession of your ERASMVS? who in his Epistle to the Bishop and Cardinall of *Mentz*, could say, It is plainly found, that many things in LVTHERS Books are condemned for Heretical, which in the Bookes of BERNARD and AVSTEN, are read for Holy and Orthodox.

Aug. de vnitate Ecclesiæ, siue Epist. contra Petilianum Donatistam cap. 2 Interest autem & Donatistæ quæstio est, vbi sit Ecclesia, quod ergo facturi sumus? in verbis nostris eam quæsturi, &c. Aug. ibid. cap. 16. Vtrum ipsi Ecclesiam teneant nonnisi Diuinarum Scripturarum Canonicis libris ostendant, &c. Quia nec nos propterea dicimus &c. Aug. in Psal. 69. in illa verba: Omnes qui quærunt te, &c. Ne in ecclesiam errares, ne quis, &c. Multi enim dixerunt carnem non habuisse: ostendit, &c. So Epi. 166. & in Ps. 57 &c. Chrysost. Hom. in Matth. 49. Qui vult cognoscere, quæ sit vera Ecclesia Christi, vnde cognoscet nisi, &c. Eckius in Enchirid. c. de Ecclesia. Scriptura non est authentica sine authoritate Ecclesiæ; Scriptores enim canonici sunt membra Ecclesiæ, vnde hæretico contendere volenti, &c. Eckius ibidem. Scriptura definit in Concilio, visum est Spiritui Sancto, &c. rem tam clarè expressam, & definitam Ecclesia sua authoritate mutauit, &c. Ecce potestas Ecclesiæ super Scriptura. Si tollamus authoritatem præsentis Ecclesiæ & præsentis Cõcilij, in dubium reuocari poterunt omnium aliorum Conciliorum decreta, & tota fides Christiana, &c. Bell. de effectu Sacram. l. 2. cap. 25. pag. 302. Omnium Dogmatum firmitas, &c. So Pigh. l. 1. de Hier. & Stapl. l. 9. Princ. doct. c. 1. Compertum est ab his damnata vt hæretica in Lutheri libris, quæ in Bernardi, Augustini quelibris, vt Orthodoxa, imo vt pia legunt. Erasm. Epist. ad Card. Mogunt. pag. 401.

This

This is too much for a taſte: If your appetite ſtand to it, I dare promiſe you full diſhes: Let me therefore appeale to you, if light and darkneſſe be more contrary than theſe points of your Religion, to true Antiquitie: No, no; Let your Authors gloſe as they liſt; Popery is but a yong faction, corruptly rayſed out of ancient grounds. And if it haue (as wee grant) ſome ancient errours, falſhood cannot bee bettered with Age; there is no preſcription againſt God and Truth: What we can proue to be erroneous, we need not proue new: ſome hundreths of yeares is an idle Plea againſt the Ancient of dayes.

What can you plead yet more for your change? Their numbers perhaps, and our handfuls? You heard all the World was theirs, ſcarce any corner ours: How could you but ſuſpect a few? Theſe are but idle brags; we dare and can ſhare equally with them in Chriſtendome: And if we could not; this rule will teach you to aduance *Turciſme* aboue *Chriſtianity*, and *Paganiſme* aboue that: the world aboue the Church, Hell aboue Heauen: If any proofe can be drawne from numbers, He that knowes all, ſayes the beſt are feweſt.

The Peace of *Rome* left out, becauſe it was but a Tranſlation in this Editiõ, &c.

What then could ſtirre you? Our diuiſions and their vnity. If this my following labour doe not make it good to all the World, that their peace is leſſe than ours, their diſſenſion more, by the confeſſion of their owne mouths, be you theirs ſtill, and let me follow you. I ſtand not vpon the ſcoldings of *Prieſts* and *Ieſuits*, nor the late *Venetian* iarres, nor the pragmaticall differences now on foot, in the view of all Chriſtendome, betwixt their owne Cardinalls in their Sacred conclaue, and all their Clergie, concerning the Popes temporall power: Neither doe I call any friend to bee our Aduocate; none but *Bellarmine* and *Nauarrus* ſhall be my Orators; and if theſe plead not this cauſe enough, let it fall: See here dangerous rifts and flawes, not in the outward barke onely, but in the very heart and pith of your Religion; and if ſo many be confeſſed by one or two, what might be gathered out of all? and if ſo many bee acknowledged; thinke how many there are that lurke in ſecret, and will not be confeſſed? How loth would we be (after all exclamations) that your buſie *Ieſuites* could take out ſo many confeſſed quarrels out of all our Authors, as I haue here found in two of yours? We want onely their cunning ſecrecy in the carriage of our quarrels: Our few (and ſlight) differences are blazoned abroad with infamy and offence, their hundreds are craftily ſmothered in ſilence.

Let your owne eyes ſatisfie you in this, not my pen: ſee now what you would neuer beleeue.

What is it then that could thus bewitch you to forſake the comely and heauenly Truth of God, and to dote vpon this beaſtly Strumpet? to change your Religion, for a ridiculous, ſenſuall, cruell, irreligious faction? A Religion (if we muſt call it ſo) that made ſport to our plaine forefathers, with the remembrance of her graueſt deuotions: How oft haue you ſeene them laugh at themſelues, whiles they haue told of their creeping-crouch, kiſſing the Pax, offering their Candels, ſigning with Aſhes, partiall Shrifts, merry Pilgrimages, ridiculous Miracles, and a thouſand ſuch May-games, which now you begin (after this long hiſſing at) to looke vpon ſoberly, and with admiration!

A Religion, whoſe fooleries very Boyes may ſhout and laugh at, if for no more but this, that it teaches men to put confidence in Beads, Medals, Roſes, hallowed Swords, Spels of the Goſpell, *Agnos Dei*, and ſuch like idle bables, aſcribing vnto them Diuine vertue: yea, ſo much as is due to the Sonne of God himſelfe, and his precious bloud. I ſpeake not of ſome rude ignorants; your very Booke of holy-ceremonies ſhall teach you what your holy-fathers doe, and haue done. That tels you firſt with great allowance and applauſe, that Pope VRBAN the fift ſent three *Agnos Dei*, to the Greeke Emperor, with theſe verſes:

Balſam, pure wax, and Chriſmes liquor cleere,
Make vp this precious Lambe, I ſend thee heere;
All lightning it diſpels, and each ill ſpright,
Remedies ſinne, and makes the heart contrite,
Euen as the bloud that Chriſt for vs did ſhed.
It helps the child-beds paine; and giues good ſpeed
Vnto the birth; Great gifts it ſtill doth win
To all that weare it, and that worthy bin:
It quels the rage of fire; and cleanely bore
It brings from ſhipwracke ſafely to the ſhore.

And leſt you ſhould plead this to be the conceit of ſome one Phantaſticall Pope, heare (and be aſhamed) out of the ſame Booke, what by preſcription, euery Pope vſeth to pray in the bleſſing of the water, which ſerues for that *Agnus Dei*: If you know not, thus he prayeth: That it would pleaſe thee, O God, to bleſſe thoſe things which we purpoſe to powre into this Veſſell of water prepared to the glory of thy Name, ſo as by the worſhip and honour of them, we thy ſeruants may haue our heynous offences done away, the blemiſhes of our ſinnes wip't off, and thereby we may obtaine pardon, and receiue grace from thee; ſo that at the laſt with thy Saints and Elect Children we may merit to obtaine euerlaſting life, *Amen*. How could you chooſe, but be in loue with this Superſtition, Magicke, Blaſphemie practiſed, and maintained by the heads of your Church?

A Religion, that allowes iuggling Equiuocations, and reſerued ſenſes euen in very oathes. Beſides all that hath bin ſhameleſly written by our Ieſuites to this purpoſe; Heare what *Franciſcus Victoria*, an ingenuous Papiſt, and a learned Reader of Diuinitie in Salmantica, writes in the name of all.

But what ſhall a Confeſſor doe (ſaith he) if he be askt of a ſin that he hath heard in Confeſſion? May he ſay that he knowes not of it? I anſwer, according to all our Doctors, that he may. But what if hee be compelled to ſweare? I ſay, that he may and ought to ſweare that he knowes it not; for that it is vnderſtood that he knowes it not beſides confeſſion, and ſo he ſweares true. But ſay, that the Iudge or Prelate ſhall maliciouſly require of him vpon his oath, whether he know it in confeſſion or no; I anſwer that a man thus vrged may ſweare that he knowes it not in confeſſion; for that it is vnderſtood, he knowes it not to reueale it, or ſo as he may tell: Who teach and doe thus in anothers caſe, iudge what they would doe in their owne. O wiſe, cunning and holy periuries, vnknowne to our fore-fathers!

A Religion, that allowes the buying and ſelling of ſins, of Pardons, of ſoules: ſo as now Purgatory can haue no rich men in it, but fooles and friendleſſe: Deuils are Tormentors there (as themſelues hold from many Reuelations of *Bede, Bernard, Carthuſian*) yet Men can command Deuils, and mony can command men.

A Religion, that relies wholly vpon the infallibilitie of thoſe, whom yet they grant haue bin, and may be monſtrous in their liues and diſpoſitions. How many of thoſe heires of PETER (by confeſſion of their owne Records) by Bribes, by Whores, by Deuils, haue climed vp into that chaire! Yet, to ſay that thoſe men which are confeſſed to haue giuen their ſoules to the Deuill, that they might be Popes, can erre, while they are Popes, is Hereſie worthy of a ſtake, and of Hell.

A Religion, that hood-winks the poore Laitie in forced ignorance, leſt they ſhould know Gods will, or any way to Heauen but theirs; ſo as millions of ſoules liue no leſſe without Scripture, than as if there were none: that forbids ſpirituall food as poyſon; and fetches Gods Booke into the Inquiſition.

A Religion, that teaches men to worſhip ſtocks and ſtones, with the ſame honour that is due to their Creator; which practiſe leſt it ſhould appeare to her ſimple Clyents, how palpably oppoſite it is to the ſecond Commandement; they haue diſcreetly left out thoſe words

Balſamus & mundacera cum Chriſmatis vnda conficiunt Agnũ, quod munus do tibi magnũ, &c. Fulgura depelle, &c. Peccatum fugiat ex Chriſti ſanguis & angit, &c. Sacr. Ceremon. lib. 1.

Vt ea quæ in hoc aquæ vaſculo, præparata ad nominis tui gloriã, infundi ac decerni, benedicas: quatenus ipſorũ veneratione & bonorum tuorum famulis tuis criminũ deleantur, abſtergantur maculæ peccatorum, impetretur venia, gratia conferantur, vt tandem cum ſanctis & electis tuis vitam percipere mereamur æternam.

Fran. à Victoria Ordin. Prædicatorum Sum. Sacram. art. 184. p. 104. Sed quid faciet Confeſſor cum interrogatur de peccato? &c. Reſpondeo ſecundum omnes, quod ſic. Sed fac quod Index aut prælatus ex malitia exigat à me iuramentũ, an ſciam in Confeſſione? Reſpondeo: quod coactus iuraret ſe neſcire in confeſſione, quia intelligitur ſe neſcire ad reuelandum, aut taliter quod poſſit dicere.

words of Gods Law, as a needleſſe illuſtration, in their Catechiſmes and Prayer Bookes of the vulgar.

A Religion, that vtterly ouerthrowes the true humanitie of Chriſt, while they giue vnto it tenne thouſand places at once, and yet no place: fleſh and no fleſh, ſeuerall members without diſtinction: a ſubſtance without quantity and other accidents; or ſubſtance and accidents that cannot bee ſeene, felt, perceiued. So they make either a Monſter of their Sauiour, or nothing.

A Religion, that vtterly ouerthrowes the perfection of Chriſts ſatisfaction: If all be not paid, how hath he ſatisfied? If temporall punishments in Purgatory be yet due, how is all paid? and if theſe muſt be paid by vs, how are they ſatisfied by him?

A Religion, that makes more Scriptures than euer God and his ancient Church; and thoſe which it doth make, ſo imperiouſly obtrudes vpon the world, as if God himſelfe ſhould ſpeak from heauen: and while it thunders out curſes againſt all that will not adde theſe Bookes to Gods, regards not Gods Curſe, If any man ſhall adde vnto theſe things, God ſhall adde vnto him the plagues that are written in this Booke.

A Religion, whoſe Patrons diſgrace the true Scriptures of God with reproachfull termes, odious compariſons, imputations of corruption and imperfection; and in fine, pin their whole authority vpon the ſleeues of men.

Papa facit proteſtationem ante Canonizationem, ſe nihil intendere facere, quod ſit contra fidem aut Eccleſiam Catholicam. Aliqui tamen clariſſimi viri dicunt, &c. Quia Papa quodammodo cogeretur ad canonizandum quendam contra ſuam voluntatem, lib. Sacr. Ceremon.

A Religion, that erects a throne in the Conſcience to a meere man, and giues him abſolute power to make a ſinne, to diſpenſe with it, to create new Articles of Faith, and to impoſe them vpon neceſſitie of Saluation.

A Religion that baſfoules all Temporall Princes, making them ſtand bare-foot at their great Biſhops gate, lye at his foot, hold his ſtirrup, yea, their owne Crownes at his Courteſie, exempting all their Eccleſiaſticall Subiects from their iuriſdiction, and (when they liſt) all the reſt from their Allegiance.

A Religion, that hath made wicked men Saints, and Saints Gods. Euen by the confeſſion of Papiſts, lewd and vndeſeruing men haue leapt into their Calendar: Whence it is, that the Pope before his Canonization of any Saint, makes ſolemne proteſtation, that he intends not in that buſineſſe to doe ought preiudiciall to the glory of God or to the Catholike Faith and Church: And once Sainted, they haue the honour of Altars, Temples, Inuocations; and ſome of them in a ſtile fit only for their Maker. I know not whether that bleſſed Virgin receiue more indignitie from her enemies that denie her, or theſe her flatterers that deifie her.

A Religion, that robs the Chriſtian heart of all ſound comfort, whiles it teacheth vs, that we neither can nor ought to be aſſured of the remiſſion of our ſinnes, and of preſent grace, and future ſaluation; That we can neuer know whether we haue receiued the true Sacraments of God, becauſe we cannot know the intention of the miniſter, without which they are no Sacraments.

A Religion that rackes the conſcience with the needleſſe torture of a neceſſary ſhrift; wherein the vertue of abſolution depends on the fulneſſe of confeſſion: and that, vpon examination and the ſufficiencie of examination, is ſo full of ſcruples (beſides thoſe infinite caſes of vnreſolued doubts in this fained penance) that the poore ſoule neuer knowes when it is cleare.

A Religion, that profeſſes to be a Bawd of ſinne; whiles both (in practiſe) it tolerates open ſtewes, and preferres fornication in ſome caſes to honourable Matrimonie, and gently blanches ouer the breaches of Gods Law, with the name of Venialls and fauourable titles of Diminution; daring to affirme that Veniall ſinnes are no hinderance to a mans cleanneſſe and perfection.

A Cruell Religion, that ſends poore infants remedileſſy vnto the eternall paines of Hell, for want of that which they could not liue to deſire: and frights ſimple ſoules with expectation of fained torments in Purgatory; not inferiour (for the time) to the flames of the damned. How wretchedly and fearefully muſt their poore Layicks needs die: for firſt, they are not ſure they ſhall not goe to Hell; and ſecondly, they are ſure to be ſcorched, if they ſhall goe to Heauen.

A Religion, that makes nature vainely proud in being ioyned by her, as copartner with God, in our Iuſtification, in our Saluation; and idlely puffed vp in a conceit of her perfection, and abilitie to keepe more Lawes than God hath made.

A Religion, that requires no other faith to iuſtification in Chriſtians, than may be found in the Deuils themſelues: who beſides a confuſed apprehenſion, can aſſent vnto the Truth of Gods reuealed will: Poperie requires no more.

A Religion, that inſtead of the pure milke of the Goſpell hath long fed her ſtarued ſoules with ſuch idle Legends, as the Reporter can hardly deliuer without laughter, and their Abettors not heare without ſhame and diſclamation: the wiſer ſort of the World read thoſe Stories on winter Euenings for ſport, which the poore credulous multitude heares in their Churches, with a deuout aſtoniſhment.

A Religion which (leſt ought ſhould be here wanting to the doctrine of Deuils) makes Religious Prohibitions of meat, and difference of dyet; ſuperſtitiouſly preferring Gods workmanſhip to it ſelfe, and willingly polluting what he hath ſanctified.

A Religion, that requires nothing but meere formalitie in our deuotions; the worke wrought ſuffices alone in Sacraments, in Prayers: So the number be found in the Chappelet, there is no care of the affection; as if God regarded not the heart, but the tongue and hands, and while he vnderſtands vs, cared little whether we vnderſtand our ſelues.

A Religion, that preſumptuouſly dares to alter and mangle Chriſts laſt Inſtitution; and ſacrilegiouſly rob Gods people of one halfe of that heauenly prouiſion, which our Sauiour left for his laſt and deareſt Legacie to his Church for euer; as if Chriſts Ordinance were ſuperfluous, or any Shaueling could be wiſer than his Redeemer.

A Religion, that depends wholly vpon nice and poore vncertainties, and vnproueable ſuppoſals: that *Peter* was Biſhop of Rome; that hee left any heires of his graces and ſpirit; or if any, but one in a perpetuall and vnfaileable ſucceſſion at Rome; That hee ſo bequeathed his infallibilitie to his chaire, as that whoſoeuer ſits in it, cannot but ſpeake true; that all which ſit where he ſate, muſt by ſome ſecret inſtinct ſay as hee taught; That what Chriſt ſaid to him abſolutely, ere euer Rome was thought of, muſt be referred, yea, tyed to that place alone, and fulfilled in it: That *Linus*, or *Clemens*, or *Cletus*, the Schollers and ſuppoſed Succeſſors of *Peter*, muſt bee preferred (in the Headſhip of the Church) to *Iohn* the beloued Apoſtle then liuing: That hee whoſe life, whoſe pen, whoſe iudgment, whoſe keyes may erre, yet in his Pontificall chaire cannot erre: That the Golden Line of this Apoſtolicall Succeſſion, in the confuſion of ſo many, long, deſperate Schiſmes, ſhamefully corrupt Vſurpations, and Intruſions, yeelded Hereſies, neither was, nor can be broken. Denie any of theſe, and Poperie is no Religion. Oh the lamentable hazard of ſo many Millions of poore ſoules that ſtand vpon theſe ſlipperie termes, whereof if any be probable, ſome are impoſſible! Oh miſerable grounds of Popiſh faith, whereof the beſt can haue but this praiſe, that perhaps it may be true!

A Religion, that hath bin oft dyed in the bloud of Princes: that in ſome caſes, teaches and allowes Rebellion againſt Gods Anointed; and both ſuborneth Treaſons, and excuſes, pities, honors, rewards the actors.

A Religion, that ouer-loades mens conſciences with heauy burdens of infinite vnneceſſary Traditions; far more than euer *Moſes* commented vpon by all the Iewiſh Maſters; impoſing them with no leſſe authoritie, and exacting them with more rigor, than any of the royall lawes of their Maker.

A Religion that coozens the vulgar with nothing but ſhadowes of Holineſſe, in Pilgrimages, Proceſſions, Offerings, Holy-water, Latine Seruices, Images, Tapers, rich Veſtures, gariſh Altars, Croſſes, Cenſings, and a thouſand ſuch like (fit for Children and Fooles) robbing them in the meane time of the ſound and plaine helps of true pietie and ſaluation.

A Religion, that cares not by what wilfull falſhoods it maintaines a part: as *Wickliffes* blaſphemie, *Luthers* aduice from the Deuill, *Tindals* communitie, *Caluins* fained Miracle, and blaſphemous death, *Bucers* necke broken, *Bezaes* reuolt, the

the blasting of Huguenots, Englands want of Churches and Christendome; Queene ELIZABETHS vnwomanlineſſe, her Epiſcopall Iuriſdiction, her ſecret fruitfulneſſe; Engliſh Catholikes caſt in Beares skins to Doggs, *Pleſſes* ſhameſull ouerthrow; Garnets Straw, the *Lutherans* obſcene night-revels; *Scories* drunken ordination in a Tauerne; the Edict of our Gratious King IAMES (*Anno* 87.) for the eſtabliſhment of Poperie, our caſting the Cruſts of our Sacrament to Doggs, and ten thouſand of this nature, maliciouſly raiſed and defended againſt knowledge and conſcience, for the diſgrace of thoſe whom they would haue hated, ere knowne.

A Religion, that in the conſcience of her owne vntruth, goes about to falſifie and deprave all Authors that might giue euidence againſt her, to out-face all ancient truths, to foiſt in Gibeoniticiſh witneſſes of their owne forging: and leaues nothing vnattempted againſt Heauen or Earth, that might aduantage her faction, and diſable her innocent Aduerſarie: Loe, this is your choice. If the zeale of your ſoule haue made me ſharpe, yet not malicious, not falſe; God is my Record, I haue not (to knowledge) charged you with the leaſt vntruth: and if I haue wronged, accuſe mee: and if I cleare not my ſelfe, and my challenge, let me be branded for a Slanderer. In the meane time, what ſpirituall phrenſie hath ouertaken you, that you can finde no beautie, but in this Monſter of Errors? It is to you, and your fellowes, that God ſpeaks by his Prophet: O yee Heauens be aſtonied at this, beafraid and vtterly confounded, ſaith the Lord; for my people hath committed two euils, they haue forſaken me, the Fountaine of liuing Waters, to digge them pits, euen broken pits, that can hold no water: what ſhall bee the iſſue? *Et tu Domine, deduces eos in puteum interitus:* Thou, O God, ſhalt bring them downe into the pit of deſtruction. If you will thus wilfully leaue God, there I muſt leaue you: But (if you had not rather dye) returne, and ſaue one; returne to God, returne to his Truth, returne to his Church: your bloud be vpon my head, if you periſh.

AN ADVERTISEMENT TO THE READER.

THe Reader may pleaſe to take notice, that in the former Edition there was added vnto this Diſcourſe, a iuſt Volume of aboue three hundred Contradictions and diſſentions of the Romiſh Doctors, vnder the name of The Peace of Rome; *which becauſe it was but a collection out of* Bellarmine *and* Navar, *and no otherwiſe mine, but as a Gatherer and tranſlator, I haue here thought good to omit.*

FINIS.

NO PEACE WITH ROME.

WHEREIN IS PROVED, THAT (AS TERMES NOW Stand) there can be no Reconciliation of the REFORMED RELIGION, with the ROMISH: And that the Romanists are in all the fault.

Written first in Latine

by

F. H.

And now Englished.

Imprinted at LONDON, 1627.

TO THE TRVE, SOVND, AND HOLY CHVRCH OF GOD,

wheresoeuer warfaring vpon Earth.

I Present vnto thee (deare, and holy Mother) this poore vnworthy token of my loue and loyaltie; the not so pleasing, as true report of thy future broiles. How much gladder should I haue beene (if thy Spouse had so thought good) to haue beene the messenger of thy Peace and securitie! But since the great, and wise Moderator of all things, hath thought a Palme fitter for thee, than an Oliue; it is for thee to thinke of victory, not of rest: Thou shalt once triumph in heauen, and rest for all; but in the meane time, here is nothing to bee lookt for, but ambushes, skirmishes, tumults: And how cheerefully must thou needs both beare and ouercome all oppositions, that art not more sure of the necessitie of thy warfare, than of the happinesse of thy successe whilest thou seest thy glorious Husband, not only the leader of this field, but a most iust, and mercifull Crowner of thy Conquest. Certainly, it is as vnpossible for thee to miscarry, as to sit still, and

not fight: Behold, all the forces of heauen and earth conſpire, and reioyce to come voluntaries vnto this holy war of thine, and promiſe thee a moſt happie iſſue: addreſſe thy ſelfe therefore (as thou art wont) couragiouſly to this worke of God: But remember, firſt, to inquire (as thou doſt) of ABEL: Spare no teares to thy deſperate Siſter, (now thine enemie) and calling heauen and earth to witneſſe, vpon thy knees beſeech and intreat her, by her owne ſoule, and by the deare bowels of CHRIST, by thoſe precious drops of his bloudy ſweat, by that common price of our eternall redemption, that ſhee would at the laſt returne to her ſelfe, and that good diſpoſition, which ſhee hath now too long abandoned; that ſhe would forbeare, any more, (as I feare ſhee hath hitherto wilfully done) to fight againſt God: but if ſhee ſhall ſtill perſiſt to ſtop her eares againſt thee, and to harden her ſelfe in rebellion againſt her God; forget (if thou canſt) who ſhe once was; and flie mercileſly vpon this daughter of *Belial*, that vaunts her ſelfe proudly in the glory of her munition; Goe, ſmite, deſtroy, conquer, and reigne, as the worthy partner of thine husbands Throne: For me, I ſhall in the meane time be as one of thy rude Trumpets, whoſe noiſe ſhall both awaken thy courage vnto this ſpirituall battell, and whoſe ioyfull gratulations ſhall, after thy rich ſpoiles, applaud thine happie returne in the day of thy victory.

F. H.

THE SVMME OF THE following Sections.

SECTION I.

THe ſtate of the now-Roman Church.

SECTION II.

The commodities and conditions of Peace,

SECTION III.

The obſtinate and Peace-hating diſpoſition of Papiſts.

SECTION IV.

That the Confeſſion of the ſame Creed is not with them, ſufficient to Peace.

SECTION V.

The imputation or corruption of the Roman *Church; and their impoſſibility of Reconciliation ariſing from that wilfull fable of the Popes infallibility.*

SECTION VI.

That the other Opinions of the Romiſh *Church will not admit Reconciliation.*

SECTION VII.

The Romiſh *Hereſie concerning iuſtification.*

SECTION VIII.

Concerning Freewill.

SECTION IX.

Concerning Merits.

SECTION X.

Concerning Satisfaction.

SECTION XI.

Concerning Purgatorie.

SECTION XII.

Concerning Pardons.

SECTION XIII.

Concerning the distinction of Mortall and Veniall sinne.

SECTION XIV.

Concerning the Canon of the Scripture.

SECTION XV.

Concerning the insufficiencie of Scripture.

SECTION XVI.

Concerning the authority of Scripture.

SECTION XVII.

Concerning Transubstantiation.

SECTION XVIII.

Concerning the Multi-presence of Christs bodie.

SECTION XIX.

Concerning the sacrifice of the Masse.

SECTION XX.

Concerning the number of Mediators, and the Inuocation of Saints.

SECTION XXI.

Concerning the Superstitious, Heathenish, and ridiculous worship of the Papists.

SECTION XXII.

Concerning the impossibilitie of the meanes of reconciliation.

THE OPINION OF George Cassander, A LEARNED PAPIST, AND GRAVE DIVINE,

That by two seuerall Emperors, FERDINAND, and MAXIMILIAN, was set on worke to compose these quarrels of the CHVRCH.

In his consultation, pag. 56. & 57.

YEt I cannot denie, but that in the beginning, many out of a godly zeale and care, were driuen to a sharpe and seuere reproofe of certaine manifest abuses; and that the principall cause of this calamity, and distraction of the Church, is to bee laid vpon those, which being puffed vp with a vaine insolent conceit of their Ecclesiasticall power, proudly and scornfully contemned and reiected them, which did rightly and modestly, admonish their reformation: wherefore my opinion is, that the Church can neuer hope for any firme Peace, vnlesse they make the beginning, which haue giuen the cause of the distraction: that

that is, vnleſſe thoſe which are in place of Eccleſiaſticall Gouern-ment, will be content to remit ſomething of their too much rigor, and yeeld ſomewhat to the Peace of the Church; and hearkening vnto the earneſt Prayers and Admonitions of many godly men, will ſet themſelues to correct manifeſt abuſes, according to the rule of Diuine Scriptures, and of the ancient Church from which they haue ſwerued.

NO PEACE WITH ROME.

SECT. I.

The state of the now-Roman Church.

THERE is no one question doth so racke the minds of men, at this day, as this of the Church: The infancie of the Church was sore and long vexed with heresies of an higher nature concerning God, concerning Christ, which still strooke at the head; but her vigorous and hoary age is exercised with a slighter quarel, concerning our selues; which yet raiseth vp the greater broiles euery where, by how much euery man naturally loues himselfe, more than God. Not to meddle with any forren questions of this nature: Too many seeme vnto mee to mis-conceiue the state of our Church, and the *Romish*, as if they had beene alwayes two; as if from their first foundations, they had beene sensibly seuered in time, and place, like to *Babylon* and *Hierusalem*, or those two famous Cities, opposed in *S. Austens* learned discourse. Hence are those idle demands of some smattering Questionists; Where our Church hath thus long hid it selfe? What yeere and day it came to light? In which age that other Church lost it selfe? Why we haue withdrawne our selues no further from them? What is become of our forefathers? Which was the religion of the former world? From hence haue those sharpe and rigorous censures passed on both sides; whether of noueltie, or of the desperate condition of those soules, which haue departed out of our owne way. Alas! what monsters both of opinions and questions haue risen hence; and haue vexed not their owne Authors only (for the *Delphick* Oracle said well, It is fit a man should haue, as he doth:) but together with them, the whole Church of God? How many silly soules haue splitted vpon this rocke, which had neuer needed any votiue monument of their wracke, if they had but learned to hold no other difference betwixt vs and *Rome*, than must needs be granted betwixt a Church miserably corrupted, and happily purged; betwixt a sickly, languished, and dying Church, and one that is healthfull, strong, and flourishing. Neither therefore did that *Valdus* of France, nor *Wickliffe* of England, nor *Hierom* of Prague, nor *Luther* of Germany, euer goe about to frame a new Church to themselues, which was not; but only endeuoured (not without happy successe) to cleanse, scoure, restore, reforme that Church which was, from that filthy soile, both of disorder, and errours, wherewith it was shamefully blemished. All these rather desired to be accounted Physitians to heale, than parents to beget a Church: And the same haue we carefully done, euer since, and doe seriously, and ingenuously professe of our selues this day; *Rome* is alike

G. Cassand. l. de consult. Art. 7. Ex articulo hoc de Ecclesia, omnia haec distractio, quae hodie est in republica christiana, originem duxit.

Aug. de Ciuit.

Iulian. Cæs. εἰκὸς πάντοτε τὰ κρίσιμα ἐρρῶσθαι τὸ ἀρχαῖα ψυλάττειν. Iudicium, si quis quæ fecit perseverat, æquum est.

An. Dom. 1160.

alike to vs(as it was of old to *Hierome*) with *Eugubium*, *Rhegium*, *Alexandria*; saue that this Citie is both more famous,& more neere vs: Places do not vary either faith,or title: What Church soeuer God shall call daughter, we will call sister;& so we safely may. How many honest,& chaste matrons haue we known,that haue bin asnamed of a lewd sister, and haue abhorred filthinesse in one of their owne bloud! So it fareth now with vs: *Rome* is ouergone with Heresie, with Idolatry; Let her practise her whoredome at home, by her selfe; It was not for vs with the safegard of our honesty, to dwell with such a partner. Not only her wickednesse hath thrust vs out, but her violence: Wee yeeld therefore, and sorrowfully complaine with the Prophet, How is the faithfull Citie become an Harlot! It was full of iudgement; and iustice lodged therein; but now it is full of murderers: Thy siluer is become drosse,and thy wine is brewed with water. Away with the imperious name of a mother: We are all the same Church (by the vertue of our outward vocation) whosoeuer all the world ouer worship Iesus Christ, the onely Sonne of God, and Sauiour of the world, and professe the same common Creed: some of vs doe this more purely, others more corruptly; In the meane time we are all Christians, but sound Christians we are not: But how harshly doth this sound to a weake Reader, and more than seemes to need reconciliation with it selfe; that the Church should be one, and yet cannot be reconciled? certainly yet so it is: The dignitie of the outward forme (which comprehends this vnity in it selfe) auailes nothing to grace, nothing to saluation, nothing to the soundnesse of doctrine: The net doth not straight make all to be fish, that it hath dragged together; yee shall finde in it vile weeds, and whatsoeuer else that deuouring Element hath disgorged.

Hierom. Epist. ad Euagr.

Esa. 21.22.

Iren. l. 1. *c.* 23.

The Church is at once one in respect of the common principles of faith; and yet in respect of consequences, and that rabble of Opinions which they haue raked together, so opposed, that it cannot by any glew of concord(as *Cyprian* speaketh) nor bond of vnity,be conioyned: That which *Rome* holds with vs, makes it a Church; That which it obtrudes vpon vs, makes it hereticall; The truth of principles makes it one, the errour and impiety of additions makes it irreconcileable. Neither doth this late and spurious brood of traditions more oppose vs, than it doth those very Principles of Religion,which the authors themselues desire to establish: Looke on the face therefore of the *Roman* Church, she is ours, and Gods; Looke on her backe, shee is quite contrary, Antichristian: More plainly; for it is no disputing in Metaphors, as *Clemens* said well: *Rome* doth both hold the foundation, and destroy it; shee holds it directly, destroyes it by consequent: In that she holds it, shee is a true Church, howsoeuer impured; In that shee destroyes it (what-euer semblance shee makes of pietie, and holinesse) shee is a Church of malignants: If she did altogether hold it, she should be sound and Orthodox; If altogether she destroyed it, she should be either no Church, or deuillish: but now that shee professes to hold those things directly, which by inference of her consequences, shee closely ouerthrowes, shee is a truly visible Church, but an vnsound. In what she holds the principles, we embrace her; in what shee destroyes them, we pitie her errour, and hate her obstinacie.

Cypr. l. 3. *ep.* 13. *Nullo concordiæ glutine aut vnitatis vinculo copulari possunt.*

Psal. 26.5. ἐκκλησια πονηρευομένων.

The common bond of Christianitie neuer ties vs to fauour grosse errors,so much as with silence; there is no such slauery in the deare name of a sister, that it should binde vs to giue either aid, or countenance to lewdnesse; Haue no such fellowship (saith Saint *Paul*) but rather reproue: So we haue done, both modestly, and earnestly; The same is befalne vs, which befell the blessed Apostle; we are become their enemies, for telling the truth.

Ephes. 5.11.

Behold now we are thrust out of doore, spet vpon, railed at, and when opportunity serues, persecuted with most curious torments; And (lest any mischiefe should be wanting) obstinacie is now at last added vnto error; and a cruell rage arising from impatience; and now their wickednesse began to please them the more, because it displeased vs. And what should we now doe,in such a case; we, the despised, and reiected Patrons of this spirituall chastity? To let fall so iust a cause, wee might not; vnlesse wee would cast off that God,who challenges this plea for only his. To yeeld,and giue in,were no other,

Gal. 4. 16.

other, than to betray the truth of God, and damne our owne ſoules; No courſe remaines but this one, (and here is our onely ſafety) with all our courage, and skill, to oppoſe the wicked Paradoxes, and Idolatrous practiſes of the Romiſh Church, till either ſhe be aſhamed of her ſelfe, or repent that euer ſhe was.

SECT. II.

The Commodities and Conditions of peace.

BEAVTIFVLL is the name of Peace (as *Hilary* ſpeaketh) and truly ſacred; and ſuch as ſcarce fauoureth of the earth: Neither did the *Hebrewes* by any other terme chooſe rather to expreſſe all happineſſe, and perfection of liuing: Neither is there any thing, which the Angels did more gladly congratulate vnto men, or which Chriſt did more carefully bequeath, or the Apoſtles more earneſtly enioyne; How oft, and how vehemently doth the Spirit intreat and command vs to haue peace? But this (thou ſaiſt) is euery mans wiſh, to haue peace; but, what if peace will not be had? Loe then, Saint *Iames* charges vs to make peace, by our endeuours, by our patience. Once made, and had, what if it will not ſtay with vs? Then Saint *Paul* bids to follow thoſe things which concerne peace: What if it will needs away and hide it ſelfe? yet then Saint *Peter* commands to follow, and inquire after it. What if once found, it refuſe to come, as *Abrahams* ſeruant preſuppoſed of *Rebecca*? Euen then ſtudy to be quiet, ſaith Saint *Paul*; or as the word implies, Be ambitious of Peace: So let the Author of Peace loue vs, as we loue Peace. Who is there that would not rather wiſh with *Conſtantine* quiet daies, and nights free from care and vexation? It was a ſpeech worthy of an Emperour, and a Chriſtian, that fell from *Ioſianus* about that querelous libell of the *Macedonians*, I hate contention; and thoſe that are inclined to concord, I loue, and reuerence.

Our aduerſaries would make vs beleeue they profeſſe and deſire no leſſe, with an equall zeale of charitie, and agreement. God bee Iudge betwixt vs both; and whether-ſoeuer perſiſts to hate peace, let him periſh from the face of God, and his holy Angels: Yea (that this imprecation may be needleſſe) he is already periſhed; For (as *Cyprian* according to his wont, grauely) they cannot come to the reward of Peace, which haue broken the Peace of God, with the fury of diſcord. And ſurely what but the flames of hell can determine the ambition of theſe fiery and boyling ſpirits? *Baſil* obſerues well that Gods fire gaue light, and burned not; contrarily, the fire of hell burneth, without light; and therefore is well worthy of thoſe, who deſpiſing the light of truth, delight themſelues in the flames of contentions. Thoſe are the true haters of Peace, which doe wilfully patronize errors contrary to the Chriſtian faith. So long as wee muſt dwell by theſe tents of *Kedar*, wee ſhall too iuſtly complaine with the Pſalmiſt, I loue peace, but in the meane while they are bent to Warre. And as for vs, which profeſſe our ſelues the ingenuous clients of Peace, ſince wee muſt needs fight, it is not for vs to doe nothing; For that bleſſed Quire of Angels, before their Peace vpon earth, well ſung, *Glory to God in the higheſt Heauens*; and Saint *Iames* deſcribes the wiſdome of God to be firſt pure, then peaceable. And that choſen veſſell implies no leſſe, when to his charge of Peace, hee addes, If it bee poſſible. That is as impoſſible to euery good man, which ought not to be done, as that which cannot bee done, neither indeed (as the rule of Lawyers runnes) can we be ſaid to be able to doe that, which we cannot honeſtly doe. God (ſaith *S. Paul*) is not the Author of confuſion, but of Peace. It is a wicked peace, it is no peace, that neceſſarily breeds confuſion. That Peace is worthy of a defiance, which proclaimes warre with God; And I would to God, that

Hilar. elit. à Cal. de vera pacific.
Iudic. 6. 23.
τὸ ὁυ ζην.
2 Sam. 18. 29.
Iud. 19. 29.
1 Chr. 12. 18.
Luc. 2. 14.
Ioh. 14. 27.
εἰρηνοδοκεῖν
2 Cor. 13. 11.
ποιεῖν εἰρήνην.
Iam. 3. 18.
Rom. 14. 19.
1 Pet. 3. 11.

1 Theſſ. 4. 11.

Socr. l. 1. c. 4.
Socr. l. 3. c. 21.

Cypr. de ſimplic. præl.
Ad Pacis præmium venire non poſſunt, qui pacē Domini diſcordiæ furore ruperunt.
In Pſal. 28.

Pſal. 120.

Luc. 2. 14.
Iam. 3. 17.

εἰ δυνατὸν.
Rom. 12. 18.

that peace which *Rome* either can performe or dare promiſe, were of any better, of any other nature.

Well then; Let it be our preſent taske, carefully to diſcuſſe Saint *Pauls* condition of Poſſibility; and teach how vaine it is, to hope that true, holy, and ſafe peace can be either had, or maintained with our preſent *Romaniſts*; whether we regard the auerſe and ſtubborne diſpoſition of the one ſide, or the nature of the matters controuerted, or laſtly, the impoſſibilitie of thoſe meanes, whereby any reconciliation may bee wrought: Theſe three ſhall be the limits, wherein this our, not vnprofitable, nor yet vnſeaſonable worke, ſhall ſuffer it ſelfe to be bounded.

Sect. III.

The obſtinate and aduerſe diſpoſition of the Romaniſts.

Eſa. 11.6. AND as for the firſt, I ſuppoſe we need not labour much. Indeed, God can eaſily make the Wolfe to dwell with the Lambe, and the Leopard to lodge with the Kid. How eaſie is it for him, ſo to ſoften the adamantine hearts of men, by bathing them in the bloud of that immaculate Lambe, that they ſhould melt into pure loue! but, as the times now are, it would be no leſſe miraculous, to finde a Popiſh heart truly charitable to vs, than to ſee the Lions fawning vpon *Daniel*. Euen where there is ſtrife about indifferent things, there is neceſſarily required a conſpiring of the minds of them, which would be reconciled: neither is it enough, that one ſide is content, together with armes, to lay downe hatred; and how will our *Romaniſts* endure this? Surely that hatred of *Eteocles* to his brother, or that of *Vatinius*, is but meere loue to this of Papiſts. Alas! when, and where, are we not ſpet vpon, as the moſt deſperately hereticall enemies of the Church? *Rome* admits Iewes into her boſome, *Satr. Cere. l.1.* from whoſe hands their Popes holineſſe diſdains not to receiue the booke of the Law *Socr. l.7. c.3.* of God; but Proteſtants ſhe may not endure: That which *Socrates* complaines as iniuriouſly done by *Theodoſius* a *Grecian* Biſhop againſt the very *Macedonian* Heretickes, is daily done by them againſt vs; No *Arrians*, no *Circumcellion* hereticks were euer more cruell: and theſe idle Fablers in the meane time ſlander vs to the world, as guiltie of the ſame outragious proceedings againſt them. What hereſie is there in all times, which that *Romulean* Wolfe, and her bawling Clients are not wont to caſt vpon vs? One while wee are the Schollers of *Simon Magus*, becauſe we doe but once mention Grace and Saluation; for what haue wee elſe to doe with that wicked Sorcerer? Another while we are fetcht from the curſed ſchoole of *Eunomius*, for that we attribute too much to Faith; and yet no more than that holy Hereticke Saint *Paul*. One while we are *Pepuzians* that aſcribe too much to women; then wee are *Origeniſts* for holding the Image of God to be defaced in man: then contrarily *Proclians* for holding the ſinne of concupiſcence not enough defaced: One while we are the followers of *Sabellius*, becauſe I thinke we liued in the ſame age with *Seruetus*; another while of *Eutiches*, becauſe wee liued in the time of *Swinckfeldius*; for what buſineſſe haue wee euer had elſe with thoſe branded Hereticks? Wee are *Pelagians* one while, for holding the wages of ſinne to bee death; then wee are *Donatiſts* for admitting none but the iuſt into the Church of the elect: ſometimes wee are *Manichees* for denying Free-will; ſtraight, we are *Arrians* for refuſing traditions; then *Nouatians* for taking away penance; another while we are *Erians* for reiecting oblations for the dead, and faſtings: then *Iouinianiſts*, for not allowing a ſlippery and vaniſhing Faith; the followers of *Vigilantius*, for diſclaiming the adoration of reliques; of *Neſtorius*, for diſliking the aſſeueration of the Sacramentall bread: now, we are *Xenaites*, for demoliſhing of Images, then we are *Lam-*

Bellar. de notis Eccleſi. 4 c. 9. Nota Sexta ſic excuſ. Luth Cal. Brent. Bellar. ib. Reipſa Caluiniſtis in Anglia mulier quædam eſt ſummus ſacerdos, Bellar. Anno 1532. Teſte Surio apud Bell. l. 1. de Chro. Ibid. hæreſ. 16. Zuingl & Bucer. Ibid. Hær. 9. Calu. l. 4. Inſtit. c. 1. ſect. 7. Aug. Conf. art 7. Ibid. Hæreſ. 8. Luth. art. 36. Cal. Inſt. 2. c. 2. ibid. Hæreſ. 10. Hæreſ. 6. cit. Cal. Inſt. 4. c. 19. Quær. relig. Ib. apud Bellar.

petians

petians, for disallowing the seruitude of idle vowes. It matters not whether the foule mouth of that hired strumpet accuse *Timotheus* the Presbyter, or *Athanasius* the Bishop, so that some body be smitten; It matters not what be spoken, so it be malicious: That is fully resolued of, which *Nazianzen* hath; No man shall hold in the reines of a riotous and lawlesse tongue: for (as *Hierom* saith well) it is the pastime of the wicked to slander the good: That therefore, which was the solemne fashion of the *Lindians*, neuer to do seruice to their *Hercules*, without railing, the same is too ordinary with these publike Heralds of our patience: Our daily fornace (as *Austen* speakes wittily) is our aduersaries tongue: How easily might I here vnlode whole carts of reproches, that haue bin heaped together by the scurrilous parasites of *Rome*? What riuers of bloud, what bonfires of worthy Saints might I here shew my Reader? All these the world knowes, and feeles too much: And as for those honest and good-natured men, which would needs vndertake to be the sticklers of these strifes, as *Cassander*, *Fricius*, the *Interimists*, and that nameless Apologist of the *French*, how ill haue they sped on both parts? With whom it hath no otherwise fared, me thinkes, than with some sound shepheard, that thrusts himselfe betwixt two furious Rammes running together in their full strength, and abides the shocke of both; Neither may it euer succede better to these kinde *Philistims*, which will be bringing this Arke of God into the house of *Dagon*. And for vs, since we must needs be put to it, we shall not here (as it often falls out in other quarrells) striue to our losse. *Abraham* fared well by the dissensions of *Lot*; all the milke and hony, of whole *Palestine* hereupon befell to him; whereof hee should else haue shared but the halfe: Doubtlesse these contentions (through the goodnesse of God) shall enrich vs, with a great increase both of Truth and Glory.

ἀδεὲς ὑχξεε τὸς γλώσσης αὐτοκράτορα bonus carpere malorum solatium est. Hier. ad Theop. aduer. Io. Hier.

Quotidiana fornax nostra, aduersariorum lingua. Aug. Confes. l. 10. c. 37.

And. Fricius Modrenius lib. de emendanda rep. Exam. pacifiq. de la doctrine des Huguenots.

Section IV.

That the Confession of the same Creed is not with them sufficient for Peace.

IT is not *Cassanders* speech onely, but euery wise and honest mans, that the Creed is the common cognizance of our faith; and wee all doe with one voyce willingly professe it. Surely *Theodoret*, when he would by a fauourable report allay the bitter contentions of those ancient Christians of Antioch, writes thus: Both parts (saith he) made one and the same confession of their faith; for both maintained the Creed of the *Nicen* Councell; And yet this position is spightfully handled by Cardinall *Bellarmine*, and can scarce draw breath since his last stripes: What care we (saith he) for the same Creed? Faith is not in words, but in the sense: And indeed, I remember, what *Ruffinus* reports done by *Arrius*. That worthy *Constantine* had charged him to write what faith he held; he deliuered him a Creed, in words, ours; in sense, his owne; and how right his wicked brood tooke after their father, in the insuing times of the Church, let Histories witnesse: sure I am, whosoeuer shall read the Creeds of their seuerall Sects, shall hardly fetch out any thing, which an Orthodox Censurer would thinke worthy of reproofe: How oft doe they yeeld Christ to be God, yea, God of God; and yet perfidiously reserue to themselues, in the meane time, that absurd conceit; That he was created, *ex non entibus!* As therefore *Seuerianus* the *Syrian* in *Theodoret*, spake Greeke as a *Grecian*, but pronounced it like a *Syrian*: so there may be many, which may speake truths, but pronounce them heretically: For all Heresies (saith *Irenæus*) talke of one God, but marre him with their misconceits; yea, for the most part all Heresies (saith *Chrysologus*) set a face of the Trinitie; To little purpose; It was not ill sayd of *Gratian*, that no man is to care for words, since that not the meaning should serue the words, but the words rather the meaning; Let vs grant all this, and more; Let

Lib. de offic. boni viri.

Theod. hist. l. 3. c. 4.

Bell. de laicis lib. 3. c. 19.

Ἕξαλοι τῶν. Homeron asov.

Iren. l. 1. c. 9. Petr. Chrys. Ser. 109. Trinitatem vocabulis mentiuntur. Decr. 22. q. 5. humana.

it be ſaid of the Creed, as *Ierome* ſaid of the Booke of *Iob*, that euery word abounds with ſenſes: There is no Diuine Word (as *Tertullian* ſpeaketh wiſely) ſo diſſolute and defuſed, that onely the words may be defended, and not the true meaning of the words ſet downe. To put the Cardinall out of this needleſſe feare; The proper and natiue ſenſe of the Creed may be fetcht out; and I adde yet more (except but that one Article of Chriſts Deſcenſion into Hell, which *Ruffinus* confeſſes he could not find, either in the Roman, or Eaſterne Creedes) is openly confeſſed on both parts: And yet for all this, we are neuer the neerer to peace: For from theſe common Principles of Faith, the ſubtle deuice of Hereticall prauity hath fetcht ſtrange and erroneous conſequences, which by their ſophiſticall and obſtinate handling, are now improued into Hereſies, and dare now threaten not onely oppoſition, but death vnto thoſe very principles, from which they are rayſed: Of this kind are the moſt of thoſe *Romiſh* opinions, which we vndertake to cenſure in this Diſcourſe.

Hier. in præf. Tert. de præſc.

But, if by the vniuerſall conſent of all, it ſhould appeare that both word and ſenſe are intire; that both the principles, and neceſſarie concluſions thence deduced, are vndeniably ſound: yet (ſaith *Bellarmine*) there can bee no peace with *Lutherans*. Let all the World know this, & wonder, Our King, (be it ſpoken to the enuie of thoſe which cannot emulate him, an incomparable Diuine for a Prince, yea, a Prince of Diuines, a King of men, and a wonder of Kings, mighty both with his ſcepter, and his pen) going about in that learned and ponderous Diſcourſe to cleere himſelfe from the aſperſion of Hereſie, which that foule hand had vnworthily caſt vpon him, profeſſes ſolemnly and holily, that whatſoeuer is contained eyther in the Sacred Scriptures, or the three famous Creeds, or the four firſt generall Councels, that he embraces with both armes, that He proclaimes for His Faith, that He will defend with his Tongue, with his Pen, with His Sword, in that he will both liue and die.

Nulla tamen pax cum Lutheranis. De Laicis. l. 3. 19. Sect. 4.

Yea, but this is not enough, ſaith that Great *Antagoniſt* of Princes, For there are other points of faith wherewith religion is now of late times inlarged, as Tranſubſtantiation, Purgatory, the Popes Primacie (a whole doozen of theſe goodly Articles hath the *Tridentine* Councell created, in this decayed age of the World, leſt the Fathers of *Italy* ſhould ſeeme to come ſhort of the Apoſtles, and the Pope of Chriſt) any parcell whereof, whoſoeuer ſhall preſume to call into queſtion, is an Heretike preſently, and ſmels of the Faggot: and how ordinarily is that layd in euery diſh? that he cannot bee a member of the Church, which withdrawes his obedience from their Pope, the Head of the Church. Neyther is that any whit milder, which *Gratian* cites from Pope *Nicholas* the Second; Whoſoeuer goes about to infringe the priuiledge of the *Roman* Church, or derogates from her Authoritie, in an Heretike.

In præfat. ad Imper. & Princip.

Bell. reſp. ad Regem. Non ſatis eſt ad hæreticum vomere fugiendam illa recipere quæ Rex Anglorum recipere atq; admittere ſe dicit, pag. 80. Etiam ſi nouitia & nuſera illa ſint, ſi quis tamen ea neget, immunem ab hereſi nõ fore. Bell. reſp. ad Regem. pag. 98.

But that is yet well worſe, which the allowed Table of the Decree hath peremptorily broched, Whoſoeuer obeies not the Popes Commandement, incurres the ſin of Idolatry; or (as *Gregory* the Seuenth, from whom *Gratian* would ſeene to borrow this, which yet is not to be found in his Epiſtles) of *Paganiſme*. Whatſoeuer therefore Chriſt Ieſus, whatſoeuer the Apoſtles, whatſoeuer the counſels, & Fathers of the Primitiue Church haue commended to vs, to be beleeued, ſhall auaile vs little, neither can euer make vs friends, vnleſſe we will bee content to beſlaue our faith vnto their Popeling: And can they thinke wee will looke at peace vpon ſuch a condition? That hope were bold and fooliſh that could expect this. Neither doe they more ſcornfully caſt vs out of the boſome of their Church, for ſpetting at theſe Articles of Straw, which their vanitie hath deuiſed, than wee can confidently condemne, and execrate their preſumption, which haue ſo imperiouſly obtruded ſuch traſh as this vpon the Church of God.

Bell. l. de laicis. 2. c. 19. Diſt. 22 Omnes. Margaritæ Decret. vel Tabula Martinia. In verb. Inobedientia.

Section V.

The impuration or corruption of the Roman *Church; and their impossibilitie of Reconciliation, arising from that wilfull Fable of the Popes infallibilitie.*

BVt, to leaue this first head of our Aduersaries indisposition to peace: Say that the Papists could be content to harken to an agreement (which I can neuer hope to see, whiles *Rome* is it selfe) say they should seeke it, yet (as things now stand) whiles they will not, & we may not stirre one inch from our station of iudgement, God forbids, the Truth debarres our Reconciliation: wee dare not (whatsoeuer some kind-hearted Mediators may perswade vs) eyther diuide Christ, or betray him with a kisse. The Truth is on high: they may well ascend to vs, as *Leo* said of old; but for vs, to descend to them, is neither safe, nor honest: First of all, how too plaine is it, that the Romane Church is palpably declined from that ancient puritie of Religion, which she once professed: It is not more certaine, and sensible, that the Citie of Rome is descended from her seuen Hils, to the Martian Plaines, that lye below them; or, that the spightfull Heathens of old (as *Eusebius* reports) turned the Sacred Monument of the Tombe of Christ, into the Temple of their Venus: What a cloud of witnesses haue we of this noted decay of that Church? yea, witnesses of their owne. To beginne with the other Sex. *Hildegardis* a Nunne, and a famous Propheteſſe of her time, accuses the Apostolicall Order, of the vtter extinguishing of Religion, amongst them. *Matilda*, or *Maud*, who liued in the same Age, censures them for common Apostasie from the Christian faith; and both of them, by some extraordinary Reuelation, cleerely and directly propheſied of this Religious and Holy restauration of the Church, which our dayes see accomplished.

Saint *Brigit*, the Foundresse of the Order of Saint *Saviour*, which was * canonized by Pope *Vrban*, sticks not to teach openly in her writings, that the Pope doth torment, yea, crucifie the soules of the Elect; and boldly foretels, that all his Followers, and Abettors, and whole Clergie shall be cut off, and that his Sea shall sinke downe into the bottome of Hell; and this shee doth so tartly and vehemently, that the Romanists of those times threatned, and indeuoured to burne her aliue: *Robert* (our Bishop of *Lincolne*, to whom the greatnesse of his Head gaue an homely, but famous name, whom *Illyricus* mis-nameth *Rupertus*) a worthy and peereleſſe man in his age, durst, before the Popes owne face, openly accuse the Pastors of his time to be the Spoylers of the Earth, the Dispersers and Deuourers of Gods flocke, the vtter wasters of the Holy Vineyard of God. That *Carthusian* of Coleyne, which is said to haue gathered that Booke of the Bundle of times, complaines that Truth was then perished from the sonnes of men. *Petrus de Aliaco*, a Cardinall, confesses that the ancient Diuines built vp the Church, but the then present Seducers destroyed it; And vnto these agree *Iohn de Rupescissa*, a Monke; *Picus* Earle of *Mirandula*, *Trithemius* the Abbot, *Laurence Valla*; And those worthie Lights of the Councell of *Basil*, the Cardinall of *Arles*, and *Thomas de Corsellis*: But *Nicholas Clemangis* the Archdeacon of *Bayeux* speakes nothing but stones and bullets; who in a whole Volume, hath freely painted out the corrupt estate of the Church, neither did *Dominicus* Bishop of *Brixia* speake any whit more sparingly, who euen in those times durst set before his Booke, this Title, *The Reformation of Rome*; To say nothing of *Ioachim*, of *Peter* of Ferrara the Lawyer, of the three *Theodericks*, of *Lyra*, *Petrarch*, *Gerson*, *Euerard*, the Bishop of Salisburg, *Erasmus*, *Cassander*, *Espencæus*, the Iury of Cardinals

+ + *Epist. ad Euph. Pell. it lib. 3. ae Latet.*

+ *Euseb. Hist. l. 3. c. 25.*

++ *An. 1170. Ex Io. Com. Ineur. To. 1. Illyr. Prophr. Tomic. Vita S. Brig. Prefixa Reuel. Anno 1370 Reuel. ... crucifigere ... filiorum ... &c.*

+ *Reuel extrau. c. 8*

+ *Grosse teste in Manusc. Anno 1250 Io. Trevisa translated into English. Habetur initio Polychron. Ranulph. in Manuscript.*

+ *Anno 900. Artic. in Concil. Constant. editus 1535. Anno 1350. lib. Vademecum. Lib Aduers Element. donat. Constant. Æneas Syl. de gest. Concil. Anno 14.. Ad Pium. 2. lib. Reform Cur. &c. Anno 140. Auentin. Annal. lib. 7. Osiand. Centur. Thus. Cotter.*

Cardinalls selected by *Paul* the Third, (amongst which, *Gaspar Cotarenus*, *Iames Sadolet*, and our Cardinall *Poole* were (as they might) of eminent note, *Aluarus Pelagius*, * *Sauanarola* of Florence, and whomsoeuer those times yeelded at once both learned and good. Euen Pope *Adrian* himselfe, the Sixt of that Name, whiles he instructs his Legate in his message, censures the Church, and ingenuously complaines, that all was gone to wracke, and ruine: What shall we then say to this? Can any man be so partiall, as to thinke, that so many Saints of both Sexes, Prophets, Prophetesses, Monkes, Doctors, Cardinals, Popes, should (as *Ierome* speakes of the *Luciferian* Heretikes) meerely deuise these slanders, to the disgrace of their holy mother? If any man can be so mad, he is well worthy to be euer deceiued.

Indeed, *Rome* was once an holy Citie: but now (as no lesse famous the other way) she is become a Citie of bloud; This Grape is growne a dry Raisin; Neither did that good Heremite, *Antony*, so iustly say of his *Alexandria*, as we may now of *Rome*, Woe to thee thou Strumpetly Citie, into which the Diuels out of all the rest of the World haue assembled themselues.

Certainely, therefore, so shamefull and generall a deformitie could not but bee discerned, by our latter Papists; and (to auoyd all shifts) wee haue gently and louingly laid our finger vpon these spots: But, in the meane time, how haynously haue they taken it? and (as *Ruffinus* speakes of *Apollinaris* the Heretike) whiles they are transported with the vicious humor of contention, and will bee crossing euery thing, that is spoken, out of the vaine ostentation of a strong wit, they haue improoued their idle brabbles to Heresies. *Hierome* sayd wittily, They vse to winke, and deny, which beleeue not that to bee done, which they would not haue done.

It is therefore a most lamentable and fearefull case; that a Church which of her owne fauourites is iustly accused of many and dangerous errors, should blocke vp against her selfe, the way whereby shee should returne into the Truth; and (as *Francis à Victoria* honestly complaines) should neyther indure her owne euils, nor their remedies. For whiles shee stands vpon it, that shee cannot erre, and stubbornely challenges vnto her Chaire a certaine Impeccancie of Iudgement (that wee may borrow a word from *Tertullian*) what hope can now remaine of recouering the Truth? How are we now, too sawcie, that dare mutter ought against her? The first hope of health must needs bee fetcht from the sense, and acknowledgement of the disease: That of the Epicure is common and true, The beginning of recouery, is the knowledge of the fault; Thou must find thy selfe amisse, saith *Seneca*, ere thou canst amend thy selfe. *Rome* brags that shee cannot be sicke: What doe we now talke of medicines for her? These Doctrinall Principles (as our *Stapleton* cals them) are they, from which a certaine fatall necessity of erring must needs follow.

For to what purpose is all this we doe? If vpon the sentence of this *Romish* Oracle (for in the closet, or the Prison rather, of his Brest (as *Ierome* obiected to *Iohn* of Ierusalem) the Church is included) all things do so depend, that whatsoeuer he shall determine, must be receiued, without all contradiction, and his decree can by no inferiour meanes be repealed, in vaine doe we wrangle for truth; in vain haue all those former Synods both met, and defined; in vaine doe we either teach, or learne ought of any other Master: Is it possible, she should euer be drawne to remorse for her error, which eagerly defends that shee cann toerre? Either therefore let our Papists suffer this vaine opinion of Infallibilitie, to bee puld vp by the very roots, out of their brests; or else there can be no hope, so much as of a consultation of Peace; And doe wee thinke that our Masters beyond the *Alpes* will euer abide themselues stripped of this darling, which they haue made so daintie of, all this while? Why doe wee not aswell demand Saint *Peters* Throne, and his Reuenues, and together with his Patrimony, all the bodie of Religion? For, what one Title is there of the now Roman faith, that hangs not on this string? Let them giue vs this, and Rome falls alone, and lyes shamefully in the dust; Let them denie it vs, and shee shall be still that great Harlot, still

an

* *Io Mirandula. Marsil. Ficin. & Cõmens* report him to haue bin a Prophet. *Epsenc. in Tit. Oziana Papa non Papa.*

Mat 4.5. πολις ἁγια. *Gar hadamim.*

Ezek 21.2. Ἀναξυρις σὺ φὸς ὄθ. *Theodoret. edyss. xii. Hier. de vita Pauli. Ruff. l. 1. c. 20. Dum contentionis vitio minis aguntur, &c. Hier. aduers. Luciferianos.*

Fr. à Victoria Relect. quarta de Potestate Papæ & Concil. Propos. duodecima Sect. vltima. Deuentum est ad hunc talem statum vbi nec mala nostra nec remedia pati possumus. Iudicij impeccantiam. Senec. Ep. 28.

Epist. ad Pammach. de error. Io. Hieros. An tu solus Ecclesia?

an enemie to Peace, ſtill hatefull to Heauen: But ſo farre are their moderne Doctors from an ingenuous reiection of Infallibility, that no Age euer knew ſo well how to flatter a Pope: For not onely haue ſome yeelded this vnto him, without a Councell, as *Alber*, *Pighius*, *Gretſer*, *Bellarmine*, and all Ieſuites whereſoeuer; but ſome others, (as *Gregory* of *Valentia*) haue faſtned this vpon him, without any care or ſtudy required on his part. O happy Chaire of *Peter*, firme, eternall, full of prodigious vertue! which if we might imagine a woodden one, I ſhould ſure thinke were made of Iriſh Oake; there is no Spider of errour can touch it, but preſently dyes: Behold, the Tables written with Gods owne hand, were ſoone broken and gone; but the barres of thy frame can feele no Age, cannot incurre the danger of any miſcarriage.

Sure (I thinke) *Vibius Rufus* is aliue againe, which becauſe hee ſate in the ſame ſeat wherein *Iulius Cæſar* had ſate, and maried *Ciceroes* wife, had wont to vaunt of both, as if he ſhould ſure be *Cæſar*, for his ſeat; or for his wife, *Cicero*. Belike, all the vertue of it is from *Peter*: it is well that his other Succeſſors conferred nothing towards it, leſt perhaps *Alexander* the Sixt ſhould haue turned the ſucceeding Popes into Letchours, *Clement* into ſacrilegious Church-robbers, *Iulius* into Swaggerers, *Benedict*, *Gregory*, *Silueſter*, into Symoniſts; *Paſcalis* into Periurers; Pope *Ieane* of Mentz into women, *Martin* and that other *Silueſter* into Magicians, the two *Iohns* into Deuils incarnate.

Now on the other part, can any man bee ſo fooliſh to hope that our Church will euer be ſo mad, as thus baſely to bolſter vp the great Bridge-maker of Tybur? As though wee could bee ignorant how Chriſt neuer either performed, or promiſed them any ſuch priuiledge? For, where is it written (as *Luther* ieſted well) vnleſſe perhaps at Rome, in Saint *Peters* vpon ſome Chimnie with a Cole? Chriſt ſaid indeed, *Thou art Peter*: but, Thou art *Paul* the Fiſt, he neuer ſaid: Hee ſaid, *I haue prayed for thee, that thy faith faile not*: ſo he ſaid too, *Goe behinde me, Satan, thou ſauoureſt not the things of God*. Now let this Oracle of the Chaire, teach vs how he can at once make himſelfe full heyre of the promiſe, and yet ſhift off the cenſure at pleaſure: Yet, (to tread in the ſteps of the Times) as though wee could not know that the following Ages knew not of this; not *Policrates* and *Irenæus*, which reſiſted *Victor* the Pope; not *Cyprian*, which oppoſed *Stephen*, nor the Fathers of Calcedon, which would not yeeld to *Leo*, not the Eaſterne Biſhops, which would not yeeld to *Iulius*, nor the Fathers of Conſtantinople, which refuſed to yeeld to *Vigilius* and *Honorius*: yea, of the latter Diuines, thoſe which haue had either ſenſe or ſhame, as *Iohn Gerſon*, Chancellor of Paris, *Turrecremata*, *Almain*, *Alphonſus de Caſtro*, Pope *Adrian* the Sixt, Archbiſhop *Catharinus*, Cardinall *Caietan*, *Frnciſcus à Victoria*, and who not of the beſt ranke of their Doctors haue not feared openly to deny, and diſclaime this fancie; and *Alphonſus* ſhall giue a reaſon thereof for all. There are many vnlearned Popes (ſaith hee) that know not ſo much as the rules of Grammar, how then ſhould they bee able to interpret the holy Scriptures? As though wee knew not which of their Popes fauored *Arrius*, which, *Montanus*, which, *Neſtorius*, which, *Atacius*, which the Monothelites, which, the Sadduces, and which were in league with Deuils; which of them haue defined contrary to their fellowes, and which contrary to God; and (that I may vſe *Ierome's* words) how ſilly a Pilot hath oftimes ſteered the leaking Veſſell of the Church! As though euery Tapſter and Tinker, now a dayes, could not point their finger to the long Beadroule of Popes, and ſay, Such and ſuch were the Monſters of men, ſuch (as *Platina*, *Lyra*, *Genebrard* confeſſe) were Apoſtaticall, and Apoſtaticall miſcreants; ywis, their life hath beene long the Table-talke of the World, as *Bernard* ſpeakes: There can therefore bee no peace poſſibly, vnleſſe they will bee content to bee head-leſſe, or we can bee content to bee the ſlaues of Rome: Imagine, they could bee ſo ingenuous, as to confeſſe that the ſame Serpent which inſinuated himſelfe of old into Paradiſe, might perhaps creepe cloſely into *Peters* Chaire; yet there would bee no leſſe Controuerſie, *de facto*, than of the poſſibility of errour.

L. 2. Bilſon. Eccleſiaſtice proceedat. Bel. l. 4. de Pont. rom. c. 2. G. Valentia. Analyſ. fidei. l. 8. de vi & vſu auctorit. Rom. Pontificis in fide. Alphonſ. de Caſtro. Reſpondeo, ſine Pontifex in definiendo quidquam adhibeat, ſiue non ad id eat, modo tamen controuerſiam definat, infallibiliter definit, atque adeo vt ſanctitatem habeat ſibi à Chriſto conceſſam, &c. Xyſtus. Epiſt. Dionyſ. Alexandr. Περὶ τῆς Καταχρήσεως, &c. Quere Plat. de vitis Pontif. Clem. 6. Iul. 2. Bon. 9. Greg. 6. Syluest. 2. Mart. 2. Syluest. 2. Ioh. 22. & 23. Lyndw. aduerſ. l. 1. ſo nonnull. Epiſc.

Bell. reckons vp moſt of theſe, *l. 4. de Pont. Rily à Canalot. com. lib. 6. cap. 8. Alphonſ. de Caſtro. lib. 1. contra Hæreſ. cap. 4.*

Portenta hominum. Plat. in vit. Bened. 4. & Chriſt. 1. Genebrard. 4. Sæc. 10. Lyra in Mat. 16.

Beſides, there are other Popiſh opinions of the ſame ſtampe, but more pragmaticall, which are not more pernicious to the Church, than to common-weales: as thoſe of the power of both Swords, of the depoſition of Princes, diſpoſing of Kingdomes, abſoluing of Subiects, fruſtration of Oathes (ſufficiently canuaſed of late, both by the *Venetian* Diuines, and French, and ours,) which are ſo palpably oppoſite to the libertie of Chriſtian Gouernment, that thoſe Princes, and People, which can ſtoope to ſuch a yoke, are well worthy of their ſeruitude: and can they hope that the great Commanders of the World will come to this bent? (we all, as the Comick Poet ſaid truly, had rather be free, than ſerue; but much more Princes) or, on the contrary, can wee hope, that the Tyrants of the Church will be content to leaue this hold? What a fopperie were this? For, both thoſe Princes are growne more wiſe, and theſe Tyrants more arrogant; and (as *Ruffinus* ſpeakes of *George*, the *Arrian* Gallant) they inſolently gouerne an vſurped Biſhopricke, as if they thought they had the managing of a proud Empire, and not of a Religious Prieſthood.

Ruff. l.1. c.23. Procaciter vi raptum Epiſcopatum gerunt, &c.

Section VI.

That the other Opinions of the Romiſh *Church will not admit Reconciliation.*

BVt let vs bee ſo liberall, as to grant this to our ſelues, which certainely they will neuer grant vs; for, this olde Grandame of Cities thinkes her ſelfe borne to command, and will either fall, or rule: Neyther doth that Mitred Moderator of the World affect any other Embleme than that, which *Iulian* ieſtingly aſcribes to *Iulius Cæſar* (τὸ πρωτεύειν) To rule all; or to *Alexander* the Great (πάντα νικᾶν) to conquer all; It was a degenerating ſpirit of *Adrian* the Sixt, which cauſed to bee written vpon his Tombe, in the Church of Saint *Peter*; That nothing in all his life fell out ſo vnhappily to him, as that he gouerned: Let this, I ſay, be granted vs; There want not (I know) ſome milder ſpirits (*Theodoſians*, that can play with both hands) which thinke, if theſe buſie points were by the moderation of both parts quietly compoſed, it might be ſafe for any man (ſo it be without noyſe) to thinke what hee liſt, concerning the other differences of Religion: Theſe are the Ghoſts of that Heretike *Appelles*, whoſe ſpeech it was, That it is ſufficient to beleeue in Chriſt crucified, and that there ſhould bee no diſcuſſing of the particular warrants and reaſon of our faith: Or the brood of *Leonas*, one of the courtiers of *Conſtantius*, and his Deputie in the *Seleucian* Councell, which when the Fathers hotely contended, as there was good cauſe, for the Conſubſtantialitie of the Sonne: Get you home, ſaid hee, and trouble not the Church ſtill with theſe trifles. Saint *Baſil* was of another minde, from theſe men; who (as *Theodoret* reports) when the Lieutenant of *Valens* the Emperor perſwaded him to remit but one letter, for peace ſake, anſwered, Thoſe that are nurſed with the ſincere Milke of Gods Word, may not abide one ſyllable of his ſacred truth to be corrupted; but rather than they wil endure it, are ready to receiue any kinde of torment, or death. *Eleuſius* and *Syluanus*, which were Orthodox Biſhops, and thoſe other worthy Guardians, and (as *Athanaſius* his title was) Champions of the truth, were of another minde from theſe coole and indifferent Mediators. So farre as the ſacred truth will allow vs, wee will accompany them gladly: but if they vrge vs further, wee ſtand ſtill, or ſtart backe; and thoſe two courſes which *Epiphanius* aduiſed, as the remedies of Hereſie (Heed and Auoydance) both thoſe doe we carefully vſe, and performe. Great is the offence of diſcord, and vnexpiable; and ſuch in the graue iudgement of *Cyprian*, as is not purged with the bloud of our paſſion; and iuſtly doe we thinke that Fiend of *Homer*, worthy of no place but

Iulian. Cæſares.

Binius in vita Adrian.

Socrat. l. 5. c. 20. & 6. 14.

Euſeb. l. 5. c. 13. ex Rodono.

Socrat. l. 2. c. 32

Theodor. l. 4. c. 27.

Epiph. l. 1. initio. τὸ πρωτεύειν. καὶ μὴ σὺν ἀμυλλᾶσθαι.

Cypr. de ſimplic. prælat. Ἀ'τιμὴ πάντας ἔστω.

but Hell. But yet, wee cannot thinke concord a meete price of truth; which it is lawfull for vs to buy at any rate, but to ſell vpon any termes, it no leſſe then piacular.

Let vs therefore a little diſcuſſe the ſeuerall differences, and (as it vſes to bee done, when the houſe is too little for the ſtuffe) Let vs pile vp all cloſe together. It ſhall be enough in this large Harueſt of matter, to gather ſome few Eares out of euery Shocke, and to make a compendious diſpatch of ſo long a taske: The groſſeſt of the Popiſh Hereſies, and (as *Hierome* obiects to *Origen*) the moſt venomous opinions of *Rome*, which haue bred ſo much trouble and danger at this day, to the Church of God, are either ſuch as doe concerne our ſelues, not without ſome reſpect to God; or ſuch as concerne God, not without ſome reſpect to vs: Of the former ſort are thoſe, which in a certaine order (ſuch as it is) of diſcourſe, are conuerſant about Iuſtification, Free-will, the merit of our workes, humane ſatisfaction, Indulgences, Purgatory, and the differences of mortall and Veniall ſinnes: Theſe therefore firſt offer themſelues to our examination.

Section VII.

The Romiſh *Hereſie concerning Iuſtification.*

THat point of Iuſtification (of all other) is exceeding important; inſomuch as *Caluin* was faine to perſwade, that if this one head might bee yeelded ſafe and intire, it would not quite the coſt, to make any great quarrell for the reſt. Would to GOD that word of *Caſſander* might bee made good, which doubted not to ſay, That which is affirmed, that men cannot bee iuſtified before God by their owne ſtrength, merits, or workes, but that they are freely iuſtified by faith, was alwaies allowed and receiued in the Church of God, and is at this day approued by all Eccleſiaſticall Writers: Yea, I would they would be ruled by their *Thomas Aquinas* in this, who attributes Iuſtification to workes, not as Iuſtification is taken for an infuſion of grace, but as it is taken for an exerciſe, or manifeſtation, or conſummation of Iuſtice: If this were all, in this point all would be peace: But whilſt the Tridentine Fathers take vpon them to forge the formall cauſe of our Iuſtification, to be our owne inherent Iuſtice, and thruſt Faith out of Office, what good man can chooſe but preſently addreſſe himſelfe to an oppoſition? Who would not rather dye then ſuffer the ancient Faith of the Church to be depraued with theſe Idle Dreames? Go now ye great *Trent* Diuines, and bragge of your ſelues (as *Aetius* did of old by *Theodorets* report) that GOD hath now at laſt reuealed to you thoſe things, which he would haue hitherto concealed from all the world: In the meane time wee cannot but ſcorne to ſee the ſoules of men ſo ſhamefully deluded; whiles we heare the Spirit of God ſo oft redoubling, Without workes, Not by workes, but by faith: By their workes no fleſh ſhall be iuſtified: Being iuſtified freely by his grace: By the power whereof, *Arrius Montanus*, an ingenuous Author (and as *Hierome* ſaid of *Appollinarius*, a man of approued labour, though in many things (as the times then were) faultie in opinion) being vtterly conuinced: It followes (ſaith hee) that Faith is reputed for righteouſneſſe to him that workes not in the Law; and that according to the purpoſe of the grace of God.

If wee caſt our eyes backe to the Ancient Fathers, they are all ours: Not according to the worth of our workes, ſaith *Baſil*: Onely to beleeue (τὸ πιστεύσαι μόνον) ſaith *Nazianzen*: Faith alone is ſufficient, ſaith *Hierome*: By beleeuing are men iuſtified, ſaith

Caluin. De vera Pacific. contra Interim.

Conſultat. de Iuſtific.

In Galat. & in Iac. 2.

Concil. Trid. ſeſſ. 6. c. 7. ſi quis dixerit ſola fide, &c. Can. 9.

Rom. 4. 6. Gal. 2. 16. Epheſ. 2. 8. Rom. 3. 20. Rom. 3. 24.

Epiſt. ad Pam. & Oceanum.

In Rom. 4. 5.

saith *Augustine*, and with these consort the rest, *Epiphanius*, *Chrysostome*, *Athanasius*, *Primasius*, and that whole sacred Quire of Antiquitie: But to what purpose doe I instance in these, when as the Expurgatory Index of Spaine, hath purposely wip't both out of the Tables and Text of *Chrysostome*, *Ierome*, *Cyrill*, most cleare Testimonies for the sole Iustification by Faith? The Booke is euery where abroad, it is needlesse to recite the seueralls: See now the Inquisitors guilty to themselues both of errour, and fraud; To whom I must sing the same note, that *Ambrose* did of old, to the *Arrians*: Yee may blot out the Letters, but the Faith you can neuer abolish: Those blurres bewray you more; those blots condemne youmore then the Writing.

But some perhaps may thinke this a meere strife of words, and not hard to bee reconciled: For, that which to the Papists is inherent iustice, is no other to the Protestants, then Sanctification; both sides hold this equally necessary, both call for it equally: True; but doe both require it in the same manner? doe both to the same end? I thinke not; yea, what can be more contrary then these opinions, to each other? The Papists make this inherent righteousnesse the cause of our iustification; the Protestants, the effect whereof: The Protestants require it as the companion or Page, the Papists as the Vsher, yea, rather as the Parent of Iustification. But what matters it (say they) so both ascribe this whole worke to God? As though it comes not all to one, to pay a summe for mee, and to giue it me to pay for my selfe. I know not how these things seeme so little dissonant to these mens eares, which the Spirit of God hath made vtterly incompatible: To him that worketh, the wages is not imputed of grace, but of debt; If by grace, now not of workes, or else grace should be no more grace; for neither is it grace any way, if it be not free euery way, saith *Augustine*: But these men say, Therefore of grace, because of workes. Not of workes, lest any man should boast, (saith the Spirit:) But of workes, and yet a man shall boast in the Lord, saith BELLARMINE. And wherefore shall he boast? because he is iust, because voyde of sinne; perhaps some *Isiodore* may say thus of himselfe, which voluntarily protested that for forty yeares space he found not in himselfe any sinne, not so much as in his thought, not so much as any consent to anger or inordinate desire: Or perhaps some *Baronius* or *Bellarmine* may report this of their late Saint, *Gonzaga*; or the offall of the Schooles may say so of *Bonauenture*; in whom, (if we beleeue them) *Adam* sinned not, or *Manicheus* may say it of his elect Masters; or perhaps *Priscilian*, *Euagrius*, *Iouinian*, the Messalians, may bragge thus of themselues: But farre otherwise is that speech of *Ambrose*, I will not boast because I am iust, but because I am redeemed: I will boast, not because I am voyd of sinne, but because my sinnes are forgiuen me: Otherwise, we shall come to that point which *Innocentius* condemned in the *Pelagians*, What need haue we now of God? But thou sayest GOD hath giuen mee this whereby I am iust: Indeed this seemes at the first a great and glorious praise of the grace of God: and at the first hearing sounds well to an ignorant eare; and yet, (when it is better considered) vnder a pretence of piety spoyles Christ of his glory: Why doest thou not as well say, He hath giuen mee wherewith I may redeeme my selfe? for by the same wherewith wee are iustified, we are redeemed, (*Being iustified by his blood*:) Behold the blood of him that is God and man, iustifies vs, and the same redeemes vs: But goe on a little: GOD hath giuen thee this: But hath he giuen it thee without thy selfe? Is this done without the interuention, without the operation of our Free-will? Let the Monkes of *Burdeaux* speake, in their Abiurations: let ANDRADIVS, let *Bellarmine* (the flower of the Popish Schoole) let any Papist deny this, if he dare: It is onely Christs therefore which is imputed: that which is inherent is ours; for all (saith *Austen*) which are iustified by Christ, are iust not in themselues, but in him: That which is Christs because it is his, is most perfect; that which is ours, because ours is weake and imperfect. GOD hath made vs men, not GODS: Our perfection is seasonable in Heauen: Iustly doth HIEROME deride CTESIPHON; wee the Papists: O blessed, O happy men, if that Iustice which is not thought to bee any where but in Heauen, may bee found with you onely vpon earth: In the meane time, it is sufficient for vs to mourne for our wants,

In Psal. 1. 14. Vid. Whitak. contra Dur. sect. 5. vers. Lib. 1. 2. Pelag. & in 3. ad Galat. De Patient. c. 20. & in Psal. 31. In Anachor. In Rom. 17. hom. & in 1 Cor. hom. 11. Orat. 1. contra Arrian. De offic. l. 2. c. 2. De Iacob. & vit. beat. 2. In Rom. 8. Chrys. hom. de verbis Pauli. Non solum sed gloriamur in afflict. Tom. 5 pag. 945. In Ep. ad Tit. c. 2. Hier. in Epist. ad Rom. c. 10. Fides sola iustificat, deleatur: ad Gal. 2. Literas quidem abolere potestis, &c. Ambr. de Sp. S. l. 3. c. 11. Exam. p. 1. cisic. Rom 4 4. Aug. de corrept. & grat. Ephes 2. 8. Socr. l. 4 c. 18. In vita eius. In Bonauenturam non peccauit Adam Dum. sit am eius Hier. ad uers. Pelag. ad Ctesiphont. Theod. l. 4. c. 10.

Rom. 5. 9.

Abiurat Artoc. 45.

Hier. aduers. Pelag. lib. 3.

wants, to hate iniuſtice: It is the very ſpeech of *Donatiſts*, I haue nothing for thee to pardon. Let *Bernard* now (to conclude) ſhut vp this Stage: Not to ſinne, (ſaith he) is Gods iuſtice, but the iuſtice of man is the pardon of God. To be imputed therefore, and to be inherent, differ no leſſe then God and man, *Trent* and Heauen: Wherefore let our Romaniſts confeſſe that, which both Scriptures, and Fathers, and all their modeſter Doctors haue both thought and reported to bee the common voyce of the former Church in all times; and we are agreed: Otherwiſe, What fellowſhip hath God with *Belial*, light with darkneſſe?

Optat. l. 2. Cont. Don. Non habeo quod ignoſcas. Ser. in Cant. & Ser. 4. de verbis Eſa. Reclam ſortiam iuſtitiam, &c.

Section VIII.

Concerning Free-will.

BOrdering vpon this is the point of *Free-will*. To let paſſe all lighter quarrels of the nature of our will; let vs enquire of the power of it; and that not in naturall, humane, or morall things, (Heere is all peace, and ſilence, ſaue that the words iangle with themſelues: and when the matter is agreed vpon, who would not contemne words, as *Auguſtine* ſaith well?) but in ſpirituall and diuine matters, we do wil indeed; wee will freely, neither can wee otherwiſe will any thing: who denies it? Here is no Phyſicall determination, no violence; but to will that which is good, or to will well, we cannot. Wee doe freely beleeue; (for faith is an act of the will) yea, and wee doe co-operate with grace; neither are we herein like to ſenſeleſſe ſtones, as *Auſten* truely ſpeakes: But whence is all this? Is it of our ſelues, or of God? Is it of grace, or (which the Councell of *Arauſica* condemned) by the power of nature? This muſt bee our queſtion. Both ſides like well that ſpeech of Saint *Auguſtine*: To will freely, is the worke of natur; to will well, of grace; to will ill of corruption: but when we come to the poynt, the Doctors of *Trent* are not more ſubtile, then the Ieſuites inconſtant: It is yet good and ſafe which *Bellarmine* cites from his *Ruardus*; A good worke, as it is a worke, is from Free-will: as it is good, from grace; as both a worke and good, both from Free-will and grace: But that is exceeding ingenuous and truely Euangelicall, which the ſame *Bellarmine* affirmes againſt ſome *Semipelagian* Catholickes. In thoſe things which pertain to piety and ſaluation, that mans will can do nothing, without the help of Gods grace: It is the voyce of *Iacob*, if the Cardinall would hold him there, curſed be he that ſhould oppoſe him. I goe on to hope and read; and ſee what ſtuffe I meete with, ſoone after in the ſame Booke: That our conuerſion is in the power of Free-will, becauſe it may be alwayes conuerted, when it will; and yet further: That before all grace wee haue Free-will euen in the workes of pietie, and ſupernaturall things. Before all grace? what before the grace of preuention? It were well the Cardinall would ſet forth ſome better recognitions. Now, then God doth not preuent vs, (as *Auſten* ſaid of old) that wee might will; but wee preuent God, becauſe we will: But leſt this ſhould ſeeme too groſſe, this liberty is tyed vp; and is altogether in the ſame ſtate as the faculty of ſeeing, when a ſenſible *ſpecies* is abſent; we can freely ſee, while the obiect is abſent: wee can freely will, in the abſence of grace. Let *Bellarmine* now tell me: are we any whit more free to euill than he faines vs to good? Did euer *Pelagius* dote thus much? Wee can will euill: but yet vnleſſe it is determined (vnder ſome falſe ſemblance) by the verdict of our practiall iudgement, wee will it not: But if wee ſhould yeeld him thus much: What helpe is this that God giues vs? To preuent, inſpire, excite, and helpe, is of God: to incline the will, is of our ſelues: How are we not now more beholden to our ſelues

Aug. de ordine 2. Aliud eſt velle, aliud velle bonum. Bern.

Bell. l. 6. de Grat. c. 15. p. 10.

Lib 6 de gratia, c. 4 in titulo.

Lib. 6. c. 15. reſp. ad Secund.

1. ſexto de Grat. c. vit. ſent. prima.

Aug. de cor. & Grat. nolentem præuenit vt velit; volentem ſubſequitur, ne fruſtra velit.

selues, then to God? What is this but that *Pelagian* conceit, so oft condemned by *Augustine*, so to separate Free-will from grace, as if without it we could doe, or thinke any thing answerable to the will of God? That we are able by the power of our will to auoid sins; that we can ouercome the sleighter motions of temptation, as *Bellarm.* speaks; that wee can keepe Gods Commandements, as *Scotus* and *Durandus*; that wee can reiect or receiue the inspiration of the Spirit, as the Tridentine Fathers; that wee can dispose our selues to the receiuing of grace, as *Thomas* and *Suarez*; that we doe naturally cooperate with grace, and make our conuersion effectuall, as *Tapperus*; what is it else, but to steale glory from God, that we may pranke vp this carion nature of ours? Yet it was modestly done of *Tyberius*, who of those many buildings which hee repayred and perfected, challenged not one to himselfe, but gaue them still the names of those men, by whom they were begun to be built: But these men challenge the whole house, when as they haue not laid, so much as one Tyle vpon the roofe. Farre be this shamefull sacriledge from vs, when that truely iealous God challenges to himselfe, to worke in vs both the will and the deed; yea, that we can will to beleeue is his worke, as *Austen* rightly speakes: See then, he doth not excite but worke in vs; (ἐνεργεῖ) Hee workes in vs, both that which is first, to will, and that which is last, to worke. *Hierome* sayes worthily, To will and to runne is mine: but without Gods continuall helpe, it will not bee mine: Without me you can doe nothing, saith Christ; no, not thinke any thing, saith *Paul*: Alas, what can we doe, who are not lame, but dead in sinnes? By the influence of Gods Spirit therefore a new life must be created in vs, that was not; and not the former life excited which was, according to that of the Psalmist, *Create in me a clean heart*, and not stirre vp that cleane one I haue: Neither indeed is there as yet any place for this: The first heart must be taken out, another must bee put in. *I will take away their stony heart, and giue them a heart of flesh*, saith God by the mouth of *Ezekiel*: He will giue it, but (thou sayest perhaps) into their brests, which haue prediposed and prepared themselues for the gift. Yea contrarily, to those that doe not a little resist him; The wisedome of the flesh is enmity. But there are some enmities more secret; and which do not outwardly bewray themselues: but behold, here is publike resistance, (οὐ ὑποτάσσεται) It is not subiect: But perhaps it will once yeeld of it selfe (δύναται) It cannot, saith the Spirit of God. See in how rebellious an estate we are to God: What proneneſſe is here to will good, what abilitie to performe it? Let the Papists, (if they will) sacrifice to themselues, as *Seianus* had wont of old; or to their nets, as the Prophet speaketh: As for vs, come what can come vpon our opposition, wee neither can nor dare arrogate vnto our selues those things, which by an holy reseruation & incommunicableneſſe, are proper onely vnto the Highest. It is safe indeed for the Papists when they will to come vp to vs: but we cannot goe downe to them without a feareſull precipitation of our soules: Let *Cassander* witnesse this for vs: Let *Bonauenture* himselfe witnesse it for him; This is the property of holy minds, to attribute nothing to themselues, but all to the grace of God: So that how much soeuer a man ascribe to the grace of God, he swarueth not from true pietie, though by giuing much to grace, hee withdraw something from the power of nature, or Free-will: but when any thing is withdrawne from the grace of God, and ought attributed to nature, which is due to grace, there may be great danger to the soule: Thus farre those two ingenuous Papists: But (to inferre) wee giue all to grace, the Papists something to nature; and what they giue to nature, we giue to God: Therefore we doe and say that which is fit for holy minds; they (if *Bonauenture* may be witnesse) that which swerues from piety, and is ioyned with much danger of their soule.

Aug. Epist. 46. & 47.
Petr. Chyssol ser. 114. Christus quicquid suarum virtutum est, refert ad gloriā patris, & nomo eius (ut nihil est sibi vendicare quod per Christ. in se sarrexit e bonat.
Leuiores quasi, tirill ut mes sperare. Bellarm. Scot. 2. d 28. Durand ibid qu. 4
Sessi. 6. c 5. & Can. 4.
Citat Bell. ibid Xiphilin. Tiber. De grat. & lib. ar c. 16
Hier. ad Ctesiphont.
Ephes. 2.
Col. 2. 3.
Psal. 51.
Ezek. 11. 36.
Xiphil. Epist. Dion.
Consult Cass. cit. Bonauent. in hæc verba, hoc piarũ mentium est vt nil sibi tribuant, &c.

Section IX.

Concerning Merits.

THE foundation of Popish Iustification is the freedome of our will; and vpon the walls of Iustification is merit raised; wee will haue no quarrell about the word. The holy Fathers of old (as we all grant) tooke the word in a good sense, which the latter Diuines haue miserably corrupted: About the thing it selfe, we must striue eternally; we promise a reward to good workes, yea an euerlasting one: It is a true word of the Iewes, He that labours in the Euen, shall eat on the Sabbath: for God hath promised it, and will performe; who yet crowneth vs in mercy and compassion, as the Psalmist speaks, not (as the Papists) in the rigour of iustice, not (as *Andradius*) according to the due desert of our worke: By the free gift of God, and not our merits, as *Caietan* wisely and worthily: Or (if any man like that word better) God doth it in Iustice, but in respect of his own promise; not the very dignity of our works. That a iust mans worke in the truth of the thing it selfe, is of a value worthy of the reward of heauen (which industrious and learned *Morton* cites out of the English Professor of *Doway*) and hath a meet proportion both of equality, and dignity, to the recompence of eternall life, as *Pererius*, and that in it selfe without any respect of the merits, and death of Christ, which *Suarez*, and *Bayus*, shamed not to write, seemes iustly to vs little lesse then blasphemy.

Bucer. cit. à Cass. Cypr. l. 3 ep. 10.

Prou. Iud. Qui laborauit in vesperâ, comedet in Sabbatho.

Conc. Trident. Orthod. exp. l. 6 Caiet. in Galat.

Westen. de Trip. hom. off. l. 2. Vid. protest. appeal. lib. 2. c. 1. Tom. 1. in Tract. d. 11.

But (say our moderate Papists) Christ hath merited this merit of ours; neither can any other workes challenge this to themselues, but those, which are done in God, as *Andradius* speakes; but those which are dipped and dyed in the blood of Christ, as our latter Papists elegantly and emphatically speake. But what is this but to coozen the world and to cast a mist before the eyes of the vnskilfull? Our sinnes are dyed in the Blood of CHRIST, not our merits: Or, if they also; Hath Christ then deserued that our workes should bee perfect? How comes it about that the workes of the best men are so lame, and defectiue? Hath he deserued that though they be imperfect, yet they might merit? What iniury is this to God, what contradiction of termes? Behold now, so many Sauiours, as good men: what I doe, is mine, what I merit, is mine, whosoeuer giues me either to do or to merit: Whosoeuer rides on a lame horse, cannot but moue vn-euenly, vneasily, vncertainly: What insolent ouer-weeners of their owne workes are these Papists, which proclaime the actions which proceed from themselues, worthy of no lesse then heauen? To whom we may iustly say, as *Constantine* said to *Acesius*, the Nouatian, Set vp ladders, O yee Papists, and clime vp to heauen alone. Who can abide that noted speech of *Bellarmine*, A iust man hath by a double title, right to the same glory; one, by the merits of CHRIST imparted to him by grace, another by his owne merits; contrary to that of the Spirit of God; *The wages of sinne is death, but, The gift of God is eternall life:* vpon which words another Cardinall, *Caietan*, speakes in a holier fashion, thus; He doth not say that the wages of our righteousnesse is eternall life: but, *The gift of God is eternall life*, that wee may vnderstand, and learne, that we attaine eternall life, not by our owne merits, but by the free gift of God; for which cause also he addes, *By Iesus Christ our Lord*: Behold the merit, behold the righteousnesse, whose wages is eternall life; but to vs in respect of IESVS CHRIST, it is a free gift: Thus *Caietan*: What could either *Luther* or *Caluin*, or any Protestant say more plainly? How imperfect doth the Scripture euery-where proclaime both Gods graces in vs, and our workes to him? and though the graces of God were absolutely perfect, yet they are not ours; if our workes were so, yet they are formerly due: And if they

Socr. l. 5. c. 7. Erigite vobis scalas &c. Homo iustus duplici titulo, &c.

Rom. 6 fin.

Caiet. Com. in Rom. 6.

they be due to God, what recompence of transcendent glory is due to vs? Behold, we are both seruants and vnprofitable: Not worthy saith God; worthy and more, say the Papists: *By grace ye are saued through faith; and not of your selues*, saith God: By grace indeed, but yet of our selues, say the Papists: What insolencie is this? Let our Monkes now goe, and professe wilful pouerty, whiles *Ezekiah* did neuer so boast of his heaps of treasure, as these of their spirituall wealth.

Eph. 2.

Hierome said truely; It was more hard to be stripped of our pride, then of our Gold and Iewels; for euen when those outward ornaments are gone, many times these inward rags swell vp the soule. *Gregorie Ariminensis*, their old Schoole-man was ashamed of this wicked arrogance, and so was *Durandus* and *Pighius*, and other their Diuines of a more modest tempter. I would the Iesuites could haue had the grace to haue beene no lesse ashamed, and the Tridentine Doctors; together with their executioners, the Inquisitors: But, what other men haue holily, and truely spoken, that they haue perfidiously wip't out: witnesse their *Index* of *Madrill*, in these words: Out of the booke which is intituled, The Order of Baptizing, together with the manner of visiting the sicke, Printed at Venice, in the yeere 1575. Let these words bee blotted out; Doest thou beleeue that not by thine owne merits, but by the vertue and merit of the passion of our Lord IESVS CHRIST, thou shalt come to glory? And soone after, Doest thou beleeue that our Lord IESVS CHRIST died for our saluation, and that no man can be saued by his owne merits, or any other meanes, but only by the merit of his passion? Ywis, these are the Scorpions and Snakes of the ancient Diuines (as *Hierome* termed the errors of *Origen*) amongst which the Reader must needs haue walked, had not the graue Senate of the Inquisition wisely prouided for our safety. What hope is there now of peace? vnlesse they could be content (which *Bellarmine* grants to bee the safest way) renouncing the merits of their works, not so much for their vncertaintie, as the imperfection of their Iustice, and danger of vaine-glory, both to resolue and teach men to repose their whole confidence in the mercy, and bounty of God: which we can at once both wish, and not hope for.

Hier. Epitaph. Fabiolæ.

Ind. expurg. Madritius p. 149.

Ex eod. libro fol. 34. ad Med.

Hier. l. de libris Origenis ἀσχάν

SECTION X.

Concerning Satisfaction.

SATISFACTION hath neere affinitie with merit; and indeed, is but as another twig arising from the same root: Then which, no opinion could bee deuised more iniurious, and reproachfull to the merits of CHRIST. The word was not displeasing to the ancient Fathers, nor in their sense, to vs: Onely this let mee touch in passing by; that the heedlesse abuses of words, to the great wrong of the Church, hath bred confusion of things; as contrarily that of *Tertullian* is appoued, The assured sense of words is the safety of proprieties: Wee haue nothing to doe here with ciuill Satisfaction, nothing with Ecclesiasticall; whereof *Luther* not vnfitly said, (euen in *Cassanders* owne iudgement) Our mother the Church out of her good affection desiring to preuent the hand of God, chastises her children with certaine Satisfactions, lest they should fall vnder the scourges of GOD. This Canonicall Satisfaction, as many call it, hath bin too long out of vse, on both sides: Yea, more then this, in all our Sermons to our people, we beat impotunatly vpon the necessitie of penitence, & all the wholesome exercises therof, as fruits worthy of repentance. Not (as *Cassander* wel interprets it) as if we desir'd they should offer vnto God a ransom worthy, & sufficiēt for the clearing of the score of their sins; but that we teach thē, those offices must be performed by

Tert. de præscrip. Fides nominum salus proprietatum. Consult. c. de satisfact.

Satisfactio penitentialis nihil aliud est quàm conatus infectum reddendi quod factum est: Alphons. Virues. aduers. Luth.

by them, which God requires of those sinners, on whom he will bestow the satisfaction of his Sonne: Let them call these satisfactions, if they will, we giue them leaue: But that after the most absolute passion of Christ, there should be yet behinde, certaine remainders of punishment to be discharged by vs, either here, or in Purgatory, with a purpose thereby to satisfie the diuine Iustice, whether they be imposed by God or by the Priest, or by our selues (as the *Tridentine* distinction runnes) we neither may, nor can indure.

For (how nicely soeuer these men distinguish) it cannot be, but this sacrilegious opinion must needes accuse the truly propitiatory sacrifice of Christ, of some imperfection. I know, they say, that both satisfactions may well stand together; that, of the Mediator; and this, of man: whereof *Bonauenture* cals the one Perfect, the other Semiperfect. But these are words. Let the Sophisters tell me, Doth not the full vessell containe in it selfe the halfe? or what need the one halfe apart, when we haue the whole? And lastly, can any thing be added to that which is perfect? But some of their heed-fuller Diuines will neither haue these two opposite, nor subordinate to each other. For it is a shame to speake, what *Suarez*, what *Durand*, and other grosser Papists haue discoursed of this point: Let them rather if they will, hold (which opinion yet hath been controlled, not by the Cardinall onely, but by three Popes before him) that mens satisfactions serue onely to apply vnto vs, that which the satisfactions of Christ haue promerited for vs. Yet, euen this shift will not serue: For Christs satisfaction (as they teach) respects eternall punishment, and not temporall; How then can it once be imagined, that we by our satisfaction should procure that his suffering, which was destinated to the expiation of an eternall punishment, should serue to the discharge of a temporall? And why should we doe this, rather than Christ himselfe? Besides, how absurdly doth this sound, That he whose bounty hath paid our pounds for vs, hath yet left vs, out of our poore stocke, to pay some few farthings for our selues? Let me demand then; whether could not Christ vndertake these temporall punishments for vs, or would he not? That he could not, is impious; that he would not, is bold to say, and illiberall to doe: For where is there any restraint? or what are the limits of his mercy? The fault is remitted (saith the conuenticle of *Trent*) the punishment is not pardoned: The Easterne Church would neuer haue said so, which alwayes stoutly opposed her selfe to this error: And indeed, what a shamefull reproach is this to the infinite mercy of the forgiuer? what a wrong to his iustice? whereto is the punishment due but to the fault? Did euer God inflict punishments that were not due? Many a time hath he forgiuen to sinners those plagues which both they had deserued, and he threatned; but neuer did hee call backe for those arerages which hee had forgiuen: God punishes vs indeed, (or chastens vs rather) and that sometimes well and sharply after the remission of our offence. Not that hee may giue himselfe satisfaction of vs (for how can it be so pleasing to him that it should bee ill with vs?) but that he may confirme vs to himselfe, that he may amend vs: Hee layes no stroke vpon vs with a reuenging hand, but with a fatherly. Wee suffer therefore now, but wee satisfie not; This is proper onely to that eternall Priest, and to his eternall Priesthood, and is no more communicable to Saints and Angels, than his owne person; And certainely that which was his part, hee hath performed; hee hath redeemed vs from the curse of the Law; and part of the Legall punishment, is this temporall reuenge: For vs therefore, to giue hands to them in this, it were no better than perfidious and shamefully traiterous. And if it be more than manifest, that this cannot be done, either by our owne torments inflicted, or good workes performed (how penall soeuer) how much lesse shall it be effected by others? There is none of the Saints which will not iustly take vp that answere of the wiser Virgins, There will not be enough for you, and for vs. But as *Hierome* said well; There is no need of any great conuiction, where the opinion carries blasphemy in the face.

Cit. Cassibid.

Bellarmine de Indulg. l. 1. c. 4. Pius 5. Greg. l. 3. Clem. 6.

Matth. 25. 9. Hier. aduer. Cessiphon. Non necesse habet conuinci quod statim professione blasphemium est.

Section XI.

Concerning Purgatory.

VPon this conceit of Satisfactions, depend thoſe other fables of Purgatory, and Indulgences; pleaſant ones both, and not vnworthy of a Satyre: whereof, ſo oft as I thinke, I cannot but remember the ſcornefull frumpe of *Luther*, alluding to that of the Prophet, *Domine non poſſum veſci ſtercore humano*: yet if they had onely doubtfully and problematically commended their Purgatory to the Church, we might eaſily haue fauoured them with a conniuence, although you cannot ſay, whether it would haue beene more worthy to ſet the ſpleene on worke for laughter, or the bowels for commiſeration: But now when *Bellarmine* teaches vs, that it pertaines to the Catholike faith, and our *Fiſher* of Rocheſter will haue it altogether neceſſary to bee knowne and beleeued; we cannot entertainet his perſumptuous folly, without indignation. How miſerably the Scriptures are wreſted to this purpoſe if any Schoole-boy could not eaſily ſee, he were worthy of whipping. As *Hierome* ſaid of the Heretikes of his time, They frame ſome vnfitting teſtimonies to their owne ſenſe; as if it were a worthy, and not rather an abhominable kinde of teaching, to depraue ſentences, and to dragge the Scriptures perforce, to their owne bent: Neither are the ancient Fathers better vſed in their citation; of which, *Origen*, *Ambroſe*, *Hilary*, *Lactantius*, *Niſſen*, *Ierome*, gaue intimation of a quite other *Purgatory*, from the Romiſh. *Auguſtine* ſpeakes of it, at peraduenture, waueringly, vncertainly; The reſt neuer dreamed of any at all: But yet, I miſtake it; Now I remember S. *Plato* is cited by *Auſten* and *Euſebius*, for the Patron of this opinion: and who knowes not, that S. *Homer* and S. *Virgil* are flat for it: yet this fire neuer began to burne out, but in *Gregories* time; and ſince that, the authority of the *Alcoran* hath not a little mended it: this is it that their *Rocheſter* ingenuouſly confeſſed of old, that this Purgatory flame came but lately to the knowledge of the Church: but for vs, that of S. *Paul* ſhall neuer be wrung from our hands: (ἐὰν ἡ οἰκία) If, or when this earthly houſe ſhall be diſſolued, we haue a building, not made with hands, eternall, in the heauens: And when is this Saint *Pauls* (ἐὰν)? Saint *Iohn* ſhall interpret it; (ἀποθνήσκοντες ἀπάρτι) Thoſe that dye *A modò*, from henceforth: and when is this *A modò*? *To day thou ſhalt be with me* ſaith *Chriſt*; euen inſtantly vpon the egreſſe of the ſoule. Let them commend their ſoules to God, ſaith S. *Peter*: But what of that? that which doth vtterly quench out this fabulous fire, the counterfeit *Salomon*, (though true to the Papiſts) addes, *The ſoules of the righteous are in the hand of God, and no torment ſhall touch them*: Behold then, either the ſoules without a Purgatory; or, a Purgatory without paine: But what ſticke we at this? Let the Popiſh Doctors together agree among themſelues, of the fire of their Purgatory, of the torments of the Subiect, of the duration, of the executioners, of the condition of the ſoules there detained; and then afterwards let them looke for our aſſent: In the meane time, why is it not as free for vs as for *Suarez*, not to beleeue the walking Ghoſts of the dead, but metaphorically? or why may not we as well deny the ordinary common Purgatory, as *Bellarmine* may deuiſe a new one, more noble and eaſe-full than the firſt.

Hier Paulin. Plato in Phædone. Itaque quicunque in vita quodammodo medium tenuiſſe iter comperiantur, ad Acherontem profecti vehiculis, quæ vnicuique adſunt, in paludem perueniunt Acheruſiam; ibique habitant, purganturq; pœnas dantes iniuriarum, & cum purificati &c. Euſeb. de præpar. Euang. l. 11. c. 36. Aug. de Ciuit. Dei. l. 21. c. 13. qui & Virgil. ibid. citat.

2 Cor. 5. 1. Apoc. 14 13. Wiſd. 3. 1.

Tom. 4. in Th. d. 46.

Section XII.

Concerning Indulgences or Pardons.

PVRGATORY is guilty of Indulgences, as their ROCHESTER confesses: Both of them were bred by superstition, and nursed by couetousnesse; I touch these with a light hand onely; It is long since all ingenious Clients of *Rome* were ashamed of this holy fraud; I cannot but commend *Cassander*, which writes thus modestly and truly: The abatement or relaxation of Canonicall punishments, was of old called Indulgence; which at this day is drawne to all priuate satisfactions, and the full right of bestowing them withdrawne from all other Bishops, to the Bishop of *Rome* alone. About the vse and practise whereof, all good men haue desired a correction and moderation; as of things, which being hitherto ill handled, haue giuen the chiefe occasion of this breach in the Church: Here therefore it were to be wished, that the Popes would yeeld something to the Publike peace. Thus farre *Cassander*: With whom agrees *Polydore Virgil*; both of them more worthy of a blacke cole, than their honest *Rochester*, whom *Gregory* of *Valence* hath so foulely branded. Neither hath there wanted some of their own (as *Bellarmine* witnesseth) which haue called both the treasure of the Church, and Pardons into question; neither haue there wanted those which haue boldly and flatly denied them either to bee of vse, or to bee at all: And indeed who, that is not too much intoxecate with the potions of that Harlot, can endure, that whilst the imputation of Christ merits to the iustifying of a sinner, applyed by God to vs, is euery where a common scoffing-stocke to these men, yet that the merits and sufferings of holy men, out of a certaine common treasure, should by a man bee imputed to men, for the deliuerance of their soules from torment? Who can abide that any mortall man should ouer-satisfie God for his sinnes? Who can abide the prodigall grants, and shamefull Marts of their Pardons? Who can endure to heare, that to the careless mumbling ouer of some short prayers (for if we beleeue their *Casuists*, there is no great need of any intention of minde, of any speciall deuotion) there should bee granted by *Iohn* 22. a Pardon for no lesse than a million of yeeres? Who can endure (since by their owne confession, this fire must last but till the conflagration of the World) that yet in one little Booke there should be tendred vnto credulous poore soules, Pardons of but eleuen thousand thousands of yeeres? What should we make many words of this? There is now lying by me a worme-eaten Manu-script, with faire Rubrickes, in which, besides other absurd and blasphemous promises, there is power giuen to one little prayer to change the paines of hell (due perhaps to him that sayes it) into Purgatory; and after that againe, the paines of Purgatory into the ioyes of Heauen: *Bellarmine* had wisely respected his owne reputation, if hee had giuen his voice according to that which he confesseth to haue beene the iudgement of some others; That these like Buls were not giuen by the Popes, but lewdly deuised by some of his base Questuaries for an aduantage: But that which he should excuse, hee defends. What ingenuity or shame is to be expected of Iesuites? and how cleane hath an old Parrot (as he said of old) forgotten the wand? Who may abide this vniust and inhumane acceptation of persons? that the wealthier sort, may by their purses redeeme this holy treasure of the Church, and by money deliuer the soules of themselues and their friends from this horrible Prison, while the needy Soule must be still frying in that flame, without all hope of pardon, or mature relaxation, vntill the very last Iudgement day? Lastly, who can endure, that whiles it is in the power of Christs Vicar to call miserable soules out of this tormenting fire (which hell it selfe is said to exceed onely in the continuance) yet

Cap. de Indulg.

De Indulg. l. 4. c. 4.

Horæ B. virg. stations of Rome Rubric. Horæ B. Mar. virg. ad vsum sacrum.

Lib. de Indulg.

that he should suffer them to lie howling there, and most cruelly broyling still, and not mercifully bestow on them all the heapes of his treasure, as the spirituall ransome of so many distressed spirits? A wretched man is he (as *Ambrose* said of the rich man) which hath the power to deliuer so many soules from death, and wants the will: Why hath God giuen him this faculty of Indulgences, if hee would not haue it beneficiall to Mankinde? and where the Owner of the house will bee bountifull, it is not for the Steward to bee niggardly; Let that *Circe* of *Rome* keepe these huskes for her hogges.

Ambr. de Nabath.

Auth. operis imperf. ch.

Section XIII.

Concerning the distinction of Veniall and Mortall sinnes.

PArdons doe both imply and presuppose that knowne distinction of Mortall and Veniall sinne, which neither hath God euer allowed, neither (whiles hee gainesayes it) will euer the Protestants: That there are certaine degrees of euill wee both acknowledge and teach; so as we may here iustly tax the dishonesty and shamelesnesse of *Campion*, *Dureus*, *Coccius*, and the Monkes of Burdeaux, who haue vpbraided vs with the opinion of a certaine Stoicall and Iouinianish parity of sinnes: yea *Bellarmine* himselfe hath already done this kinde office for vs. Some offences are more hainous than other; yet all in the malignitie of their nature, deadly: As of poysons, some kill more gently, and lingringly, others more violently and speedily, yet both kill. Moreouer, if wee haue respect vnto the infinite mercy of God, and to the obiect of this mercy, the penitent and faithfull heart, there is no sinne, which (to borrow the word of *Prudentius*) is not veniall; but in respect of the Anomy or disorder, there is no sinne which is not worthy of eternall death. Euery sinne is a Viper; there is no Viper (if we regard the nature of the best) but kils whom she bites; but if one of them shall haply light vpon the hand of *Paul*, she is shaked into the fire, without harme done: Let no man feare that harmfull creature euer the lesse, because he sees the Apostle safe from that poyson. So is sinne to a faithfull man; Saint *Iohns* word is, *All sinne is* (ἀνομία) *Transgression of the Law*; Saint *Pauls* word is, *The wages of sinne is death*; Put these two together, and this conceit of the naturall pardonablenesse of sin, vanishes alone.

1 Ioh. 3. 4. Rom. 6.

Our Rhemists (subtill men) can no more abide this proposition conuerted, than themselues: All sinne indeed (say they) is *anomia*, a trangression of the Law; but euery transgression of the Law is not sinne: The Apostle therefore himselfe turnes it for vs: *All vnrighteousnesse* (saith he) *is sinne*: But euery (ἀνομία) is vnrighteousnesse, saith *Austen* vpon the place, for the Law is the rule of righteousnesse, therefore the preuarication of the Law is vnrighteousnesse: Yea, their very owne word shall stop their owne mouth; for how is sinne vniuocally distinguished into Veniall and Mortall, if the Veniall be no sinne? and the wages of euery sinne is death. That therefore which the Papists presume to say, that this kinde of sinne deserues pardon, in it selfe (vnlesse they will take the word merit, catachrestically, with *Stapleton*:) And that which *Bellarmine* and *Nauarus* adde, that Veniall sinnes are not against, but beside the Law: and lastly, That which *Franciscus à Victoria* writes, that a Bishops blessing, or a Lords Prayer, or a knocke on the brest, or a little holy water, or any such like slight receipt, without any other good motion of the heart, is sufficient to remit Veniall sinne, is so shamefully abhorring from all piety, and iustice, that these open bands, both of nature and

πόσπυχον &c. *Fr. à Vict. summa sacr. Pœnitentiæ nu. 100. p. 63.*

and ſinne, muſt be eternally defied of vs. It is an old, and as true a rule, Eaſineſſe of pardon giues incouragement to ſinne: And beſide, what manner of ſinnes doe they put in the ranke of Venials? Drunkenneſſe, adultery, angry curſes, or blaſphemies; couetouſneſſe: yea, ſtealing, lying, curſing of parents, (horrible offences) ſhroud themſelues (with them) vnder this plauſible title of veniall; He muſt needs be ſhamelesſly wicked that abhorres not this licentiouſneſſe. Surely *Socrates* the Hiſtorian prophecied (I thinke) of theſe men: There are ſome (ſaith he) that let goe whoredome as an indifferent matter, which yet ſtriue for an holy-day, as for their life. The ordinarie, and not ſlight Controuerſie (as *Caſſander* thinketh) of the name, nature, condition, puniſhment of the firſt ſin, as *Chryſoſtome* calls it, I willingly omit; Neither doe I meddle with their Euangelicall perfection of vowes, nor the dangerous ſeruitude of their raſh and impotent Votaries, nor the inconueniences of their Monkerie: which yet are ſo great and many, that the elect Cardinals of *Paul* the third, doubted not with ioynt conſent to affirme, All the Orders of Couents we thinke fit to be aboliſhed; but, for the condition of that ſingle and ſolitary life, let that be done, which *Caſſander*, and *Clirgius* the *Franciſcan* aduiſe, in this caſe; that is, Let all falſe conceit, and prepoſterous confidence bee remoued from it, that the truſt, which ſhould onely be put in the merit of Chriſt, bee not placed vpon theſe courſes: and let no man thinke, that hereby he deſerues righteouſneſſe, remiſſion, grace; and laſtly, (which I adde) remoue but idleneſſe, ſuperſtition, neceſſitie, from this kinde of life, and we doe not, we will not diſallow it: Neither doe we take our Colledges for any other than certaine ſacred (ἀσκητήρια) monaſticall Academies, wherein according to the precept of *Pelagius* the Pope, we may be maturely fitted for theſe holy ſeruices of God, and his Church: ſuch were the Monaſteries of the Ancient; inſomuch as *Poſſidonius* can witneſſe, that Saint *Auſten*, out of one little houſe, ſent forth ten labourers into the harueſt of the Church.

Decr. 23. q. 4. eſt iniuſta, &c. Peter Aloysius Comp. Manual. Nauarr. p. 91. p. 267. p. 140. f. 91. p. 352. p. 100. Socr. l. 5. c. 21.

αφορμὴ ἁμαρτίας. Originall.

Poſſid. in vita Aug.

Section XIIII.

Concerning to Canon of the Scripture.

NOw, (leſt I be too tedious) it is time for mee, from theſe points, which doe directly concerne our ſelues, to haſten vnto thoſe, which do more cloſely touch the Maieſtie of God, and doe, as it were, ſend plaine challenges into heauen. And thoſe do, either reſpect the Scripture which is his expreſſed word, or *Chriſt* which is his naturall and ſubſtantiall Word, or laſtly, the worſhip due vnto his Name.

And firſt, the Scripture complaines iuſtly of three maine wrongs offered to it: The firſt, of addition to the Canon; The ſecond, of detraction from the ſufficiencie of it; The third, of hanging all the authoritie thereof vpon the ſleeue of the Church; For of that corrupt Tranſlation of Scripture, which the *Trent*-Diuines haue made onely, and fully authenticall, I forbeare purpoſely to ſpeake; although it were eaſie to ſhew (that which *Reuchline*, following the ſteps of *Hierome*, hath auerred) That the *Hebrewes* drinke of the Well-head; the *Greekes* of the ſtreame, and the Latines of the puddle: neither will I ſo much as touch the iniurious inhibition of thoſe holy bookes, to the Laity. Who can endure a piece of new cloth to bee patched vnto an old garment? Or what can follow hence, but that the rent ſhould bee worſe? Who can abide, that againſt the faithfull information of the *Hebrewes*, againſt the cleere Teſtimonies of *Melito*, *Cyril*, *Athanaſius*, *Origen*, *Hilary*, *Hierom*, *Ruffinus*, *Nazianzen*, againſt their owne Doctors both of the middle, and lateſt age, ſix whole bookes ſhould, by their fatherhoods of *Trent*, be vnder pain of a curſe, imperiouſly obtruded vpon God & his Church? Whereof yet, ſome propoſe to their Readers, no better than magicall iug-

Hier. aduerſ. Heluidium.

I referre the reader for the citation of theſe to my diſſwaſiue from Popery.

glings, others bloudy selfe-murders, other lying fables, and others heathenish rites, not without a publike applause in the relation: These indeed, *Caietan*, ingenuously, as his fashion is, (according to that he had learned of *Hierome* would) perswade vs to haue beene admitted onely by the Ancients, into the Canon of Manners, not of Faith. And surely there be many precepts in *Syracides*, the counterfeit *Salomon*, and *Esdras*, which sauour of excellent wisedome; but I wonder what kinde of good manners can be learned from such like histories, euen by those Nouices, to whom *Athanasius* bequeaths these bookes! Well may I say of these, as that *Chian* seruant of his Master, (which sold his wine, and dranke his lees) while they haue good, they seeke for naught: But let these bookes (how questionable soeuer to *Epiphanius*) be all sacred, let them be (according to the meaning of the councell of *Carthage*, and of *Austen* so oft cited, to this purpose) after Canonicall; yet what man or Angel dare presume to vndertake to make them diuine? Wee know full well, how great impietie it is to father vpon the God of heauen the weake conceptions of an humane wit; neither can we be any whit moued with the idle cracke of the *Tridentine* curse, whiles we heare God thundring in our eares, If any man adde vnto these words, God shall adde vnto him the plagues written in this book.

Catechumeni.

Epiph. l. sect. 5. ἐν ἀπορρήτοις δεῦτερα κανονίζει.

Si quis Hieronymi, Rufini, Barue, Eccl. Iudith, Tob. Maccab. pro Canonicis non receperit, Anathema sit, sect. 4. Apoc. vlt.

Section XV.

Of the Insufficiencie of Scripture.

NEither know I, whether it be more wickedly audacious, to fasten on God those things which he neuer wrote, or to weaken the authority, and denie the sufficiencie of what he hath written: The Papists doe both. We affirme (saith *Bellarmine*) that there is not expressely contained in Scriptures, all necessary doctrine, either concerning faith, or manners: And the *Tridentine* Fathers gaue charge, that Traditions be receiued with no lesse Pietie and Veneration, than the Bookes of Scripture.

Lib. 4. de verbo non scripto, c. 30. sect. 1. Pari veneratione, pari pietatis affectu.

Vnwritten Truths (saith our wittie Chancellour, *More*) are equiualent to the Word of God: What place is there for peace? There are, we confesse, certaine things of a middle nature, indifferent rites, wherein much must be yeelded to the Church, much to Traditions: but that those things which are simply necessary to saluation (whether to be knowne, or to be done) should not be found in the holy Scriptures, either in their words, or in their sense, as *Aquinas* distinguishes, we iustly hold absurd, and with *Erasmus*, contrary to all true diuinitie: Some Constitutions for publike order, are from the Church; but all necessary determinations of faith, are to be fetcht from the voyce of God; This is as *Nissen* truely commends it, the right and euen rule of life: The law of God is perfect, saith *Dauid*; yea, and makes perfect, saith *Paul*: And what can be added to that which is already perfect? or what perfection can there be, where some necessary points are wanting; yea, (if we may beleeue *Hosius*) the greatest part?

Per verba, per sensum.

Διατυπώσεις. In Can. Nic. Græc. cod. Pisan. Binnius Conc. Tom. 1.

κανὼν ὀρθός. καὶ διάταξις ὀρθή.

How much is the Spirit of God mis-taken? Hee wrote these things that wee might beleeue, and in beleeuing be saued; But now (if *Trent* may be iudge) although we beleeue what he hath written, yet wee cannot be saued, vnlesse we doe also receiue, and beleeue what he hath not written: How ill was *Constantine* taught of old? how ill aduised, in that publike speech; for which yet we doe not finde that any of those Worthies of *Nice*, did so much as iogge him on the elbow, in a milde reproofe, whiles hee sayd, The bookes of the Euangelists & Apostles, as also the Oracles of the Ancient Prophets doe plainely instruct vs in the message and meaning of God? How miserably were euery one of the learned Fathers of the Church blinded, that they could neuer, either see or acknowledge any other rule of faith? And what shall we say? Did God enuie vnto mankinde the full reuelation of his will in the perpetuall monuments of his written word?

Theod. l. 1. c. 7. Tert. de præscr. & l. contr. Her. Orig. in c. 16. ad Rom. Athan. in synops. Ambr. lib. 3. Hex. c. 3.

word? Or did he not thinke it expedient to lay vp all neceſſary doctrines in the commō ſtore-houſe of Truths (as *Rocheſter* cals it?) Or, is that perhaps more vncertaine, which is faithfully committed to writing, than that which is carried about by the flying rumors of men, and by this ayrie conueiance deriued vnto Poſteritie? What a thing is it (as *Irenæus* wiſely ſayd) that we ſhould leaue the voyce of the Lord, and his Apoſtles, and attend to theſe tatlers, that talke neuer a true word? Or if this be fitting, how vainly haue you ſpent your labors, O all yee Regiſters of God, Prophets, Apoſtles, Euangeliſts? and as he ſaid of the ointment, To what purpoſe was all this waſte? Theſe Paradoxes are pernicious to the Church, and ſhamefully dirogatory from the glory, both of the wiſedome, and goodneſſe of God: Hold theſe, who dare. Surely, we can neuer abide that thoſe two markes of Heretikes which *Irenæus* long ſince ſet downe (namely, not to reſt in the bare authority of Scripture, and to vaunt of other Traditions) ſhould both of them be iuſtly branded on our ſides.

Aug. Epiſt. 3 Scriptum &c. De nat. & gr. c. 61. Opt. Milev. l. 5. Tho. in Magl. 3. d. 3. q. 1. art. 1 Citat ex Hier. Non mihi credas ſi quid tibi dixero, quod ex noua Teſtamento vel veteri haberi non poſſit. Iren. l. 2. c. 1.

Section XVI.

Of the authority of Scripture.

BVt this is yet moſt ſhamefully iniurious, to denie vnto the Word of God, credit of it ſelfe; and ſo to hang the Scriptures vpon the Church, that they muſt needs begge all their authority from the voices of men. Honeſt *Eckius* in his reuiſed, and corrected *Enchiridion*: The Scripture (ſaith he) is not authenticall without the authoritie of the Church: To which as ſome golden and oracular ſentence, there is added in the margin, a glorious and inſulting applauſe, An *Achilles* for the Catholiks. I let paſſe the blaſphemies of *Hermannus*, and *Hoſius*, perhaps (as *Iunius* conſtrues it) in the name of *Swinkfeldius*: I paſſe ouer the horrible impiety of that ſhameleſſe gloſſe, which teaches that *Salomons* Text borrowes his credit from the Popes canonization: *Bellarmine* alone ſhall ſpeake for all; who going about to ſupport the number of ſeuen Sacraments by the authority of the *Tridentine* Counſell (for this is euer their laſt hold:) The ſtrength (ſaith he) of all the Ancient Counſels and of all opinions, depends vpon the authority of the preſent Church; And a little before; If we take away the authoritie of the preſent Church, and of the preſent Counſell (of *Trent*,) the decrees of all other Counſels, and the whole Chriſtian faith may bee called into doubt, and queſtion. O miſerable, and miſerably ſtaggering ſoules of the Papiſts! How many not perſons only, but whole kingdomes, and thoſe (as the *Romaniſts* themſelues confeſſe, and bewaile) mighty and flouriſhing, amongſt themſelues, doe yet ſtill reſolutely reiect all the authority of that *Tridentine* Counſell? The whole Chriſtian faith? All doctrines & opinions? What, euen thoſe which are written by the finger of God? thoſe that are indited by the holy Ghoſt? What is this elſe, but to make God a ſlaue to men; and to arraigne the Maker of heauen and earth, at the barre of humane iudgment? God will be God; the Scripture of God will be it ſelfe, in ſpight of *Rome*, *Trent*, *Hell*: And vnleſſe we hold this, we can haue no peace with God; vnleſſe we denie it, no peace with the *Romaniſts*.

ἀυτοπίστως.

Enchir. Eccl. 7. recogn. ann. 1586. fol. 8.

Achilles pro Catholicis. Animaduerſ. in Bellar. Gloſſe in decretal. l. 2. Tit. 23. ἰσχὺς ἀγωνος. Bell. de num. ſacr. & effect. l. 2 c. 25 p. 300.

Sect.

Section XVII.

Concerning Transubstantiation.

THese errors concerne the Scriptures; those which follow, concerne either Christs person, or his offices: I let passe that Idle brabble, (as *Bellarmine* himselfe iudges it) which the Popish Censors haue vniustly raysed about the Sons Godhead of himselfe; and insist vpon waightier quarrels; I would that exploded opinion of Transubstantiation, and (which is the root of it) the Multi presence of Christs body, did not vtterly ouerthrow the truth of his Humanity. Good God! Is it possible (as *Auerroes* iested of old) that Christians should make themselues a God of bread? That any reasonable man can beleeue, that Christ carried his owne body in one of his hands, that he raught it forth to bee eaten by those holy ghests of his, which saw him present with them, and heard him speaking to them, both whiles they were eating him, and when they had eaten the sacred morsell? That the selfe same Sonne of man should at once both deuoure his whole selfe, and yet should sit whole and entire at the Table with them? That the glorious body of Christ should be carried through the vncleane passages of our mawes; and either be there turned into the substance of our body; or (cõtrary to that the Spirit said of old, *Thou shalt not suffer thine holy One to see corruptiõ*) should bee subiect to putrifaction, or vanish to nothing, or returne into that heauen, wherein it was, ere it returned, while it returned: or lastly should be eaten with Mice (deuout and holy Vermine) or perhaps mixed with poison, to the Receiuer? What Monsters of follies are these? How mad, yea, how impious is this obstinacie of foolish men, that they will ouer-turn the very principles of nature, the order of things, the Humanity of their Sauiour, the truth of the Sacrament, the constant iudgement of Scripture, and lastly, the very foundations of all Diuinity; and confusedly iumbell heauen & Earth together, rather then they will (where necessitie requires it) admit but of a tropicall kind of speach, in our Sauiours consecration; whiles in the meane time the whole Reuerend Senate of the Fathers cries out, & redoubles the names of Symboles, Types, Signes, Representation, Similitude, Figures, & what-euer word may import a borrowed sense; notwithstanding all the indignation of Heauen, all the scorne of Pagans, all the Reluctation of the Church? This Letter killeth, as *Origen* truly speakes: Now what likelihood is there, here of agreement? That the true body of Christ is truely offered, and truly receiued in the Sacrament, which of vs hath not euer constantly taught, and defended? But how is this? not by any bodily touch, as *Cyrill* and *Ambrose* say well, but by our faith. That it should be Corporally, Carnally, Orally present, and torne in pieces with our teeth (as good Pope *Nicholas* caused *Berengarius* to say, and our *Allen* hath followed him vnbidden) hath euer seemed impious to vs, and (as *Austen* iudges it) no lesse then flagitious.

We like well yet the ingenuity of *Arius Montanus*, in this point; who vpon *Luk.22. This is my body*; (saith he) that is, My Body is Sacramentally contained in this Sacrament of Bread; and straight hee addes (like another *Nicodemus*, Christs nightly Disciple) The secret and most mysticall manner whereof, God will once vouchsafe, more cleerely to vnfold to his Christian Church: Thus he: In the meane time, for vs, this prodigious conceit of Transubstantiation, which alone containes in it as many absurd errors, as there haue bin minutes of time, from the first forming of it (that is, from the Councell of *Lateran*) vntill this houre, can looke to be entertained no otherwise at our hand, then as such a Deuillish fancy deserueth, with hatred, and execration.

Sect.

Genebr. l. 1 de Trin. Lindan. 2. dial. Canisius in præf. lib. de Fo. Bapt. Autodidactus Bell. l. de Chro. c. 19. Calumnus sine dubio in eadem loq. error. secutus. Ipsam rei ipsam discussionem facile audeo pronunciare illam in errore fuisse.

Psal. 16, 10.

Tert. contra Marc. l. 4. Beatus Rhenanus confesses this errour of *Tertullian* was confuted in *Berengarius*. *Aug. Psal. 3. & Epist. 162. De doct. Christ. 3. 16 Chrys. hom. 46. in Ioh. &c. Bell. l. de Euch. cap. 1. De doct. Christ. l. 3.*

Section XVIII.

Concerning the Multi-presence of Christs body.

BVt this sleeueleſſe tale of Tranſubſtantiation, was ſurely brought both into the world, and vpon the Stage, by that other Fable of the Multi-preſence of Christs body: neither know I, whether I ſhould preferre for madneſſe, and ſophiſticall coozenage. That the ſame body of Chriſt ſhould bee in a thouſand places at once of this ſublunary World, whiles yet it is in the meane time intire in Heauen: That the whole body of Chriſt ſhould lie hid in a little thinne Wafer, yet ſo, that the parts and members thereof ſhould not one run into another, but continue diſtinct, and ſeuerally diſpoſed amongſt themſelues, and haue a ſhape and order agreeable to a mans body (which are *Bellarmines* owne words) it doth not onely exceed reaſon, but faith: Neither doe they ſay now (as of old) Behold here is Chriſt, or there; but (which is much worſe) Behold Chriſt is both here, and there: That receiued *Axiom* of the Schoole is of an eternall Truth: The numericall vnity of a finite thing cannot ſtand without continuity. Who can chooſe but be aſhamed of the Ieſuites here? The very places in which Chriſts body is, (ſaith *Bellarmine*) are diſcontinued; yea, and the body of Chriſt it ſelfe is diuided from it ſelfe, in reſpect of place, but not in reſpect of his proper ſubſtance, or quantity; As if there could be any diuiſion of a materiall ſubſtance, but by bounds of place? As if quantity were not both bounded, and meaſured by place alone? As if there were not an vndoubted relation of the place to the thing placed: But now, this doth not belong to Chriſt onely. *S. Xauier*, in our Age (one of *Loyalaes* brood) was ſeene at once, both in the Ship, and in the Boat: *Turſellian* reports it; vnto this fabulous Saint, and his Fellow-fabuler, the Reporter, I cannot deuiſe to ſet a better match, then that *Plautine Amphitrio*: Dareſt thou ſay thou fond Slaue, that which neuer man yet ſaw (nor indeed can be done) that one man ſhould at the ſame time, be in two places at once?

How farre wide is *Aquinas* (The honour of the Schooles) which ſaith, By the ſame ground or reaſon that an Angell might bee in two places, hee might bee in as many as you will? See now either *Xauier* is euery where, or elſe the carkaſſe of a Frier is more ſubtle then the nature of an Angell. To conclude, either *Aquinas* is falſe, or the Papiſts Vbiquitaries. How ouer-bold are the Ieſuites, the Patrones of this Multipreſence? *Bellarmine*, ſcorning the modeſty of *Thomas*, *Egidius*, *Carthuſian*, *Capreolus*; Becauſe (ſaith he) we thinke that the body of Chriſt may be in many places at once, locally, and viſibly, therefore we ſay, and hold, that the ſame body may be circumſcriptiuely and definitiuely in more places at once: For, that a body may bee circumſcriptiuely in any place, nothing is required, but that it be fitly meaſured vnto that place: So as the bounds of the place and the thing placed, be both together; but, it is not required, that it ſhould not be elſe-where, as in another place: Thus he. What an abſurd oppoſition is this? To be circumſcribed in one place, and yet to be other-where; That the bounds of the place, and the thing placed ſhould be but one, and the places a thouſand; that a thing ſhould be fitly commeaſured by one place, and yet be in almoſt infinite: That another remote place ſhould leſſe hinder circumſcription, then a part of the next place: What is to be mad, if this be to be wiſe? who cannot but laugh at the wiſe folly of theſe men, as *Irenæus* ſaid of the Valentinians?

But I willingly heare that of *Chryſoſtome*; To conceiue of diuine things by Philoſophy, is no other, then to take out a red-hot Iron with our fingers, and not with tongs. And, that of *Auguſtine*, Yeeld GOD able to doe ſomething, which thou art not

ἀκατάλον μῦθος.

Iul. Scal. exercit. in Card.

Aug. Epiſt. 57. Spatia locorum tolle corporibus, & nuſquam erunt. Cited alſo by D. *Sutcliffe, cont. Bell. de Euchar. Plaut. Amphi. Tun' dicere audes verbero, quod nemo unquam homo vidit, nec poteſt fieri: Tempore uno, homo idem duobus ut locis ſimul ſit. Tho. in Mag. l. 1. d. 32. q. 1. art. 1. Bell. de Euchar. l. 3. c. 4. p. 297. in 8.*

Sapientem ſtultitiam, Iren. li. 1. cap. 9.

not able to vnderſtand: It is reported that *Ariſtotle* miſled *Ætius* the Heretike, into that filthy error of *Arrius*; and *Tertullian* hath taught vs, that all Hereſies are ſuborned by Philoſophy. What hath *Athens* to doe with *Hieruſalem*: the Academy with the Church? Away with Arguments where faith is in queſtion, as *Thomas* ingenuouſly ſayes out of *Ambroſe*: But what is all this to vs? It is well yet, and I doe heartily congratulate it to our men, that the idle Tale of *Surius* concerning *Melanction*, & *Caroloſtadius* and other Proteſtants, abandoning of all philoſophy (wherewith yet *Binius* pleaſed himſelfe of late) is thus hiſſed out of countenance, and vaniſhed; Belike now, the reformed Doctors are Philoſophers, but too much: For vs, wee doe eaſily grant that many things are done, which we cannot vnderſtand; but theſe things we grant not, becauſe wee vnderſtand they cannot be done: God hath abſolute power (as *Thomas* ſpeakes truly) ouer the whole nature of the creature; but not ſo, as that hee ſhould cauſe it to be, and not to be, at once: This (as *Sadeel* ſayes wittily) *Deus potenter non poteſt*: The obiect of Gods power (as the *Ieſuites* Schoole willingly confeſſes) is whatſoeuer implies not a contradiction in it ſelfe; Now, that the ſelfe ſame body ſhould ſit downe and not ſit downe; ſhould be viſible and inuiſible; diuiſible and continued, and yet diſcontinued and indiuiſible: To be all here, to be all elſewhere; to be here greater, there leſſe: To be one, and many: the ſame, and diuers; to depart, and not to depart; to bee contained in Heauen, and not to be contained: to be a quantity without ſpace, to be meaſured by, and fitted to a place, and not to take vp any place: To be accidents, and yet not to be inherent: To be formerly, yet to be made: To be made, and not to be made, To be otherwiſe in places, then in a place: To be a true body, and yet to be ſpiritually: That Boy were well worthy of whipping that cannot diſcerne and confeſſe manifeſt contradictions. But what doe I ſpend time in this thorny Diſcourſe: This one word ſhall ſhut, and ſumme vp all: That this wicked paire of opinions offers plaine violence to the true humanitie of Chriſt; neither can euer, *Saluâ fide*, be reconciled with the Euangelicall Truth.

Sur. tom. 2. 28. Tert. l. de Præſ.

Binius in vita Adrian. 6.

Petr. Mart. dial. de Omni præſ.

Section XIX.

Concerning the Sacrifice of the Maſſe.

THe Prieſtly Office of Chriſt is not a little impeached by the dayly Oblation of the Miſſall Sacrifice, and the number of Mediators. For the firſt: That in this Sacred Supper there is a Sacrifice (in that ſenſe wherein the Fathers ſpoke) none of vs euer doubted: but that is then, either Latreuticall (as *Bellarmine* diſtinguiſhes it not ill) or Euchariſticall: That is here (as *Chryſoſtome* ſpeakes) a remembrance of a Sacrifice, that is, as *Auguſtine* interprets it, a memoriall of Chriſts Paſſion, celebrated in the Church, and from this ſweet commemoration of our Redemption, there ariſes another Sacrifice, the Sacrifice of praiſe: and from thence a true Peace-offering of the Chriſtian ſoule: Theſe three Sacrifices offer themſelues to vs here: but for any propitiatory Sacrifice, vnleſſe it be (as the Gloſſe interprets it) repreſentatiuely, I finde none, none Eſſentiall: none (as the *Tridentines* labour to perſwade) true and proper; neither indeed can there be. For, what? Doth the Prieſt offer the ſame that Chriſt hath offered, or another? If another; then not propitiatory; for onely Chriſt is our Propitiation: If the ſame, then not an vnbloody Sacrifice: for Chriſts Sacrifice was a bloody one: Then, the naturall Being of Chriſt ſhould againe bee deſtroyed: Then, the blood of the Mediator (which I abhorre to imagine) muſt be of a finite value and power: yea, Chriſt himſelfe did not ſacrifice on the Table, but on the Croſſe: For if the Sacrifice, which he offered in his Supper, were perfect, and fully propitiatory, what needed

ἀνάμνησις τῆς θυσίας.

Trid. Cō. Seſſ. 22.

needed he to die afterward? wherefore was his blood shed vpon the Crosse, which by his Transubstantiated blood (not yet shed) had formerly redeemed the World? But if it be vnbloody, then it is not propitiatorie: for without shedding of blood (saith the Apostle) is no remission. Or what opposition is there betwixt the order of *Melchisedec*, and *Aaron*, betwixt *Christ* and the Priests of the old Law; if this Office doe equally passe, and descend in a long Pedigree of mortall Successors? Or why were the legall Sacrifices of the Iewish Synagogue so oft repeated, but because they were not perfect? and how can, or why should that which is most absolutely perfect, be reiterated?

To conclude, what can either be spoken or conceiued more plaine, then those words of God, Once offered, One Sacrifice, One Oblation? And yet these Popish Shauelings (Deuout men) take vpon them to crucifie, and sacrifice Christ againe; and whiles they solemnely offer the Sonne of God vp vnto his Father, they humbly beseech him, (in a religious blasphemie) that he would be pleased to blesse, and accept that Oblation. It is not for vs, I cõfesse, to be so deuout: We will remember this holy Sacrifice of Christ (as *Cassander* well aduises) and celebrate it with a thankfull heart, we wil not repeat it; we will gladly receiue our Sauiour, offered by himselfe, to his Father, and offered to vs by his Father, we will not offer him to his Father: which one point whiles we sticke at (as we needs must) we are straight stricken with the Thunderbolt of the *Anathema* of *Trent*: Here can be therefore no possibilitie of peace.

Heb. 9. 22.

Heb. 9. 28. μιᾶ θυσία. μιᾶ προσφορᾶ. Hyb. 10. 12. *Quam oblationem tu Deus in omnibus quæsumus benedictam, ascriptam, ratam ac rationabilem facere digneris. Munera quæsumus, Domine, oblata sanctifica &c. Canon. Miss.*

Section XX.

Of the Number of Mediators, and the Inuocation of Saints.

IT doth not more belong to the Priesthood of Christ, that hee offered himselfe once for vs (a spotlesse Sacrifice) vpon the Altar of his Crosse, then that he daily offers to his Father, the incense of our Praiers, on the Altar of Heauen. As therefore many Sacrifices, so many Mediators, plainly seeme to put Christ out of Office. Neither indeed hath the number of Intercessors more increased in this old Age of the World, then the impiety of imploring them: For the modester iudgement of the former Schooles, so framed to it selfe a distinction of Meditaion, that it challenged one kinde thereof as proper onely to Christ, thinking the other might be imparted vnto Saints: but our late Doctors (wilfully breaking the barres both of Logicke and Diuinitie) haue rashly incroached vpon all the Offices of a Mediator; and whatsoeuer might by any right belong to an Agent for peace, all that (if not more) haue they attributed to the Saints. Hereupon one sayes to the blessed Virgin, O Sauioresse, saue me: Another, Obtaine thou pardon, apply grace, prepare glory for me. Others (if we may beleeue *Cassander*) famous Diuines haue said, That God hath translated one halfe of his Kingdome, which consists of Mercy, to the blessed Virgine *Marie*, reseruing the other halfe of Iustice, to himselfe? Others, that we may appeale from the Barre of Gods Iustice, to *Maries* Court of Mercy: Others haue so compared their *Francis* with *Christ*, that (I tremble to speake it) whether of these was the typicall *Iesus*, might seeme questionable to the Reader: Here the holy Muse of *Turselline*.

FRANCIS *that was, shall now be* CHRIST *to thee*;
And soone after,
And CHRIST *that was, Saint* FRANCIS *now shall be*.

Qui Franciscus erat, iam tibi Christus erit.

Iam Franciscus erit, qui modo Christus erat.

O Tongue worthy to be cut out of that blasphemous mouth (as *Hierome* said of his *Vigilantius*) and made into gobbets! Neither hath this impious Parasite, or his *Sedulius* done

done more for their Stigmaticall *Francis*, then the holy Archbishop *Antoninus* hath done for his *Dominick*; in an emulation of blasphemy: There wants nothing (that I can see) but that euerlasting Gospell of the Friers: and it wanted not much (if Histories say true) of preuailing;

Hen. Steph. Apol. Herod. Fix, in Martyr.

Oh, what mad Gownes haue swaid the Roman *State!*
as their Poet said of old:

Martial.

Others haue sacrilegiously turned Letanies, Creeds, Psalters, and what-euer God meant to honour himselfe by, vnto the name of the holy Virgine: And I would to God this were only the priuate mis-deuotion of some superstitious old wife, or some idle and silly Cloysterer: Faine would our charity conceiue so; which is still credulous, and (as the Apostle commands) thinkes not euill; if *Cassander* did not directly tell vs, that they publikely sing in their very Churches this deuout *Antheme*,

O felix puerpera
Nostra piam scelera, Fure matris
impera Redemptori.

O happy Mother of that Sonne
Which hast all our sinnes fordone;
Out of a Mothers right, we pray thee
Bid our Redeemer to obey thee.

If all these were not openly approoued by the holy Censors of the Romane Church (seuere Controulers of manners) yea, by the voices of their owne Popes: If at this day (witnesse the Muses of *Bencius*, and *Bonarcius*) the Iesuites did not both speake, and write thus: But let vs leaue these bold impieties (if you will) to their *Bernardines*, *Antonines*, *Bartlemewes* of *Pisa*, *Turcellines*; bring vs foorth their more sober Diuines, *Polydores*, *Cassanders*, *Vines*: Euen their opinions will not downe with vs, which teach that the Saints are in any wise to bee prayed vnto. Indeede, the Protestants say (as *Bellarmine* grants) that the Saints pray for vs; but, onely in a generality: *Bucer* said truly, that the Saints haue great loue to their militant brethren; great desire of their saluation; and so doubtlesse haue the Angels: But must we therefore single out any one of those blessed Spirits to ayde vs, to sue for vs in the Court of Heauen? GOD forbid: for vpon what faith must these prayers of ours bee grounded? vnlesse perhaps (as *Hosius* saith) wee must beleeue in the Saints also? yea, how sure are we, that none of the Saints can either search the heart, the fountaine of our Prayers, or at once heare tenne thousand of their Suppliants, distant in place from each other; yea further, if (as there should bee no limits set to Religion) all the world ouer, deuout Clients should at once iointly commend, and prostrate themselues humbly to some one Saint; it is not a swiftnesse of nature (as *Hieron* contends) that would serue the turne; a true vbiquity (as *Bellarmine* confesses) must be required to the hearing of all those prayers: What hinders now but that they, which of sinfull men haue made Saints, should of their Saints make Gods also? Besides, which of the Prophets, which of the Apostles euer commanded this? which of the Saints of the former world hath euer done it? Or what other (if credit may bee giuen to *Theodoret*) did Saint *Paul* forbid, vnder the worship of Angels to his *Colossians*? Or what was the Heresie of the *Collyridians*, if this must goe for piety? That rule of *Epiphanius* shall be euer a safe course for vs: Let *Mary* be honoured; but the Father, Son, and Holy Ghost worshipped: Here is no feare of danger, but that wee may goe safely that GOD, which cals vs to him; and prostrate our selues to his Christ, our Gracious Sauiour: None of the Saints can enuy God this Honour: none of them euer did either arrogate it to himselfe, or suffer it to be giuen him: Neither is there any of them whom God euer allowed either to take it to himselfe, or to impart it to others, or to accept it quietly, being imparted to him by others: The Papists therefore may come to vs,

Lib. de Beatit. Sanct. c. 15. Cass. in Consid. de. inuocat. Sanct. The same is confessed by Luth. Oecol. Melanct. Brent. see Mort. Appeal. l. 2. 13, f. 1.

Epiph. hær. 79.

vs, when they will, with safety and aduantage; wee may not yeeld to them, without manifest danger of Idolatrous dotage.

Sect. XXI.

Of the Superstitious, Heathenish, and ridiculous worship of the Papists.

BVT if any good natured Reconciler shall bee so indifferent, as to thinke these weightie points of difference not to be so hainous, but that euery one might secretly maintaine what opinion hee list, yet so, that (as *Constantine* said to *Alexander* and *Arrius*) whiles the minds differ, the outward peace may be preserued; Let him further vnderstand, that the continuall practise of the religious worship, and seruice of God, will euer both raise and proclaime no lesse hostilitie, than matter of iudgement: In our deuotions and publike exercises of Pietie, and places consecrated to this vse, there is nothing that can offend either the eye, or the minde of a Papist; except the bareness of our walls, and the Apostolicall simplicity of Ceremonies: An easie fault; and such, as it is no praise of their ingenuitie to winke at; For, long since haue those clauses of our publike Liturgie beene purposely blotted out, which in our Grand-fathers dayes did but lightly touch this galled sore of Poperie.

Socrat. l. 1. cap. 4.

But contrariwise, in the Popish Churches, there is scarce any thing either said, or done, whereof we can with a cleere and vnwounded conscience, be either partakers or witnesses: Their very wals kill vs dead; but their ridiculous or demonical seruice, who can endure? We honour (as we ought) the deare and happy memory of the Saints; and chiefly, the Leader of that heauenly Quire, the blessed Virgin, the Mother of God; and whatsoeuer she can thinke, not to dishonourable to her selfe, and her Lord, and Sauiour, we will most gladly giue it her to the full: Neither will we only glorifie God in his Saints (as *Augustine* hath taught *Durand* to speake) but wee will magnifie the Saints (as opportunity serues) for their excellent graces, and worthy acts both in God and in themselues; wee will admire, extoll, and (what wee may) imitate their singular constancie, faith, sanctitie; as *Sidonius* said of his *Claudian*,

No Tombe can either Soule or glory shroud.

Sidon. in Epita. Claud. Mamert.

But, to digge vp their holy bones (that I may borrow *Luthers* word) out of their quiet graues, and to fall downe before these wormeaten Monuments of the Saints; to expect from them a diuine power, whether of cure, or of sanctification; equally to respect *Francis* his Coule, *Annaes* Combe, *Iosephs* Breeches, *Thomases* Shooe (as *Erasmus* complaines) with the Sonne of God himselfe, can seeme no better to vs, than an horrible impiety: Neither can we abide, either to deifie men, or to canonize beasts; It seemes, that Cardinall could abide it well, in whose Garden is yet to be seene this Epitaph, which he wrote vpon his too-dearly-beloued Bitch:

This Tombe for thee (deare Bitch) I builded haue,
That worthier wert of Heauen, than a Graue.

Poem. Illustr. Poet. Italorum.

Wee (prophane *Huguenots*) cannot skill of worshipping *Martins* Boots, or *Georges* Scabbard, or *Crispins* Paring-knife; or (which they say is kept in a certaine Towne of *Liguria*) the Tayle of that asse, which Christ rode vpon; or ROCHES Dogge,

Mores in Scot. Orig. Pap.

Dogge, or *Antonies* Swine; and ſurely, he had need of a very thicke Hide, that can doe this.

But, in earneſt, ſay wee ſhould yeeld theſe adorations to bee lawfull, and godly: What *Macarius* (amongſt ſo many woods of counterfeit trees) can ſhew vs the true Croſſe? or what *Helena* amongſt ſuch heaps, yea, Hils of Iron, can ſhew vs the true nayles? Aſſuredly, both theſe lugglers ſmile one vpon another, while they ſhew theſe Relikes to their people; and now, euen the ſilly vulgar begins (not without indignation) to deſcrie this coozenage. To omit therefore theſe ridiculous tricks, and knauiſh conueyances of their ſhauelings; let vs in this caſe, appeale euen to *Caſſanders* owne moderation; who (hauing firſt honeſtly acknowledged the ancient complaints of *Baſil*, *Ambroſe*, *Auguſtine*, about the buſineſſe of theſe abuſes) goes on thus: It appeares (ſaith he) that in the latter times there hath beene too much giuen to the Relikes and Monuments of the Saints. So as euen good men, and thoſe which were zealouſly deuout, were growne to that paſſe, that they placed the ſumme of all Religion, in gathering togethet the Relikes of the Saints, & in garniſhing them richly with Gold and Pearles, and building ſumptuous Chappels and Temples to them: And againe, thoſe that were lewd and godleſſe, put all their confidence (though vaine and falſe) in the fooliſh and ſuperfluous worſhip of Relikes: wherefore in the Councell of *Cabilon*, thoſe are reprooued, who in a pretence of deuotion, goe on Pilgrimage to Rome, or Turon, or any other like places, as if they thought, that the frequenting of theſe holy Shrines, could both purge them from ſinne, and licence them to ſinne with impunitie. And vnto this, yet another miſchiefe hath beene added, that for couetouſneſſe ſake to intice the ſimple people, falſe Relikes haue beene deuiſed, and fained Miracles reported; and by thoſe Miracles, the Superſtition of the multitude was ſo fed, that they were rather taken vp with an admiration of the Wonders, then drawne to an holy imitation of the Saints: and many times by the ſubtletie, and illuſion of the Deuill, (abuſing the ſuperſtition of men) new Relikes were, by Dreames and Viſions, reuealed to the World, and by the operation of the ſame Deuill, Miracles ſeemed to be wrought, for the confirmation thereof: Thus ſaith *Caſſander*, like a true German, ſhall I ſay? or like a true Iſraelite? But wee, that haue beene better taught, dare freely, and confidently ſay of our ſelues, as *Hierom* profeſſed of old, in the name of all Chriſtians: So farre are wee from adoring the Relikes of Martyrs, that we worſhip neither Sunne, nor Moone, nor Angels, nor Archangels, nor Cherubin, nor Seraphin nor any name that is named either in the preſent World, or the future; leſt we ſhould ſerue the creature, rather than the Creator which is bleſſed for euer.

Caſſ. Conſult. de Relig. Sanct.

Hier. ad Ripariū aduerſ. Vigil.

Then, that from Relikes wee may deſcend to Images: Is it poſſible that we ſhould not be euer diſpleaſed with that franticke ſuperſtition of the Romiſh Church? That againſt the Tables of Gods Law, againſt the Inſtitutions of the Apoſtles, againſt the practiſe of the ancient Church, againſt the manifeſt Decrees of Councels, againſt the cleere Teſtimonies of Fathers, in defiance of God, and men, the Churches of Chriſtians ſhould bee no leſſe peſtered with Idols, than the Temples of the Heathen? That (as *Ierome* complained of old) the natiue beautie of the Church ſhould bee polluted with the filth of Paganiſme? That (which *Euſebius* iuſtly taxeth of madneſſe) there ſhould bee a viſible and bodily Image or repreſentation made of the Inuiſible and Spirituall God? That wee ſhould put our confidence in *Agnis Dei*, Graines, Tapers, Roſes, Swords, Enſignes, Bels, ridiculouſly (after their manner) inchanted? That by certaine Magicall Exorciſmes, the Deuill ſhould bee driuen out of thoſe Creatures, wherein he neuer was? Nay: let vs euen enter into league with Satan himſelfe, if wee ſhall giue either allowance, or conniuence to ſuch Diabolicall practiſes of will-worſhip.

Hier. Maene Oratori. Rom.

Lib. Sacr. Cerem.

I doe purpoſely forbeare to ſpeake of that prophane paradox of the ſufficiencie of the outward worke done, without good inward diſpoſitions; the idle mumbling vp of Prayers, in a forraine tongue; the number and vertue of Sacraments, the Sacrilegious mutilation of the Euchariſt, and a thouſand other Monſters both of Opi-

nions,

nions, and ceremonies: These that I haue reckoned, are errors more than enow: And I would to God, those which we haue here particularized, were not such, that there is no remedy, but that we must needs eternally fall out either with God, or with *Rome*. Since therefore neither Truth can euer yeeld, nor Obstinacy will yeeld; let vs serue cheerfully vnder the colours of our Heauenly Leader, and both proclaime and maintaine an vnreconcilable warre with these Romish Heresies.

Sect. XXII.

Of the Impossibility of the Meanes of Reconciliation.

And now, since no wise man can suspect of vs, that wee will euer grow to that height of madnesse, as to runne perfidiously from the Standard of God, to the Tents of that Roman Antichrist; Is there any hope, that the Papists will euer be drawne backe to the sound and pure iudgement of the Primitiue Antiquity? Oh, that God would vouchsafe this grace to the Christian World, that wee could but comfort our selues with the hope of so great happinesse!

What a sight were this, how pleasant, how worthy of God and his Angels, that (as it is said of the *Nouatian* Faction, and the Orthodoxe of old) men, women, children of both parts, without all guile, and close harbours of discontentment, should mutually bring stones and matter to the building vp of this Temple of another (yet true) Resurrection! We will gladly speake vnto them, and (if need be) vpon our knees in *Cyprians* words; Sithence we may not come forth of the sound and true Church of God, and come vnto you; Let vs beseech and intreat you, by whatsoeuer should bee most deare vnto you, that you would returne to our fraternity, and into the bosome of that Mother-Church, whence ye are reuolted; and as he said in *Theocritus*, yet at last bee perswaded: we are both brothers of one blood; why will you needs fight more against your selues, than your brethren?

Socr. l 2. c. 30.

Cypr. l. 3. Ep. 2.

Theocr. Δοσκε, &c. Αλλ' ἐπι κὶ νυῶ Πειθεσθε, &c.

But alas, sooner may God create a new Rome, than reforme the old: Yea needes must that Church put off it selfe, and cease to be what it is, ere it can begin to be once againe what it was: for (as the Comicke Poet said in the like) both substance, credit, fame, vertue, honour, haue at once forsaken her; and by long disuse haue left her worse than naught: neither doe I see how these houses can be repaired, but they must be pulled downe to the very foundations, and then built from the ground.

Plau. Mostellar. Simul enim res, fides, fama, virtutes, decessit, deseruerunt; atque ipsa in vsu. Facta est nimio nequior, nec video mihi, &c.

But if there be any likelihood of remedie, yet to be hoped for; surely, it must needs come either from her selfe, or from others. Can it be first from her selfe, which obstinately defends her errors, not onely with tongue and pen, but with fire and sword too? which will not yeeld so much as that she can erre? which refused to amend those notorious abuses, which by the moderate verdict of her elect Cardinals, were condemned? and lastly, which by the palpable flatteries of her last and worst Parasites the Iesuites, is growne not secure onely, but prouder than euer she was? Can it be then from others? How oft hath this beene indeuoured in vaine? Rome may be sacked and battered (as it hath often beene) by militarie forces; but purged by admonitions, conuictions, censures, it will neuer be. I remember on this occasion, what *Sisinnius* the Lector aduised Bishop *Nectarius* in the like case: That he had euer found disputations so farre from reconciling of Schismes, that they are still wont to inflame the minds of heretikes to suffer contention. What then? Can it be from her selfe and others? Alas, how should it? vnlesse either others had power, or her selfe had will to bee redressed. For certainly if there be any one sparke of good hope yet aliue, it must be in the ayd and determination of a generall Councell; and such a Synod is no lesse impossible, than reconciliation

Socr. l 5. c. 10. Potuerunt ne vero pacem esse pati pacis dissolutores

Synod. Arimin. nens.

Ad constan. Theod. l. 2. c. 17.

conciliation it ſelfe. For who ſhall call it? who ſhall ſit Preſident in it? who ſhall bee preſent, and giue their voices? What ſhall be the rule of the decisions? what the order of execution? Let them bring forth (if they will) the ſiſter, or the daughter of that their Tridentine aſſembly, who can hold from ſmiles and ſcorne? Forſooth they would deale with vs (as *Luther* wittily ieſted of the ſummoning of this Councell by *Paul* the third) much like vnto them that mocke an hungry dogge with a cruſt and a knife; who inſtead of giuing him the bread, let him feele the haft: well may we reſolue with *Nazianzen*, to auoid all ſuch meetings of Biſhops, for that no ſuch Synod euer did good, but tended rather to the decay than aduantage of the Church: I remember *Iſidore* deriues the Latine word *Concilium, à cilijs oculorum*: for that all direct the ſight of their mindes into one center. There can therefore bee no Councell held by thoſe which profeſſe a generall and publike diſagreement of iudgement: In vaine ſhould we indeuour any ſuch courſe, vnleſſe euery one of them would reſolue to thinke of peace at home, and would perſwade his heart, laying aſide all preiudice, and wilfull reſpects of faction, ingenuouſly to ſubmit himſelfe to the truth when it once appeares, and more to regard their ſoules, than their eſtates: For can wee thinke it equall (as things now ſtand) that the ſame parties ſhould be allowed, witneſſes, plaintiffes, defendants, Iudges in their owne cauſe? Or ſhall we perhaps hope, that thoſe priuiledges which haue hitherto been trecherouſly and tyrannically vſurped by Papiſts, will now, vpon better aduiſement, be ingenuouſly giuen vp by them, and renounced? or that they will, now at laſt, thunder and lighten *Anathemaes* againſt their owne heads? Some fooles may hope for this, which are vnacquainted with that old verſe ſo common in the mouth and pen of *Lipſius*,

Moribus antiquis Reſtat Romana, viriſq;.

But for vs (vnleſſe Hee that doth wonders alone, by his ſtretched-out arme from heauen, ſhould mightily beyond all hope, effect this) we know too well that it cannot be done: Onely this one thing (which God hath promiſed) we doe verily expect, to ſee the day when the Lord Ieſus ſhall with the breath of his mouth deſtroy this lawleſs man, long ſince reuealed to his Church, and by the brightneſs of his glorious comming, fully diſcouer, and diſparch him. Not onely in the meanes, and way, but in the end alſo, is Rome oppoſite to heauen: The heauen ſhall paſs away, by a change of quality, not an vtter deſtruction of ſubſtance: Rome, by deſtruction, not by change: Of vs therefore and them ſhall that old Bucolicke Verſe be verified:

Out of each others breſt their ſwords they drew:
Nor would they reſt, till one the other ſlew.

Glory to God, Victory to the Truth, Warre with Hereſie, Peace to the Church.

AMEN.

FINIS.

Quo vadis?

A IVST CENSVRE OF TRAVELL,

AS IT IS COMMONLY VNDERtaken by the Gentlemen of our NATION.

By Ios. HALL.

Imprinted at *London* in the yeare 1628.

TO THE RIGHT HONOVRABLE MY SINGVLAR GOOD LORD, EDVVARD Lord DENNY, Baron of Waltham.

RIght Honourable:

IF euer any man had reaſon to be in loue with the face of a forraine entertainement, thoſe are they, which were admitted to the attendance of the truly Generous and Honorable, Lord HAY, *your moſt noble Sonne, in his late Embaſſage to* France; *in which number my vnworthineſſe was allowed to make one; who can therefore well witneſſe, that no man could either receiue more honour from a ſtrange Countrey, or doe more honour to his owne. What wanted there that might make men confeſſe themſelues more welcome than ſtrangers? Neither doubt I, but that after many ages,* France *it ſelfe will wonder at the bountifull expreſſions of her owne fauours. But whiles others were inioying the noble courteſies of the time, my thoughts entertained themſelues with ſearching into the proofe of that ordinarie Trauell, wherewith I ſaw men commonly affected; which I muſt needs confeſſe, the more I ſaw, the leſſe I liked. Neither is it in the power of any forraine munificence, to make me thinke ours any where ſo well as at home. Earthly commodities are no part of my thought: I looked (as I ought) at the ſoule; which I well ſaw, vſes not onely to gather no moſſe in this rolling, but ſuffers the beſt graces it hath to moulder away inſenſibly in ſuch vnneceſſary agitation. I haue now beene twiſe abroad: both times (as thinking my ſelfe worthy of nothing but neglect) I bent my eyes vpon others, to ſee what they did, what they got: my inquirie found*

found our ſpirituall loſſe ſo palpable, that now at laſt my heart could not chuſe but breake forth at my hand, and tell my Countrymen of the dangerous iſſue of their curioſitie. I meddle not with the common iourneys to the minerall waters of the Spa; *to which many ſicke ſoules are beholden for a good excuſe: who whiles they pretend the medicinall vſe of that ſpring, can freely quaffe of the puddle of popiſh ſuperſtition; poyſoning the better part, in ſtead of helping the worſe. Theſe I leaue to the beſt Phyſitian, Authoritie; which, if it may pleaſe to vndertake the cure, may perhaps ſaue as many Engliſh ſoules from infection, as that water cures bodies of diſeaſes. I deale onely with thoſe, that profeſſe to ſeeke the glory of a perfect breeding, and the perfection of that, which we call Ciuilitie, in Trauell: of which ſort I haue (not without indignation) ſeene too many loſe their hopes, and themſelues in the way; returning as empty of grace, and other vertues, as full of words, vanitie, miſ-diſpoſitions. I dedicate this poore diſcourſe to your Lo: as (beſides my daily renued obligations) congratulating to you the ſweet libertie and happy vſe of your home; who like a fixed ſtarre may well ouer-looke theſe planets, and by your conſtant ſetledneſſe, giue that aime to inferiour eyes, which ſhall bee in vaine expected from a wandring light. The God of heauen, to whoſe glory I haue entended this weake labour, giue it fauour in the ſight of his Church, and returne it backe, but with this good newes, that any one of the ſonnes of* Iaphet *is hereby perſwaded to dwell euer in the tents of* Sem. *Vnto that diuine protection, I humbly betake your Lo: iuſtly vowing my ſelfe*

Your Lo: humbly deuoted in all faithfull

and Chriſtian obedience,

IOS: HALL.

QVO VADIS?

SECT. I.

IT is an ouer-rigorous conſtruction of the workes of God, that in moting our Iland with the Ocean he meant to ſhut vs vp from other Regions; For God himſelfe that made the Sea, was the Author of Nauigation, and hath therein taught vs to ſet vp a wooden bridge, that may reach to the very Antipodes themſelues: This were to ſeeke diſcontentment in the bounty of God, who hath placed vs apart, for the ſingularity of our happineſſe, not for reſtraint.

There are two occaſions wherein Trauell may paſſe, Matter of traffique, and Matter of State. Some commodities God hath confined to ſome Countries, vpon others he hath with a full hand powred thoſe benefits, which hee hath but ſprinkled vpon ſome. His wiſe prouidence hath made one Country the Granary, another the Celler, another the Orchard, another the Arſenall of their neighbours, yea of the remoteſt parts. The earth is the Lords, which he meant not to keep in his hands, but to giue; and he which hath giuen no man his faculties and graces for himſelfe, nor put light into the Sunne, Moone, Starres, for their owne vſe, hath ſtored no parcell of earth with a purpoſe of priuate reſeruation. *Salomon* would neuer haue ſent his Nauie for Apes and Peacocks, but yet held gold and timber for the building of Gods houſe, and his owne, worthy of a whole three yeares voyage: The Sea and Earth are the great Cofers of God; the diſcoueries of Nauigation are the keies, which whoſoeuer hath receiued, may know that he is freely allowed to vnlocke theſe cheſts of Nature without any need to picke the wards. Wiſe *Salomons* compariſon is reciprocall: A ſhip of Merchants that fetches her wares from farre is the good Huſwife of the Common-wealth; and if ſhee were ſo in thoſe blind Voyages of antiquity, which neuer ſaw Needle nor Card, how much more thrifty muſt ſhe needs be in ſo many helpes both of Nature and Art? Either *Indies* may be ſearched for thoſe treaſures, which God hath laid vp in them for their farre-diſtant owners; Onely let our Merchants take heed, leſt they goe ſo far, that they leaue God behind them; that whiles they buy all other things good cheape, they make not an ill match for their ſoules, leſt they end their proſperous aduentures in the ſhipwracke of a good conſcience.

SECT.

Sect. II.

AND for matter of policy, nothing can be more plaine than that our correſpondence with other Nations cannot poſſibly be held vp, without intelligence of their eſtate, of their proceedings; The neglect whereof were no other than to proſtrate our ſelues to the mercy of an hollow friendſhip, and to ſtand ſtill, & willingly lye open whiles we are plaid vpon by the wit of vntruſty neighbourhood. Theſe eyes and eares of State are neceſſary to the well being of the head; In which number I doe not include thoſe priuate Inter-lopers intelligence, that lye abroad onely to feed ſome vaine Cameleons at home with the ayre of Newes, for no other purpoſe ſaue idle diſcourſe; but onely thoſe profitable Agents, whoſe induſtry either fitteth them abroad for publike imployment, or imployeth them after due maturity, in the fit ſeruices of the Common-wealth: neither my cenſure nor my direction reaches to either of theſe occaſions. It is the trauell of curioſity wherewith my quarreli ſhall be maintained: the inconueniences whereof my owne Senſes haue ſo ſufficiently witneſſed, that if the wiſe Parents of our Gentry could haue borrowed mine eyes for the time, they would euer learne to keepe their ſonnes at home, and not wilfully beat themſelues with the ſtaffe of their age: vpon them let my pen turne a little, as thoſe that are more than acceſſaries to this both priuate and publike miſchiefe.

Sect. III.

IT is the affectation of too early ripenes that makes them prodigall of their childrens ſafety and hopes: for, that they may be wiſe betimes, they ſend them forth to the world in the minority both of age and iudgement: like as fond mothers vſe to ſend forth their daughters on froſting, early in cold mornings (though into the midſt of a vaporous and foggy ayre) and whiles they ſtriue for a colour, loſe their health. If they were not blinded with ouer-weening and deſire, they could not but ſee that their vnſetlednes carries in it a manifeſt perill of miſcarriage: grant that no danger were threatned by the place, experience giues vs, that a weake limbde childe, if he be ſuffered to vſe his legges too ſoone, too much, lames himſelfe for euer: but if he walke in vneuen ground, he is no leſſe ſubiect to maimes than crookedneſſe. Doe they not ſee how eaſily a young twig is bowed any way? Doe they not ſee that the Midwife and Nurſe are wont to frame the griſtly head of the Infant to any faſhion? May not any thing be written vpon a blanke? And if they make choice of this age, becauſe it is moſt docible, and for that they would take the day before them, why do they not conſider, that it is therfore more docible of euill, ſince wickedneſſe is both more inſinuatiue and more plauſible than vertue, eſpecially when it meets with an vntutored Iudge; and ſeeing there is ſo much inequality of the number of both, that it is not more hard to find vertue, than to miſſe vice: Heare this then, ye careleſs Oſtriches, that leaue your eggs in the open ſand for the Sun to hatch, without the feare of any hooſe that may cruſh them in peeces, haue your ſtomacks reſolued to digeſt the hard newes of the ruine of your children? Do yee profeſſe enmity to your owne loynes? then turne them (as you doe) looſe to theſe dangers, ere they can reſiſt, ere they can diſcerne; but if yee had rather they ſhould liue and grow, beſtow vpon them the kindly heat of your beſt plumes, and ſhelter them with your own breſt and wings, till nature haue opened a ſeaſonable way to their owne abilities.

Sect. IIII.

YEA, let it be my iuſt complaint in this place, that in the very tranſplantation of our ſonnes to the ſafer ſoyle of our owne Vniuerſities, and Innes of Court, nothing is more preiudiciall than ſpeed. Perfection is the childe of Time; neither was there euer any thing excellent, that required not meet leiſure: but beſides, how com-

commonly it is ſeene, that thoſe which had wont to ſwimme onely with bladders, ſinke when they come firſt to truſt to their own armes? Theſe Lap-wings that go from vnder the wing of their damme with the ſhell on their heads, runne wilde. If Tutors be neuer ſo carefull of their early charge, much muſt bee left to their owne diſpoſition; which if it leade them not to good, not onely the hopes of their youth, but the proofe of their age lies bleeding. It is true, that as the French Lawyers ſay merrily of the Normans, which by a ſpeciall priuiledge are reputed of full age at 21. yeares, whereas the other French ſtay for their fiue and twentieth, that *Malitia ſupplet ætatem*; ſo may I ſay of the yonglings of our time, that Precocity of vnderſtanding ſupplieth age & ſtature: but as it is commonly ſeene, that thoſe bloſſomes which ouer-runne the ſpring, and will be looking forth vpon a February-Sun, are nipped ſoone after with an Aprill froſt when they ſhould come to the knitting: ſo is it no leſſe ordinary that theſe rathe-ripe wits preuent their owne perfection, and after a vaine wonder of their haſte, end either in ſhame, or obſcuritie. And as it thus fals out euen in our Vniuerſities (the moſt abſolute & famous Seminaries of the world) where the Tutors eye ſupplies the Parents; ſo muſt it needs much more, in thoſe free and honourable Innes (as they are called, for their libertie, Colledges for their vſe) of our Engliſh Gentry, wherin each one is his owne maſter in reſpect of his priuate ſtudy and gouernment. Where there are many pots boyling, there cannot but be much ſcumme, the concourſe of a populous city affords many brokers of villanie, which liue vpon the ſpoyles of young hopes, whoſe very acquaintance is deſtruction. How can theſe nouices that are turned looſe into the maine, ere they know either coaſt, or compaſſe, auoid theſe rockes and ſhelues, vpon which both their eſtates and ſoules are miſerably wracked? How commonly doe they learne to roare in ſtead of pleading; and in ſtead of knowing the lawes, learne how to contemne them? Wee ſee and rue this miſchiefe, and yet I know not how careleſſe we are in preuenting it. How much more deſperate muſt it then needs be to ſend forth our children into thoſe places which are profeſſedly infectious, whoſe very goodneſſe is either impiety, or ſuperſtitiõ? If we deſired to haue ſons poyſoned with misbeleefe, what could we doe otherwiſe? Or what elſe doe thoſe Parents, which haue bequeathed their children to Antichriſtianiſme? Our late iourney into *France* informed me of ſome ordinary factors of *Rome*, whoſe trade is the tranſporting and placing of our popiſh nouices beyond the ſeas; one whereof (whoſe name I noted) hath bin obſerued to carry ouer ſix ſeuerall charges in one yeare. Are we ſo fooliſh to go their way, whiles we intẽd a contrary period? Doe we ſend our ſons to learne to be chaſte in the midſt of *Sodome*? The world is wide & open; but our ordinary trauell is ſouthward, into the iawes of danger: for ſo far hath Satans policy preuailed, that thoſe parts which are only thought worth our viewing, are moſt contagious; and wil not part with either pleaſure, or information, without ſome tang of wickednes. What can we plead for our confidence, but that there is an houſhold of righteous *Lot* in the midſt of that impure City; that there are houſes in this *Iericho*, which haue ſcarlet threds ſhining in their windowes, that in the moſt corrupted ayre of Popery, ſome well reformed Chriſtians draw their breath, & ſweeten it with their reſpiration? Bleſſed be God, that hath reared vp the towers of his *Sion* in the midſt of *Babylon*. We muſt acknowedge, not without much gratulation to the Goſpell of Chriſt, that in the very hotteſt climates of oppoſition, it findes many clients, but more friends; and in thoſe places, where authority hath pleaſed to giue more ayre to the truth, would haue had many more, if the Reformed part had happily continued that correſpondence in ſome circumſtances with the Roman Church, which the Church of *England* hath hitherto maintained. God is my record how free my heart is both frõ partiality and preiudice. Mine eies and eares can witneſſe with what approoſe and applauſe diuers of the Catholiques Royall (as they are tearmed) entertained the new-tranſlated Liturgy of our Church, as maruelling to ſee ſuch order and regular deuotion, in them, whom they were taught to condemne for hereticall. Whoſe allowances I wel ſaw, might with a little helpe haue been raiſed higher, from the practiſe of our Church to ſome points of our iudgement. But if true religion were in thoſe parts yet

better,

better attended, and our young Traueller could find more abetters, & examples, of pietie, on whom we might relie, yet how safe can it bee to trust young eies with the view and censure of truth or falshood in religion? especially when truth brings nothing to this barre, but extreame simplicity; and contrarily, falshood, a gawdy magnificence, and proud maiesty of pompous ceremonies, wherewith the hearts of children and fooles are easily taken. That Curtizan of *Rome* (according to the manner of that profession) sets out her selfe to sale in the most tempting fashion; here want no colours, no perfumes, no wanton dresses; whereas the poore Spouse of Christ can only say of her selfe *I am blacke, but comely*. When on the one side they shall see such rich shrines, garish Altars, stately Processions, when they shall see a Pope adored of Emperors, Cardinals preferd to Kings, Confessors made Saints, little children made Angels, in a word nothing not outwardly glorious: on the other side, a seruice without welt or gard, whose maiestie is all in the heart, none in the face, how easily may they incline to the conceit of that Parisian dame, who seeing the procession of *S. Genouefue* goe by the streets, could say, (*O que belle*, &c.) How fine a religion is ours in comparison of the *Huguenots*? Whereto must be added, that (supposing they doe not carry with them, but rather go to fetch the language of the place) some long time needs be spent, ere they can receiue any help to their deuotion; whiles in the meane season, their vnthriuing intermission is assayled with a thousand suggestions: And who sees not that this *lucrum cessans* (as the Ciuilians terme it) offers an open aduantage to a busie aduersarie?

Sect. VI.

IN a word, it hath beene the old prayse of early rising, that it makes a man healthfull, holy, and rich; whereof the first respects the body, the second the soule, the third the estate: all fals out contrary in an early trauell. For health: The wise prouidence of God hath so contriued his earth, and vs, that he hath fitted our bodies to our clime, and the natiue sustenance of the place vnto our bodies. The apparent difference of dyet (and of drinkes especially) falling into so tender age, must needs cause a iarre in the constitution; which cannot in all likelihood but send forth distemper into the whole course of the ensuing life. The streame runnes like the fountaine, and speeds well, if at last, by many changes of soile it can leaue an ill quality behinde it: besides that the mis-gouernance of diet, whereto their liberty laies them open in the weaknesse of their pupillage, cannot but be extremely preiudiciall. In this point let experience be consulted with; her vnpartiall sentence shall easily tell vs, how few young trauellers haue brought home, sound and strong, and (in a word) English bodies. As for holinesse, we lose our labour, if this discourse proue not that it hath none so great enemy as timely trauell; at once doe we hazard to abandon God & our home: set an empty pitcher to the fire, it cracks presently, whereas the full will abide boyling. It was the younger sonne in the Gospell, who therefore turnes vnthrift, because he got his portion too soone into his hands, and wandred into a far countrey. The eye of the Parent, and the ferule of the master, is all too little to bring our sonnes to good. Where then there is neither restraint of euill, nor helpes to grace, how should their condition be other then hopeles? The soile doth much in many plants: the Persian *Hyoscyamus* if it be transplated to *Egypt*, proues deadly; if to *Ierusalem*, safe and wholesome: neither is it otherwise with some dispositions, which may iustly curse the place, as accessorie in their vndoing. Lastly, for riches, not of the purse, (which is not here thought of) but of the minde, what can be expected from that age, which is not capable of obseruation, careless of repositon? whereof the one gets, the other keepes the treasure of our vnderstanding. What is this age fit to looke after but Butterflies? or birds nests, or perhaps the gay coat of a Courtier? And if remarkable considerations be put into it by others, they are as some loose pearles, which for want of filing vpon a string, shake out of our pockets; so as all the wealth of a young

Traueller

Traueller is onely in his tongue, wherein he exceeds his mothers Parrat at home, both for that he can ſpeake more, and knowes that he ſpeaketh.

Sect. VII.

And in truth, it is not onely in Trauell, wherein we may iuſtly complaine of the inconueniency of haſte, but (that wee may looke a little aſide) in all the important buſineſſes of our life, eſpecially in mariages and profeſſions: The ordinary haſte in the one (before the face can deſcry the ſex) fils the world full of beggery and impotence; and no leſſe haſte in the other, fils it as full of ignorance and imperfection. For on the one ſide, where the vigour of nature wants, what can be propagated but infirmitie? or how can hee skill to liue that wants experience? On the other, what plenty of water can there bee, where the lead of the ciſterne is put all into the pipes? where thoſe that ſhould be gathering knowledge for themſelues, ſpend it (like vnthrifty heires) vpon others, as faſt as they get it. I am deceiued, if I haue not touched one of the maine grounds of that vniuerſall decay of Arts and Men, wherewith the world is commonly checked: They muſt be mightier and wiſer; that know how to redreſſe it.

Sect. VIII.

But let vs giue our Traueller (that which parents ſeldome care to giue) maturitie of age; let him be as ripe as time can make him; What is the beſt aduantage which his abſence can promiſe vs? Let vs lay the benefits of Trauell in the one ſcale, the inconueniences in the other; whether ſoeuer ouer-weighs ſhall ſway downe the beame of our iudgement. The priuate contentment of a mans owne hart in the view of forraine things, is but a better name of an humorous curioſity. If a man yeeld to run after his appetite and his eye, he ſhall neuer know where to reſt, and after many idle excurſions, ſhould lie downe, weary, but vnſatisfied. For, giue me a man that hath ſeen *Iudaſſes* Lanthorne at *S. Denniſes*, the Epheſian *Diana* in the Lovure, the great veſſell at *Heydelberg*, the Amphitheater at *Niſmes*, the ruines, & halfe-lettered monuments of the ſeuen hils, and a thouſond ſuch rarities; what peace hath his heart, aboue thoſe that ſit at home, and contemne theſe toies? And what if that mans fancy ſhall call him to the ſtables of the great *Mogol*, or to the ſolemnities of *Mecha*, or to the Library of the Mountaine of the Moone, will he be ſo far the drudge or Lacquay of his owne imagination, as to vndertake this pilgrimage? Or where will he ſtay at laſt, vpon his returne? If he haue ſmelt the ill ſented cities of France, or haue ſeene faire *Florence*, rich *Venice*, proud *Genoua*, *Luca* the induſtrious: if then his thoughts ſhall tempt him to ſee the rich Gluttons houſe in *Ieraſalem*, or inuite him to *Aſmere*, or *Bengala*, muſt he goe? And if he can deny and chide his owne vnprofitable deſires, at the laſt, why began he no ſooner? That could not be forborne too early, which at laſt wee repent to haue done: he therfore that trauels onely to pleaſe his fantaſie, is like ſome woman with childe, that longs for that peece which ſhee ſees vpon anothers trencher, and ſwounds if ſhee miſſe it; or ſome Squire of Dames that doats vpon euery beauty, and is euery day loue-ſicke anew: Theſe humors are fitter for controlment than obſeruation.

Sect. IX.

IT is an higher faculty that Trauell profeſſeth to aduance, the ſupreme power of our vnderſtanding, which if from hence it may be manifeſtly improued, he ſhould not be worthy to tread vpon the earth that would not emulate *Drake* and *Candiſh*, in compaſſing it: but ſet aſide the ſtudy of ciuill Law, (which indeed finds better helps abroad) all Sciences (the word may ſeeme proud, but it is true) may be more both fitly woo-ed, & more ſurely won, wit hin our foure ſeas: for what learning is that, which the ſeas, or Alpes, or Pyrenees haue ingroſſed from vs? what profeſſion either liberall, or manuary, wherein the greateſt maſters haue not beene at leaſt equalled by our home-bred Ilanders? What hath this or the former age knowne, more eminent for learning, than ſome of ours, which haue neuer trod on any but their owne earth? And (as good market-men by one handfull iudge of all the whole ſacke) why may we not finde cauſe to thinke ſo of the reſt, if they would not bee wanting to themſelues? I am ſure the Vniuerſities of our Iland know no matches in all the world, vnto whoſe perfection (that as they exceed others, ſo they may no leſſe exceed themſelues) nothing wanteth, but ſeuere execution of the wiſe and carefull lawes of our Anceſtors, and reſtraint of that libertie, which is the common diſeaſe of the time. And why ſhould not the childe thriue as well with the mothers milke, as with a ſtrangers? Whether it be the enuie, or the puſillanimity of vs Engliſh, we are ſtill ready to vnder-value our owne, and admire forrainers; whiles other Nations haue applauded no profeſſors more than thoſe which they haue borrowed from vs; neither haue we beene ſo vnwiſe, as to lend forth our beſt: our neighbours (which ſhould bee our corriuals in this praiſe) ſhall bee our Iudges; if thoſe few of our Writers, which could bee drawne forth into the publike light, habe not ſet copies to the reſt of the world, not without iuſt admiration. And how many ſtarres haue wee of no leſſe magnitude, that will not be ſeene? Bleſſed bee God (who hath made this Word as true, as it is great) no Nation vnder heauen ſo aboundeth with all variety of learning, as this Iland. From the head of Gods annointed doth this ſweet perfume diſtill to the vtmoſt skirts of this our region. Knowledge did neuer ſit crowned in the Throne of Maieſtie, and wanted either reſpect, or attendance. The double praiſe which was of old giuen to two great Nations, That *Italie* could not bee put downe for armes, nor *Greece* for learning, is happily met in one Iland. Thoſe therefore that croſſe the Seas to fill their braine, doe but trauell Northward for heat, and ſeeke that candle which they carry in their hand.

Sect. X.

YEA ſo farre is our ordinary Trauell from perfecting the intellectiue powers of our Gentrie, that it rather robs them of the very deſire of perfection. For what diſcouragements ſhall they finde from the loue of ſtudies, in thoſe parts which are moſt ſought to for ciuility? Who knowes not that they are growne that to height of debauchment, as to hold learning a ſhame to Nobility; eſteeming it as a fit guard for the long robe only, too baſe for their Tiſſues? An opinion ſo ſauouring of proud ignorance, and ignorant looſeneſſe; that I cannot honour it with a confutation. Who would thinke that the reaſonable ſoule of men, not profeſſedly barbarous, ſhould bee capable of ſuch a monſter? What is learning, but reaſon improued? And can reaſon ſo farre degenerate, as to hate and contemne it ſelfe? Were theſe men made only for a ſword, or a dogge, or an horſe? Onely for ſport or execution? I know not wherein *Lewis* the Eleuenth ſhewed himſelfe vnwitty, but in the charge which hee gaue to his Sonne, to learne no more Latine, but, *Qui neſcit diſſimulare, neſcit viuere*: and would this alone teach him to rule well? Doth the Art of Arts (ſuch is the gouernment of men) require no grounds but diſſimulation, or ignorance? Euen to the feeding of hogges, or

ſheepe, there is more or better skill neceſſarie. How vnlike is this to a ſucceſſor of *Charles* the great, whoſe word it had wont to bee, that hee had rather abound in knowledge, than wealth? In the Court of our King *Henry* the Eight, a certaine great Peere (of this diet) could ſay, it was enough for Noblemens ſonnes to winde their horne, and carry their Hawke faire; that ſtudie was for the children of a meaner ranke: To whom *Pace* iuſtly replied, that then Noblemen muſt be content that their children may winde their hornes, and carry their Hawkes, while meaner mens ſonnes do weild the affaires of State. Certainly, it is a blinde and lame gouernment that lackes learning, whoſe ſubiects, what are they elſe, but as lims of a body whoſe head wanteth ſenſes, which muſt needs therefore faile of either motion, or ſafety? From hence it is, that ſo few of the forraine Nobles are ſtudious, in compariſons of ours; (in which regard I am not aſhamed to recant that which my vn-experience hath (out of hearſay) written in praiſe of the French education) and thoſe few that haue ſtolne the turning ouer of bookes, hide their skill, leſt they ſhould be made to bluſh at their vertue. What braue Trophees and rich monuments hath the pen of our gracious Soueraigne raiſed of himſelfe vnto al poſterities? When ignorance and malice haue ſhot their bolt, the glory of his great wiſdome, and knowledge, ſhall more fill the mouthes and affect the hearts of all ſucceeding ages, than of his greatneſſe. *Paul* the fift, and his greateſt Chaplaines, *Bellarmine* and *Perron*, haue felt the weight of his hand; whereas the great King that ſtiles himſelfe Catholike, when hee comes to paſſe his cenſorious edict vpon Cardinall *Baronius* (who in the eleuenth Tome of his Hiſtorie ſeemed too buſie in faſtening the Title of the Kingdome of Sicilie vpon the Pope) profeſſeth to ground his intelligence of his wrong onely vpon others eyes; as if a booke (though of a Cardinall) were too meane an obiect for the view of Maieſtie. And as all ſubordinate greatneſſe flowes from the head, ſo doe commonly alſo the diſpoſitions: Neither haue the Doctors of the Romiſh Church (vpon whom the implicite faith of the Laitie is ſuſpended) found it any ill policie, to cheriſh this diſlike of bookiſhneſſe in the great: for whiles the candle is out, it is ſafe for them to play their tricks in the darke, and if the *Aſſyrians* be once blinded, how eaſily may they bee lead into the midſt of any *Samaria*? If the light of knowledge might freely ſhine to the world, Popery would ſoone be aſhamed of it ſelfe, and vaniſh amongſt the workes of darkneſſe: Now how well theſe examples, and this conuerſation, ſhall whet the appetite vnto good ſtudies, it cannot be hard to iudge.

Edicto del Rey Don Phelippe d Eſpana contra e Tractado della Monarchia de Sicilia eſcrito por Cæſar Baronio Cardinal en el Tomo vndecimo de ſus Annales Eccleſiaſticos.

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Sect. XI.

BVT perhaps it is not the learning of the Schoole, but of the State, wherein our Traueller hopes for perfection: The ſite and forme of Cities, the faſhion of gouernment, the manners of people, the raiſing and rate of forraine reuennues, the deportment of Courts, the menaging both of war and peace, is that wherein his owne eye ſhall be his beſt intelligencer; the knowledge whereof ſhall well requite his labour, whether for diſcourſe or for vſe. What if I ſay, that (ſaue the ſoothing vp of our fancie in all this) theſe leſſons may be as well taken out at home? I haue knowne ſome that haue trauelled no further than their owne cloſet, which could both teach and correct the greateſt Traueller, after all his tedious and coſtly pererrarions: what doe wee but loſe the benefit of ſo many iournals, maps, hiſtoricall deſcriptions, relations, if we cannot with theſe helpes, trauell by our owne fire-ſide? He that trauels into foraine Countries, talks perhaps with a Peaſant, or a Pilgrim, or a Citizen, or a Courtier; and muſt needs take ſuch information as partiall rumour, or weake coniecture can giue him, but he that trauels into learned and credible Authors, talks with them who haue ſpent themſelues in bolting out the truth of all paſſages; and who hauing made their labours publike, would haue beene like to heare of it, if they had miſ-reported. The ordinary trauellers propounds ſome prime Cities to himſelfe, and thither he walkes right forward; if he meet with ought that is memorable in the way, he takes it vp; but how many

thousand matters of note fall beside him, on either hand; of the knowledge whereof he is not guilty: Whereas some graue and painfull Author hath collected into one view, whatsoeuer his Countrey affoords worthy of marke; hauing measured many a foule step for that, which wee may see dry-shod; and worne out many yeeres in the search of that, which one houre shall make no lesse ours, than it was his owne. To which must be added, that our vnperfect acquaintance may not hope to finde so perfect information on the sudden, as a naturall inhabitant may get, by the disquisition of his whole life. Let an Italian or French passenger walke thorow this our *Iland*, what can his Table-bookes carry home, in comparison of the learned Britaine of our *Camden*, or the accurate Tables of *Speed*? Or if one of ours should (as too many do) passe the Alpes, what pettances can his wild iourny obserue, in comparison of the *Itinerarie* of *Fr. Schottus*, and *Capugnanus*? Or he that would discourse of the Royalties of the French Lillies, how can he be so furnished by flying report, as by the elaborate gatherings of *Cassaneus* or of *Degrassalius*? What should I bee infinite? This age is so full of light, that there is no one countrey of the habitable world, whose beames are not crossed and interchanged with other; Knowledge of all affaires, is like musicke in the streets, whereof those may partake, which pay nothing. Wee doe not lie more open to one common sinne, than to the eies and pens of our neighbours; Euen China it selfe, and Iaponia, and those other remotest Isles, and Continents (which haue taken the strictest order for closenesse) haue receiued such discoueries, as would rather satisfie a Reader, than prouoke him to amend them. A good booke is at once the best companion, and guide, and way, and end of our iourney. Necessity droue our forefathers out of doores, which else in those misty times had seene no light: wee may with more ease, and no lesse profit, sit still, and inherit, and enioy the labours of them, and our elder brethren, who haue purchased our knowledge with much hazard, time, toyle, expence, and haue beene liberall of their bloud (some of them) to leave vs rich.

Sect. XII.

AS for that verball discourse, wherein I see some place the felicity of their Trauell (thinking it the only grace, to tell wonders to a ring of admiring ignorants) it is easie to answer; that table-talke is the least care of a wise man; who like a deepe streame desires rather to runne silent; and as himselfe is seldome transported with wonder, so doth he not affect it in others; reducing all to vse, rather than admiration, and more desiring to benefit, than astonish the hearer; withall, that the same meanes which enable vs to know, doe at once furnish vs with matter of discourse, and for the forme of our expression, if it proceed not from that naturall dexteritie which we carry with vs, in vaine shall we hope to bring it home; the change of language is rather an hinderance to our former readinesse: and if some haue fetcht new noses, and lips, and eares from Italy (by the helpe of *Tagliacotius*, and his schollers) neuer any brought a new tongue from thence. To conclude, if a man would giue himselfe leaue to be thus vaine and free, like a mill without a scluse, let him but trauell through the world of bookes, and he shall easily be able to out-talke that tongue, whose feet haue walkt the furthest: what hath any eye seene, or imagination deuised, which the pen hath not dared to write? Out of our bookes we can tell the stories of the *Monocelli*, who lying vpon their backs, shelter themselues from the Sunne with the shadow of their one only foot. We can tell of those cheape-dieted men, that liue about the head of Ganges, without meat, without mouthes, feeding only vpon aire at their nosthrils: Or those headlesse Easterne people, that haue their eyes in their breasts (a miss-conceit arising from their fashion of attire, which I haue sometimes seene): Or of those *Coromandæ*, of whom *Pliny* speakes, that couer their whole body with their eares: Or of the persecutors of *S. Thomas* of *Canterbury*, whose prosteritie (if we beleeue the confident writings of *Degrassalius*) are borne with long and hairie tailes, souping after them; which (I imagine) gaue

gaue occaſion to that prouerbiall ieſt, wherewith our mirth vſes to vpbraid the Kentiſh: Or of *Amazons*, or *Pigmees*, or Satyres, or the *Samarcaudean Lambe*, which growing out of the earth by the nauell, grazeth ſo farre as that naturall tether will reach: Or of the Bird *Ruc*, or ten thouſand ſuch miracles whether of nature, or euent. Little need wee to ſtirre our feet to learne to tell either loud lies, or large truths. We haue heard a bird in a cage ſing more change of notes, than others haue done in the wilde Liberty of the wood. And as for the preſent occurrences of the time, the world about vs is ſo full of Preſſes, that it may, and is growne ſo good a fellow, that it will impart what it knowes to all the neighbours: whoſe relations, if ſometimes they ſwarue from truth, we may well conſider, what variety of report euery accident will yeeld; and that therefore our eares abroad are no whit more credible, than our eyes at home. Yea rather, as *Tully* could ſay, that at *Antium* he could heare the newes of *Rome*, better than at *Rome*, ſo may we oft-times better heare and ſee the newes of *France*, or *Spaine*, vpon our Exchange, than in their *Paris*, or *Madrill*: Since (what liberty ſoeuer tongues may take to themſelues) a diſcreet man will be aſhamed to ſubſcribe his name to that, whereof hee may be afterwards conuinced.

Sect. XIII.

SInce therefore Trauell cannot out-bid vs in theſe higheſt commodities, which concerne the wealth of the minde; all the aduantage it can afford vs, muſt bee in thoſe mixt abilities, wherein our bodies are the greateſt partners, as dancing, fencing, muſicke, vaulting, horſemanſhip; the onely profeſſions of the miſ-named Academies of other Nations. Who can denie that ſuch like exerciſes are fit for young Gentlemen, not onely for their preſent recreation, but much more for the preparing of them to more ſerious action? Yet muſt theſe learne to know their places: what are they elſe but the varniſh of that picture of Gentry, whoſe ſubſtance conſiſts in the lines and colours of true vertue? but the lace or facing of a rich garment? but the hang-bies of that royall court which the ſoule keeps in a generous heart? He that holds Gentilitie accompliſhed with theſe (though laudible) qualities, partakes more of his horſe, than his horſe can poſſibly of him. This skill then is worthy of our purchaſe, yet may not be bought too deare; & perhaps need not to be fetcht ſo far. Neither my profeſſion, nor my experience will allow me to hold compariſons in this kind; but I haue bin heartned by no meane maſters of theſe Arts, to ſay that our Nation haue yeelded ſome in all theſe faculties, which need not ſtoope vnto the proudeſt forrainer: ours haue no fault but one, that they are our owne; and what hath their Countrey offended, if their Art offend not? It is an humorous giddineſſe to meaſure the goodnes of any thing by the diſtance of miles, and where there is equality of worth, to neglect the neereſt. I ſlander our Nation if it be not ſicke of this diſeaſe, in the courſe of all Sciences, And if neerenesſe and preſence be the cauſe of our diſlike, why doe we not hate our ſelues, which are euer in our owne boſome? Why doe we not hate this faſtidious curioſity, which is too cloſe to vs? perhaps perfection in theſe qualities is thinner ſowne amongſt vs, than ſome other-where; ſo as our Iland for want of worke, and incouragement, affoords no ſuch multitude of maſters: but how can we complaine of rareneſſe, ſince if our age yeeld vs but one excellent in each kinde, it is more than we are willing to vſe; and if the fault were not in our ſelues, one candle might light a thouſand: To inſtance in the beſt: The Horſe is a noble creature, which as it is the ſtrength and pride of *France*, ſo winnes the hearts and heeles of that Nation. The generality of their skill is nothing to a ſtranger; each priuate mans cunning reſts in himſelfe; it is onely the Teacher, whoſe ability may concerne vs. And whereas there is a double kinde of menage (as I haue heard) one for ſeruice, the other for pleaſure; in the firſt, our Maſters thinke they cannot yeeld vnto

the best; in the latter, if they grant themselues exceeded, how many men haue taught their dogge the same tricks, with no lesse contentment? In both, we haue the written directions of their greatest Artists; who (for the perpetuity of their owne honour) failed not to say their best. And if these dead Masters suffice not, we haue had, we may haue the best of their liuing: The conscience of a mans excellency will abide no limits; but spurs him forth to winne admiration abroad, and if therewithall hee can finde aduancement of profit, how willingly doth he change his home? We haue had experience of this in higher professions, much more of these vnder foot. One obscure towne of *Holland* in our memory, had by this meanes drawne together at once the greatest lights of *Europe*, and made it selfe then no lesse renowned for Professors, than it is now infamous for Schisme. Feare of enuy forbids me to name those amongst vs, which haue honoured this Iland in the choice of their abode. Where Art is encouraged, it will soone rise high, and goe farre, & not suffer a channell of the Sea to stay it from the presence of a more bountifull patronage.

Sect. XIV.

BVT let vs grant these faculties so fixed vpon any Nation, that all our water must necessarily bee fetcht at their Well; and adde vnto these a few waste complements, and mimicall courtesies, which must needs bee put into the match of our ordinarie trauell: and now let vs set downe, and see what we paid for this stock, & count our winnings: What must our compleat Traueller stake downe for this goodly furniture of his Gentrie? If not losse, danger; danger of the best part, if not all: a double danger; of corruption of religion, and deprauation of manners; both capitall: And can we thinke these endowments so pretious, that they should be worth fetching vpon such an hazard? Will any man (not desperate) run into an infected house, to rifle for a rich suit? Will any man put his finger into a fiery crucible, to pull out gold? It is wittily taken of *Chrysostome*, when our Sauiour said, *Ne exeatis in eremum*; that hee saies not, Go forth into the desart, and see, but beleeue not; but giues an absolute prohibition of going forth at all, that they might be out of danger of misbeleefe. Tush, idle and melancholicke feares, say some of our Gallants: Wherefore serues discretion, but to seuer good from ill? How easily may a wise man pull a Rose, and not pricke his hand? How freely may he dip in this streame, and not be drowned? Little doe these peremptory resoluers know, eyther the insinuatiue power of euill, or the treachery of their own heart in receiuing it, or the importunitie of deceiuers in obtruding it. They are the worse for their trauell, and perceiue it not. An egge couered with salt, as our Philosophers teach vs, hath the meat of it consumed, whiles the shell is whole: many a one receiues poyson, and knowes not when he tooke it. No man proues extreamly euill on the sudden. Through many insensible declinations doe we fall from vertue; and at the first are so gently seazed by vice, that we cannot beleeue our accusers. It is mischiefe enough, if they can bee drawne to a lesse dislike of ill; which now by long acquaintance is growne so familiar to their eyes, that they cannot thinke it so loathsome, as at the first view. The societie of wilfull Idolaters will now downe with them, not without ease; and good meanings begin to be allowed for the clokes of grosse superstition. From thence they grow to a fauourable construction of the mis-opinions of the aduerse part, and can complaine of the wrongfull aggrauations of some contentious spirits: and from thence (yet lower) to an indifferent conceit of some more politike positions, and practises of the Romanists. Neither is there their rest. Hereupon ensues an allowance of some of their doctrines, that are more plausible, and lesse improtant, and withall a censure of vs that are gone too far from Rome. Now the mariage of Ecclesiasticall persons begins to mislike them: the daily and frequent consignation with the crosse is not to no purpose: The retired life of the religious (abandoning the world forsooth) sauours of much mortification; and Confession giues no small ease and contentment to

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the soule. And now by degrees, Popery begins to be no ill religion: If there cannot be a false fire of mis-deuotion kindled in them, it is enough, if they can be cooled in their loue of truth; which how commonly it fals out amongst vs, I had rather experience should speake, than my selfe. Some there are that by a spirituall *Antiperistasis* haue growne hotter in their zeale, by being encompassed with the outward cold of irreligion and error, who as they owe not this grace to themselues, so are they more for wonder than imitation. If *Daniel* found a guard in the Lions den, shall another put himselfe thither for shelter? And if *Peter* walk't vpon the pauement of the water, did the rest of the Disciples step forth and follow him? That valiant Champion of Christ (since we are fallen vpon his name) who durst draw his sword vpon a whole troupe, after all his protestations of his inseparablenesse from his Master, was yet infected with the ayre of the High Priests Hall: and whiles he but harmed himselfe at that fire, cooled in his respect to his Sauiour. Although perhaps this cogitation working (as it commonly doth) remissely, causeth not any sudden alteration in our Traueller, but (as we say of Comets and Eclipses) hath his effect when the cause is forgotten. Neither is there any one more apparent ground of that luke-warme indifferency, which is fallen vpon our times, than the ill vse of our wandrings: for our Trauellers being the middle ranke of men, and therefore either followers of the great, or commanders of the meaner sort, cannot want conuenience of diffusing this tempor of ease, vnto both.

Sect. XV.

ALl this mischiefe is yet hid with a formall profession, so as euery eye cannot finde it: in others it dares boldly breake forth to an open reuolt. How many in our memory, whiles with *Dinah* they haue gone forth to gaze, haue lost their spirituall chastity, and therewith both the Church and themselues? How many (like vnto the brooke *Cedron*) run from *Hierusalem* thorow the vale of *Iehosaphat*, and end their course in the dead sea? A popish writer of our Nation (as himselfe thought) not vnlearned, complaining of the obstinacy of vs hereticks, despaires of preuailing, because he findes it to be long ago fore-propheciedof vs in the Booke of the Chronicles, *At illi Protestantes audire nolnerunt.* It is well that Protestants were yet heard of in the old Testament, as well as Iesuites; whose name, one of their owne by good hap hath found, *Num.*26.24. Like as *Erasmus* found Friers in *S. Pauls* time, *inter falsos Fratres*. But it were better, if this mans word were as true as it is idle. Some of ours haue heard to their cost, whose losse ioyned with the griefe of the Church, and dishonour of the Gospel, we haue sufficiently lamented. How many haue wee knowne stroken with these Aspes, which haue died sleeping? And in truth, whosoeuer shall consider this open freedome of the meanes of seducement, must needs wonder that we haue lost no more; especially, if he be acquainted with those two maine helps of our Aduersaries, importunity and plausibility. Neuer any Pharisee was so eager to make a Proselyte, as our late factors of Rome: and if they be so hot set vpon this seruice, as to compasse sea and land to winne one of vs, shall we be so mad as to passe both their sea and land, to cast our selues into the mouth of danger? No man setteth foot vpon their coast, which may not presently sing with the Psalmist, *They come about mee like Bees.* It fares with them as with those which are infected with the pestilence, who (they say) are carried with an itching desire of tainting others. When they haue all done, this they haue gained, that if Satan were not more busie and vehement than they; they could gaine nothing. But in the meane time, there is nothing wherein I wish we would emulate them, but in this heat of diligence and violent ambition of winning. *Pyrrhus* did not more enuy the valour of those old Romane souldiers, which he read of in their wounds, and dead faces, than we do the busie audacitie of these new. The world could not stand before vs, if our truth might be but as hotly followed as their falshood. Oh that our God, whose cause we maintaine, would enkindle our hearts with the fire of holy zeale, but so much as Satan hath inflamed

Robert Pointz in his preface to the testimonies for the reall presence. 2 chron.24.

Socrat.in Iouiam l.1.c.2.q.10. Gretser contra Lorneum,c.1. & 2. *Vere ait quidam hereticus Iesuitas in sacris litteris reperiri.*

inflamed theirs with the fire of fury and faction. Oh that he would shake vs out of this dull ease and quicken our slacke spirits vnto his own worke. Arise, O North, and come, O South, and blow vpon our garden, that the spices thereof may flow forth. These suters will take no deniall, but are ready (as the fashion was to doe with rich matches) to carry away mens soules whether they will or no. Wee see the proofe of their importunity at home: No bulwarke of lawes, nor barres of iustice (though made of three trees) can keepe our rebanished fugitiues from returning, from intermedling. How haue their actions said in the hearing of the world, that since heauen will not heare them, they will try what hell can doe? And if they dare bee so busie in our owne homes, where they would seeme somwhat awed with the danger of iustice; what (thinke wee) will they not dare to doe in their owne territories, where they haue not free scope only, but assistance, but incouragement? Neuer generation was so forward as the Iesuiticall, for captation of wils amongst their owne, or of soules amongst strangers. What state is not haunted with these ill spirits? yea what house? yea what soule? Not a Princes Councell-Table, not a Ladies Chamber can be free from their shamelesse insinuations. It was not for nothing, that their great Patron *Philip* the second King of Spaine, called them *Clericos negotiadores*; and that *Marcus Antonius Columna*, Generall of the Nauy to *Pius Quintus* in the battell of *Lepanto*, and Viceroy of *Sicile* could say to Father *Don Alonso*, a famous Iesuite, affecting to be of the counsell of his conscience, *Voi altri padri di Iheſu hauete la mente al cielo, le mani ol mondo, l' anima al diauolo.*

Sect. XVI.

YEt were there the lesse perill of their vehemence, if it were onely rude and boysterous (as in some other sects) that so (as it is in Canon shot) it might be more easily shund, then resisted: but here, the skill of doing mischiefe contends with the power; their mis-zealous passions hide themselues in a pleasing sweetnesse; and they are more beholden to policy, then strength. What Gentleman of any note can crosse our Seas, whose name is not laded in their books before hand, in preuention of his person, whom now arriued, if they finde vntractable through too much preiudice, they labour first to temper with the plausible conuersation of some smooth Catholike of his owne Nation: the name of his Countrey is warrant enough for his insinuation. Not a word yet may be spoken of Religion; as if that were no part of the errand. So haue we seene an Hawke cast off at an Hernshaw, to looke and flie a quite other way, & after many careleſſe, and ouerly fetches, to towre vp vnto the prey intended. There is nothing wherein this faire companion shal not apply himselfe to his welcome Countryman. At last, when he hath possest himselfe of the heart of his new acquaintance, & got himselfe the reputation of a sweet ingenuity, and delightfull sociableneſſe; he findes opportunities to bestow some witty scoffes vpon those parts of our religion, which lie most open to aduantage. And now it is time to inuite him (after their rarities) to see the Monastery of our English *Benedictines*, or (if elsewhere) those English Colledges, which the deuout beneficence of our well-meaning neighbours (with no other intention then some couetous Farmers lay saltcats in their doue-coats) haue bountifully erected. There, it is a wonder if our Traueller meet not with some one, that shall claime kinred or Country of him in a more intire fashion. The Society welcomes him with more then ordinary curteſie: neither can he refuse (except he will be vnciuill) to be their guest. He cannot mislike the loue of his Country men, he cannot fault their carriage. And now that they haue mollified the stiffeneſſe of his preiudice, and with much tempring fitted him for their mold, he is a task meet for one of their best workmen; who willingly vndertaking it, hath learned to handle him so sweetly, as if he would haue him thinke it a pleasure to be seduced. Do we thinke his Doctor will begin first with the infallibility of their great Master, and perswade him that a Necromancer, an Heretike, an Atheist, cannot erre in *Peters* Chayre? or tell him that he may buy off his sinnes as familiarly as hee may buy

wares

wares in the market? or teach him that a man may and muſt both make and eat his God to his breakfaſt? This hard meat is for ſtronger mawes. Hee knowes how firſt to begin with the ſpoone, and to offer nothing to a weake ſtomacke, but diſcourſe of eaſie digeſtion: As firſt, that a Catholike ſo liuing and dying (by our confeſſion) may be ſaued: That there is but one Church, as but one Chriſt; and that out of this Arke, there is no way but drowning: That this one Church is more likely to be found in all the world, then in a corner; in all ages, then in the laſt Century of yeares; in vnity, then in diuiſion. And now comes in the glorious brag of the Roman Vniuerſality, their inuiolate Antiquity, their recorded ſucceſſions, their harmonious vnity, their confeſſed magnificence: That there is the mother Church, as to the reſt of Chriſtendome, ſo eſpecially to the Engliſh: How well a Monarchy (the beſt forme of gouernment) beſeemes the Church: How vnlikely it is that Chriſt would leaue his Spouſe in the cõfuſion of many heads, or of none. And now that we are but a rag torne from their coat; and where was our religion before *Luther* lay with *Bora*? And what miſerable ſubdiuiſions are there in our Proteſtancie? & what a gleaning are we to the harueſt of Chriſtendome? with infinite ſuggeſtions of this nature; able (as they are plauſibly vrged) to ſhake an vngrounded iudgement: which if they haue ſo farre preuailed, as that the hearer will abide himſelfe hood-winkt with this vaile of the Church, how eaſily ſhall time leade him into thoſe hatefuller abſurdities.

Sect. XVII.

IN all which proceeding, theſe impoſtors haue a double aduantage: Firſt, that they deliuer the opinion of their Church with ſuch mitigation and fauour, as thoſe that care to pleaſe, not to informe: forming the voice of the Church to the liking of the hearer, not the iudgement of the hearer to the voice of the Church: wherein it is not hard to obſerue that Popery ſpoken and written are two things; in diſcourſe, nothing is more ordinary then to diſclaime ſome of their receiued poſitions, & to blanch others. It is the malice of an aduerſarie that miſ-reports them; they doe not hold that Images ſhould be adored; that the wood of the Croſſe ſhould be worſhipped with the very ſame deuotion that is due to Chriſt himſelfe; that the Church is the Iudge of Gods writings; that *Paul* the fift cannot erre; that a man may merit of his maker, much leſſe ſupererogate; that a mouſe can run away with that which either is, or was God Almighty; that it is lawfull to kill an hereticall King, and all other thoſe monſters of opinion, which their moſt claſſicke Authors haue both hatcht and ſhameleſly thruſt into the light of the world. They defie thoſe ridiculous Legends, which we father vpon their Church; & how much do they ſcorn *S. Francis* his Bird, or his Wolfe, or his wounds, or his Apoſtles of Aſſiſe. Pope *Ioane* was but a fancy: Neuer Pope was an hereticke. If now we cry out of impudence, and call their allowed Writers to witnes; Loe, euen they alſo are forged by vs, and are taught to play booty on our ſide: Thus reſolued to outface all euidence, they make faire weather of their fouleſt opinions, & enueigh againſt nothing ſo much as the ſpightfulneſſe of our ſlanders. It is not poſſible that any wiſe ſtranger ſhould be in loue with the face of their Church, if he might ſee her in her own likenes, and therefore they haue cunningly masked one part of it, and painted another, ſo as thoſe features of hers, which are vgly & offenſiue, ſhall not appeare to any but her own eyes. And becauſe bookes are dangerous blabs, and will be telling the generations to come, how ſtrangely that face is altered with Age and Art, therefore their tongues are clipped alſo, and made to ſpeake none but her owne words. Out of this licence, and hope to winne, they can fit their diſhes to euery palate, and are ſo ſawcy, as to make the Church belie it ſelfe. Hence it was that a Spaniſh Father could teach, that it is not of the neceſſity of faith, to beleeue that the preſent Pope is the Vicar of Chriſt, and the ſucceſſor of *Peter*. That *Hoſtius* the Ieſuite could ſay, that the Pope abuſed his keyes, and the authority of the Church, in receiuing *Henry* the fourth. That another of his fellowes

Exemplar Epiſt. ſcriptæ ad Dominum Paulinum quondã datarium ſub Clementis 8. beatæ memorie Põtificatu.
Ibid.
Ibid.

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fellowes in a diſcourſe with a French Biſhop, could diſparage a diciſion of his Holineſſe in compariſon of a Generall Councell. That *Menas* the Reader of Diuinity at *Valedolid*, following *Salas* the Ieſuite, could affirme the lawfulneſſe of the mariage of religious perſons vpon a doubtfull reuelation. That more then one of that Order, haue dared to broach Confeſſion by letters, againſt the Bull of *Clement* the 8. And if theſe men be not ſparing of their contradictions to that Vice-God of theirs, whoſe vaſſals they are by peculiar profeſſion, how much more boldly will they ſwimme againſt the ſtreame of any common opinion, that may concerne the bodie of that head?

Sect. XVIII.

THeir ſecond aduantage is, that they regard not with what vntruths they make good their own aſſertions: It is all one with what morter or rubbiſh they build vp a ſide. From hence flow the confident reports, both of their miracles to conuince vs, and their ſlanders to diſgrace vs. Father *Hayndius*, a Ieſuite of 33. yeares ſtanding amongſt 52. complaints, which (out of an honeſt remorſe) he put vp againſt his owne Societie, to their Generall *Aquaviua*, finds this not the leaſt, that his fellowes ſhamed not to ſeeke the honour of their Order, by cogging of miracles. What packets flie about daily of their Indian wonders? Euen Cardinall *Bellarmine* can abide to come in as an auoucher of theſe coozenages; who dares auerre that his fellow *Xauier* had not only healed the deafe, dumbe, and blinde, but raiſed the dead, whiles his brother *Acoſta*, after many yeares ſpent in thoſe parts, can pull him by the ſleeue, & tell him in his eare, ſo loud that all the world may heare him, *Prodigia nulla producimus, neq; vero eſt opus*, Of the ſame ſtampe are the daily-renewed miracles, reuelations, viſions, wherewith any mans eares muſt needs be beaten amongſt them. *Africke* was at the beſt but barren of nouelties, in compariſon of *Rome*; and yet the world is incredulous, if it will not ſuffer it ſelfe gulled with theſe holy frauds. And no fewer are thoſe lewd calumniations (the ſtuffe of all their inuectiues) whereby they labour to make vs loathſome to the world: our perſons, our doctrines are loaded with reproaches; neither matters it how iuſt they are, but how ſpightfull. What other meaſure can bee expected of vs, when their beſt friends haue thus (vpon ſome priuate diſlikes) ſmarted from them? Their owne holy Fathers, *Clement* the eighth, and *Sixtus Quintus*, & with them (the honour of the Ieſuiticall Order) Cardinall *Tollet*, can all ſhew bloody wales in their backes, from their laſhes. Their late Patron of famous memory, whoſe heart they well merited, and keepe it (as their deare relique) enſhrined in their *La-Fleſche*, was after his death in their Pulpits proclaimed *Tyran* and worſe: no maruell then if after the virulent declamations of our *Gifford* (their *Gabriel*) and the malicious ſuggeſtions of others of that viperous brood, wee haue much adoe to perſwade our neighbours, that we haue any Churches, Baptiſme, Liturgie, Religion. I appeale then to all eyes and eares, how eaſie it is for a man that will take leaue to himſelfe, of making what truths he liſts, and defending them by what vntruths he pleaſeth, to leade a credulous heart whither he pleaſeth.

Lib. 4. de ſalut. Ind. c. 12. &c.

Exemplar. Epiſt. ſup. cit.

Sect. XIX.

BVt if the power of faſified reaſon preuaile not, theſe deſperate factors of Rome (as I haue beene informed) haue learned out of their acquaintance in the Court of the Prince of darkneſſe, to imploy ſtronger aid. On ſome of their hands, I feare, Magicall deluſions, and deuilliſh incantations ſhall not want, rather than they will want

a client. Neither can this ſeeme ſtrange to any that knowes how familiarly the Roman Church profeſſes the ſolemne practiſe of coniuration; in ſuch a faſhion, as doth more than trouble the beſt Caſuiſts, to ſet down a perfect difference betwixt their ſacred Magick, & the Diabolicall. From hence perhaps haue proceeded thoſe miraculous apparitions (if at leaſt they were any other but fancy, or fraud) wherewith ſome of our death-ſick Gentlemen amongſt them haue bin frighted into Catholickes. A famous Diuine of *France*, ſecond to none for learning, or fidelitie, told me this one amongſt other inſtances, of his owne experience, which he yet liues to iuſtifie: A Gentleman of the Religion, whoſe wife was popiſhly deuoted, lying vpon the bed of his ſickneſſe, in expectation of death, ſends for this Diuine, his Paſtor; the ſicke mans wife ſends for a Ieſuite; both meet at the beds ſide; each perſwades him to his owne part; both plead for their religion at this barre, before theſe Iudges: after two houres diſputation, not onely the Gentleman was cheerefully confirmed in that iudgement, which he had embraced, but his wife alſo, out of the euidence of truth, began to incline to him, & it. The Ieſuite departed diſcontent; yet within ſome few houres after, returning (when the coaſt was cleerer) intreats ſome priuate conference with the Gentlewoman; with whom walking in her garden, he did vehemently expoſtulate, mixing therewithall his ſtrongeſt perſwaſions; at laſt, to ſhut vp his diſcourſe, he importun'd her with many obſecrations, that ſhe would vouchſafe to receiue from his hands a little box which he there offered her, and for his ſake weare about her continually: ſhe condeſcended. No ſooner had ſhee taken it, then ſhe fell to ſuch a great deteſtation of her husband, that ſhee could by no meanes bee drawne into his preſence, and within two dayes after in this eſtate ſhee died. An act more worthy the ſword of iuſtice, then the pen of an Aduerſarie. Theſe courſes are as ſecret as wicked. Not daring therefore peremptorily to accuſe, I had rather leaue theſe practiſes to further inquiry. Sure I am, that by their tongues, Satan labours to inchant the world, and hath ſtrongly deluded too many ſoules. And are we weary of ours, that we dare tempt God, and offer our ſelues as challengers to this ſpirituall danger? The Ieſuites, amongſt much changes of houſes, haue two famous for the accordance of their names; one called *The Bow*, at *Nola*; the other, *The Arrow*, (*La Fleſche*) in *France*: though this latter were more worthy of the name of a whole Quiuer, containing not fewer then eight hundred ſhafts of all ſizes. Their Apoſtate Fryer (if I ſhall not honour him too much) plaid vpon them in his Diſtich:

Arcum Nola dedit, dedit illis alma Sagittam
Gallia; quis funem, quem meruere, dabit?
Nola the bow, and France the ſhaft did bring?
But who ſhall helpe them to an hempen ſtring?

This prouiſion is for the care of Chriſtian Princes: but in the meane time, what madneſſe is it in vs, not onely to giue aime to theſe rouing Flights, but to offer our ſelues to bee their ſtanding Butt, that they may take their full aime and hit vs leuell at pleaſure? Doe wee not heare ſome of their owne fellow Catholikes in the middeſt of their awfulleſt Senate, the Parliament of *Paris*, pleading vehemently againſt thoſe factious ſpirits, and crying out paſſionately of that danger (which will follow vpon their admiſſion) both of lewd manners, and falſe doctrine; and doe wee in greater oppoſition feare neither? and eſpecially from Engliſh Ieſuites? Some Countries yeeld more venomous vipers then others; ours the worſt. I would it were not too eaſie to obſerue, that as our Engliſh Papiſts are commonly moſt Ieſuitiſh, ſo our Engliſh Ieſuites are more furious then their fellowes. Euen thoſe of the hotteſt Climates cannot match them in fiery diſpoſitions. And doe we put our ſelues out of our comfortable Sunneſhine, into the midſt of the flame of theſe noted Incendiaries? Doe we take pleaſure to make them rich with the ſpoile of our ſoules? and becauſe they will not come faſt enough to fetch theſe booties, doe we goe to carry them vnto their pillage?

SECT.

SECT. XX.

THe danger is in the men more then in their cauſe; and if this great Curtizan of the world had not ſo cunning Panders, I ſhould wonder how ſhee ſhould get any but fooliſh cuſtomers. The Seacher of all hearts (before whoſe Tribunall I ſhal once come to giue an account of this *Cenſure*) knows that I ſpeak it not maliciouſly; Him I call to witneſſe, that I could not find any true life of Religion amongſt thoſe that would be Catholikes: I meddle not with the errors of Speculations, or Schoole-points; wherein their iudgement palpably offendeth: I ſpeake of the liuely practice of Piety. What haue they amongſt them but a very outſide of Chriſtianity, a meere formality of deuotion? Looke into their Churches, there their poore ignorant Laity hope to preſent their beſt ſeruices to God; and yet alas, they ſay they know not what, they heare they know not what, they doe they know not what; returning empty of all hearty edification, and onely full of confuſed intentions; and are taught to thinke this ſacrifice of fooles meritorious. Look their *Chemarims* vpō the ſacred actors in this religious Scene; what ſhall you ſee but idle Apiſhneſſe in their ſolemneſt worke, and either mockery or ſlumbering? Looke into their religious houſes; what ſhall you ſee but a trade of careleſſe & lazy holines? houres obſerued, becauſe they muſt, not becauſe they would. What doe they but lull piety a ſleepe with their heartleſſe and ſleepy *Veſpers*? Looke into the priuate cloſets of their deuout Ignorants; what difference ſhall you ſee betwixt the Image and the Suppliant? If they can heare their beads knacke vpon each other, they are not bid to care for hearing their praiers reflect vpon heauen: Shortly, in all that belongs to God, the worke done ſufficeth, yea meriteth; and what need the heart be wrought vpon for a taske of the hand? Looke into the melancholike Cels of ſome auſtere Recluſes; there you may finde perhaps an haire-cloth, or a whip, or an heardle; but ſhew mee true mortification, the power of ſpirituall renouation of the ſoule. How ſhould that bee found there, when as that ſauing faith (which is the onely purger of the heart) is barred out as preſumptuous? and no gueſt of that kinde allowed, but the ſame which is common to Deuils? what Papiſt in all Chriſtendome hath euer beene heard to pray daily with his family; or to ſing but a Pſalme at home? Looke into the vniuerſall courſe of the Catholike life; there ſhall you finde the Dicalogue profeſſedly broken, beſides the ordinary practiſe of Idolatry, and frequence of oathes. Who euer ſaw Gods day duly kept in any city, village, houſhold vnder the iuriſdiction of *Rome*? Euery obſcure holy-day takes the wall of it, and thruſts it into the channell. Who ſees not obedience to authority ſo ſlighted, that it ſtands only to the mercy of humane diſpenſation? and in the reſt of Gods Lawes, who ſees not how foule ſinnes paſſe for veniall? and how eaſily veniall ſinnes paſſe their ſatisfaction: for which a croſſe, or a drop of holy-water is ſufficient amends? Who ſees not how no place can bee left for truth, where there is full roome giuen to equiuocation? All this, though it be harſh to the conſcionable man, yet is no leſſe pleaſing to the carnall. The way of outward faſhionableneſſe in religion, and inward liberty of heart, cannot but ſeeme faire to nature; and eſpecially when it hath ſo powerfull angariation. It is a wonder if but one halfe of Chriſtendome be thus wonne to walke in it. Thoſe which are either vngrounded in the principles of religion, or the vnconſcionable in the practiſe, are fit to trauell into theſe miſerable errors: *But though Iſrael play the harlot, yet let not Iudah ſinne. Come ye not to Gigal; neither goe ye vp to Bethauen.*

Sect. XXI.

FRom the danger of corruption in iudgement, let vs turne our eyes to the deprauation of manners; which not seldome goes before: Apples therefore fall from the tree, because they be worme-eaten; they are not worm-eaten because they fall: and, as vsually followes, Saran like the Rauen, first seazes vpon the eye of vnderstanding, and then preyes freely vpon the other carkasse. We may be bad enough at home, certainly we are the worse for our neighbours. Old *Rome* was not more iealous of the Grecian and African manners, then wee haue reason to be of the Romane. It were well if wee knew our owne fashions, better if we could keepe them.

What mischiefe haue we amongst vs that we haue not borrowed? To begin at our skin: who knowes not whence we had the varietie of our vaine disguises? As if wee had not wit enough to be foolish, vnlesse we were taught it. These dresses being constant in their mutabilitie, shew vs our masters. What is it that wee haue not learned of our neighbours, saue onely to be proud good cheape? Whom would it not vex to see how that other sexe hath learned to make Antiks and monsters of themselues? Whence came their hips to the shoulders, and their brests to the nauill; but the one from some ill-shap't Dames of *France*, and the other from the worse-minded Curtizans of *Italy*? Whence else learned they to dawbe these mud-walls with Apothecaries morter, and those high washes, which are so cunningly lickt on, that the wet napkin of *Phryne* should be deceiued? Whence the frisled and poudred bushes of their borrowed excrement? as if they were ashamed of the head of Gods making, and proud of the Tire-womans? Where learned we that deuilish Art and practice of Duell, wherein men seek honour in blood, and are taught the ambition of being glorious butchers of men? Where had we that luxurious delicacie in our feasts, in which the nose is no lesse pleased, then the palate; and the eye no lesse then either? wherein the piles of dishes make barricadoes against the appetite, and with a pleasing encombrance trouble an hungry ghest? Where those formes of ceremonious quaffing, in which men haue learned to make Gods of others, and beasts of themselues? and lose their reason, whiles they pretend to do reason? where the lawlesnesse (mis-called freedome) of a wilde tongue, that runnes with reynes in the necke, thorow the bed chamber of Princes, their Closets, their Counsell-Tables, and spares not the very Cabinet of their brests, much lesse can be bart'd out of the most retired secrecie of inferiour greatnesse? Where the change of noble attendance, and hospitalitie, into foure wheeles, and some few butterflies? Where the Art of dishonestie in practicall Machiauelisme, in false equiuocations? Where the slight account of that filthinesse, which is but condemned as veniall, and tolerated as not vnnecessarie? Where the skill of ciuill and honourable hypocrisie, in those formall complements, which doe neither expect beleefe from others, nor carie any from our selues? where that vnnaturall villany, which though it were burnt with fire and brimstone from heauen, and the ashes of it drowned in the dead sea, yet hath made shift to reuiue, and cals for new vengeance vpon the actors? Where that close Atheisme, which secretly laughs God in the face, and thinkes it weakenesse to beleeue, wisdome to professe any religion? Where the bloody and tragicall science of King-killing; the new diuinity of disobedience and rebellion; with too many other euils, wherewith foraine conuersation hath indangered the infection of our peace? Lo here, deare Country-men, the fruit of your idle gaddings: Better perhaps might be had; but he was neuer acquainted at home: that knowes not our nature to be like vnto fire, which if there be any infection in the roome, drawes it straight to it selfe: Or like vnto iet, which omitting all precious obiects, gathers vp strawes and dust. *Ilanders* haue beene euer in an ill name, Wherefore? saue onely for the confluence of forainers, which neuer come without the fraight of their nationall wickednesse. The experience whereof hath moued some witty Nations, both ancient and present, to shut themselues vp within their owne bounds, and to barre the intercourse of strangers, as those that thought best to content themselues with their owne faults.

A corrupt diſpoſition, out of a naturall fertilitie, can both beget and conceiue euill alone; but if it be ſeconded by examples, by precepts, by incouragements, the Ocean it ſelfe hath not ſo much ſpawne, as it: in all which regards, hee hath eſcaped well, that returnes but what he caried; but hee is worthy of memory, that returnes either more good, or leſſe euill. Some haue come home perhaps more ſparing, others more ſuttle, others more outwardly courteous; others more capricious, ſome more tongue-free, few euer better. And if themſelues be not ſenſible of their alterations, yet their Countrey and the Church of God feeles and rues them.

Sect. XXII.

LEt me therefore haue leaue to ſhut vp this diſcourſe with a double ſute, one to our Gentry, the other to ſupreme authoritie; both which ſhall come from the bottome of an heart vnfainedly ſacrificed to the common good: neither ſpeake I words, but my very ſoule vnto both. To the former my ſute is, that they would bee happy at home: God hath giuen vs a world of our owne, wherein there is nothing wanting to earthly contentment. Whither goe ye then, worthy Country-men, or what ſeeke yee? Here growes that wealth, which yee goe but to ſpend abroad: Here is that ſweet peace which the reſt of the world admires and enuies: Here is that gratious and well-tempered gouernment, which no Nation vnder heauen may dare once offer to parallel: Here all liberall Arts raigne and triumph: And for pleaſure, either our earth, or our ſea yeelds vs all thoſe dainties, which their natiue Regions enioy but ſingle. Laſtly, here Heauen ſtands open, which to many other parts is barred on the out-ſide with ignorance or misbeleefe. And ſhall our wantonneſſe contemne all this bounty of God, and carry vs to ſeeke that, which wee ſhall finde no where but behinde vs, but within vs? Shall the affectation of ſome friuolous toyes draw vs away from the fruition of thoſe ſolid comforts, which are offered vs within our owne doores? How many of ours, whom their iuſt offence hath caſt out of the boſome of their Country, compare their exile with death, and can ſcarce abide to bid that breath welcome, which they are forced to draw in a foraine aire; and though freedome of conſcience entertaine them neuer ſo liberally abroad, yet reſolue either to liue or die at home; and doe wee ſuffer our folly to baniſh vs from thoſe contentments, which they are glad to redeeme with the hazard of their blood? are wee ſo little in our owne bookes, that wee can be content to purchaſe outlandiſh ſuperfluities, with the miſ-cariage of our ſoules, with the danger of miſ-cariage, with the likelihood of danger? Are we ſo fooliſh, that whiles we may ſweetly enioy the ſetled eſtate of our Primogeniture, wee will needs bing vpon our ſelues the curſe of *Ruben*, to runne abroad like water; whoſe qualitie it is, not eaſily to be kept within the proper bounds; yea the curſe of *Cain*, to put our ſelues from the ſide of *Eden*, into the land of *Nod*, that is, of demigration? None of the leaſt impercations, which *Dauid* makes againſt Gods enemies, is, *Make them like vnto a wheele, O Lord.* Motion is euer accompanied with vnquietneſſe, and both argues, and cauſes imperfection, whereas the happy eſtate of heauen is deſcribed by reſt; whoſe glorious ſpheres in the meane time, doe ſo perpetually moue, that they are neuer remoued from their places. It is not the leaſt part either of wiſdome, or happineſſe, to know when wee are well. Shall we not be ſhameleſſely vnthankfull, if we cannot ſing the note of that great Chorieſter of God, *My lot is falne to mee in a good ground?* Hath not the munificence of God made this Iland as it were an abridgement of this whole earth, in which he hath contriued (though in a leſſe letter) all the maine and materiall commodities of the greater world; and doe we make a priſon where God meant a Paradiſe? Enioy therefore (happy Country-men) enioy freely God and your ſelues; enrich your ſelues with your owne mines, improue thoſe bleſſed opportunities which God hath giuen you, to your mutuall aduantage; and care not to be like any but your ſelues.

Sect.

Sect. XXIII.

And if at any time these vnworthy papers may fall betwixt the hands of my Soueraigne Master, or any of his graue and honourable Ministers of State, let the meanesse of so weake and obscure solicitors presume to commend this matter to their deepest consideration; and out of an honest zeale of the common safetie, sue to them for a more strict restraint of that dangerous libertie, whereof too many are bold to carue themselues. Who can be ignorant of those wise and wholesome lawes, which are enacted already to this purpose? or of those carefull and iust cautions, wherewith the licences of Trauell are euer limited? But what are we the better for Gods owne lawes, without execution? Or what are limits vnto the lawlesse? Good lawes are the hedges of the Common-wealth: iust dispensations are as gates, or stiles in the hedge. If euery straggler may at pleasure cast open a gap in this fence of the State, what are we the better for this quick-set, then if we lay open to the common? Who sees not how familiarly our yong Recusants immediatly vpon their disclosing, are sent ouer to their full hatching & making? *Italy*, *Spaine*, *Artois*, and now of late *France* it selfe prouides nests, and perches, and mewes for these birds, with the same confidence, where with we breed our owne at home; which when they are once well acquainted with the Romane lure, are sent backe againe fit for the prey. And as for those of our owne feather: whereas the libertie of their trauell is bounded chiefly with this double charge; one, that they haue no conuersation or conference with Iesuits, or other dangerous persons; the other, that they passe not into the dominions of the Kings enemies; both these are so commonly neglected, as if they were intended onely for a verball formalitie, yea, as if the Prohibition meant to teach men what they should doe. Euery of our Nouices hath learned to make no difference of men; and dare breathe in the poisonous ayre of *Italy* it selfe, and touch the very pommell of the chaire of pestilence. It is this licentious freedome (which we mis-call Open-hearted ingenuity) that vndoes vs. Doe we not see the wary closeneſſe of our Aduersaries, which will not so much as abide one of our bookes (a mute sollicitor) to harbour in any of their coasts? How many of the Italian or Spanish Nobleſſe haue wee knowne allowed to venture their education in our Courts or Vniuersities? Doe they lie thus at the locke, and doe we open our breſt, and display our armes, and bid an enemie strike where he list? Since then we haue no more wit, or care, then to be willingly guilty of our owne shame; oh that the hands of supreme authoritie would bee pleased to locke vs within our owne doores, and to keepe the keyes at their owne girdle! And (to speake truth) to what purpose are those strait and capitall inhibitions of the returne of our factious fugitiues into this Kingdom, if whiles the wicket is shut vpon them, that they should not come to vs, the Posterne be open to vs, that we may goe to them? As all intercourse is perilous, so that is most, which is by our owne prouocation. Here yet they dare but lurke in secret, and take only some sudden snatches at a weake prey, like vnto euening-wolues, that neuer walke forth but vnder the cloak of the night; but in their owne territories, they can shew the Sunne their spoiles, and thinke this act worthy of garlands and trophees. Here wee haue mastiues to secure our flockes: there the prey goes strangling alone to the mouth of their dennes, without protection, without assistance, and offers to be deuoured. Yee whom the choice of God hath made the great Shepheards of his people, whose charge it is to feed them by gouernment, suffer not their simplicitie to betray their liues vnto the fangs of these cruell beasts; but chase them home rather, from the wilfull search of their owne perdition, and shut them vp together in your strong and spacious folds, that they may be at once safe, and yee glorious.

Sect. XXIV.

LAſtly, for thoſe, whom neceſſary occaſions draw forth of their owne coaſts (that we may haue done with thoſe, which like fooliſh Papiſts goe on pilgrimage to ſee another blocke better dreſſed then at home) let me ſay to them, as *Simeon* that prophetical Monke ſaid to the pillars which he whipped before the earth-quake, Stand faſt, for ye ſhall be ſhaken. And therefore, as the Crane, when ſhee is to fly againſt an high wind, doth ballace her ſelfe with ſtones in her bill, that ſhe may cut the ayre with more ſteddineſſe; ſo let them carefully fore-inſtruct, and poize themſelues with the ſound knowledge of the Principles of Religion, that they may not be caried about with euery wind of doctrine: Whereto if they adde but thoſe leſſons, which they are taught by the State, in their letters of paſſage, there may bee hope, they ſhall bring backe the ſame ſoules they caried. It was at leaſt an inclination to a fall, that *Eue* tooke boldneſſe to hold chat with the Serpent. And as ſubtill Lawyers deſire no more aduantage in the quarrell which they would picke at comueyances, then many words: ſo neither do our Aduerſaries. Whiles our eares are open, and our tongues free, they will hope well of our very denials. Error is crafty, and out of the power of his Rhetoricall inſinuations, oft-times caries away probabilitie from truth. I remember in that famous Embaſſie of three Philoſophers, which *Athens* ſent to *Rome*, *Critolaus*, *Diogenes*, and *Carneades*, there falling out many occaſions of diſcourſe, wiſe *Cato* perſwaded the Senate to a ſpeedie diſmiſſion of thoſe (otherwiſe welcome) gheſts, Becauſe (ſaid he) whiles *Carneades* diſputes, ſcarce any man can diſcerne which is the truth. There is more danger of theſe ſpirituall Sophiſters, by how much the buſineſſe is more important, and their ſubtilty greater. Let our paſſenger therefore (as that wiſe Grecian ſerued his fellowes) ſtop vp his eares with waxe againſt theſe Syrens. Our Sauiour would not giue Satan audience euen whiles he ſpake true; becauſe he knew that truth was but to countenance error. There is euer true corne ſtrowed vnder a pitfall: thoſe eares are full and weightie, which we dreſſe with Lime to deceiue the poore birds in a ſnow. No fiſher lets downe an empty hooke, but cloathed with a proper and pleaſing bait. Theſe Impoſtors haue no other errand, but deceit. If he loue himſelfe, let him be afraid of their fauours, and thinke their frownes ſafer then their ſmiles. And if at any time (as no fly is more importunante) they thruſt themſelues into his conuerſation, let him (as thoſe which muſt neceſſarily paſſe by a carrion in the way) hold his breath, and haſten to be out of their aire. And if they yet follow him in his flight, let him turne backe to them which the Angels farewell,

Increpet te Dominus.

FINIS.

THE RIGHTEOVS MAMMON.

AN HOSPITALL SERMON PREACHED IN THE SOLEMNE ASSEMBLY OF THE CITY ON *Munday in Easter weeke*. 1618.

By Ios. Hall.

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TO MY MVCH HONORD FRIEND

Sir HENRY BAKER Knight and Baronet.

SIR,

AMongſt many, to whom my poore labours owe much for their acceptation, I know none that can challenge ſo deepe a debt as your ſelfe. If others haue taſted of my well-meant papers, you haue fed heartily on them; and ſo made them your owne, that your memory may compare with others eyes, and your practiſe with the ſpeculation of others: Neither haue your hand or tongue beene niggardly diſſemblers of your ſpirituall gaine. Vnto you therefore (to whoſe name I had long ſince in my deſires deuoted my next) doe I ſend this meane preſent: A Sermon importunately deſired of many: That which the preſent Auditors found vſefull, the Preſſe ſhall communicate to poſteritie; The gaine of eyther, or both, is no leſſe mine: I doubt not but you haue already ſo acted that part of this diſcourſe which concerneth you, that the direction I giue to others, is but an hiſtory of what you haue done. And goe on happily (worthy Sir) in thoſe your holy courſes which ſhall leade you to immortalitie; and ſo vſe your riches, that they may be made vp into a Crowne for your head in a better world: My hearty well-wiſhes ſhall not be wanting to you and your vertuous Lady, as whom you haue obliged to be iuſtly

Worceſter, April 14.

Yours,

IOS. HALL.

THE RIGHTEOVS MAMMON.

1. Tim. 6. 17.

Charge them that are rich in this world, that they be not high-minded, nor truſt in vncertaine riches, but in the liuing God, who giueth vs richly all things to enioy, &c.

THoſe things which are excellent, & beneficiall in their vſe, are dangerous in their miſcariage: It were loſt labour for me to perſwade you how good riches are: your pains and your cares are ſufficient proofes of your eſtimation; and how deadly the abuſe of them is, many a ſoule feeles that cannot returne to complaine; There is nothing more neceſſary therefore for a Chriſtian heart, then to bee rectified in the menaging of a proſperous eſtate; and to learne ſo to be happy here, that it may be more happie hereafter; a taske which this Text of ours vndertakes, and (if ye be not wanting to it and your ſelues) will be ſure to performe: What ſhould I need to entreat your attention (Right Honourable, right Worſhipfull, and beloued) to a buſineſſe ſo neere concerning you? The errand is Gods; the vſe of it yours.

I neuer held it ſafe to pull Scripture in peeces: theſe words fall alone into their parts. *Timothy* is ſet vpon the ſpirituall Bench, and muſt giue the charge. A charge, to whom? Of what? To whom? To the rich. Of what? what they muſt auoid, what they muſt indeuour. What muſt they auoid? High-mindedneſſe and truſt in wealth: what are the duties they muſt labour vnto? Confidence in God; Beneficence to men: And euery one of theſe is backed with a reaſon to inforce it: Why ſhould they not be high-minded? Their wealth is but in this world; Why ſhould they not truſt in riches? They are vncertaine. Why ſhould they truſt in God? He is a liuing God, and a liberall God: why ſhould they extend their Beneficence to men? By this they lay vp to themſelues a ſure foundation: Here is worke enough, you ſee, for my diſcourſe, and your practice: The God of Heauen bleſſe it in both our hands.

Charge hath (*Ianus*-like) a double aſpect; one that lookes vp to S. *Paul*, the other that lookes downe to *Timothy*, and from him to the rich: In the firſt there is Apoſtolicall ſuperioritie; for (παραγγειλον) *Charge thou*, referres to παραγγελλω σοι verſe 13. *I Charge thee*; ſo *Paul* charges *Timothy* to charge the rich; He that giues the Charge, if hee bee not the chiefe of the Bench, yet hee is greater then the Iurie. The firſt foundation of the Church is laid in an inequalitie; and hath euer ſince ſo continued; There can bee no harmony, where all the ſtrings or voices are of one tenour; In the latter, as it lookes on *Timothy*, it caries in it Epiſcopall power, Euangelicall ſufficiency. Epiſcopall power; for this *Charge* is by the vulgar turned, and the Tranſlation of the Syriac, *Præcipe*, command; and ſo doe we tranſlate it in the firſt of this Epiſtle, and the third verſe; *Timothy* was left at *Epheſus* (ινα παραγγειλῃς) to command.

Charge.

The rich are commonly great; Nobility in the account of God is ioyned with wealth;

wealth; *Curse not the King in thy thought, nor the rich in thy Bed chamber*, saith *Salomon*; so *Dives* at whose gates *Lazarus* lay, is by some no meane ones ghessed to be *Herod*, or some other King; and so are *Iobs* friends termed by the seventy: Yea, the rich is not onely a little King among his neighbours, but *Dives, quasi divus*; as a pretty god to his vnderlings: and yet euen the rich man that (as *Salomon* notes) speakes with command vnto others, he must be spoken to with command. *Command the rich.* That foolish shaueling soared too high a pitch, when in his imperious Bull he commands the Angels; *Francis* of *Assise* and he were both of a Diet; But we may safely say, that all powers below the Angels, are lyable to our spirituall Charge; and this *Command* implyes obedience; Else to what purpose doe we command and goe without? Christ gaue vs the keyes; (for that which the Romanists would plead out of *Origen*, of *Claues cœli*, *The keyes of heauen* to the rest, and *Claues cœlorum*, *The keyes of the heauens* to Peter, is a distinction without a difference;) What becomes of them? That I may not say, on some of our hands they are suffered to rust for want of vse; on others (as the Pontificians) the wards are altered, so as they can neither open not shut: sure I am; that (if they be not lost on their behalfe, whether in dis-vse, or abuse) the power of them is lost in the hearts of many: They haue secret pick-locks of their owne making, Presumption and Security, whereby they can open heauen-gates, though double-locked by our censures, and shut the gates of hell at pleasure, which their owne sinnes haue opened wide to receiue them. What vse is there of vs, but in our chaire? and there, but to be heard, and seene? Euen in this sense *spectaculo facti sumus*; we are to gaze on, not to imploy. Now ye are full, now ye are rich, ye raigne as Kings without vs; we are weake, ye are strong; ye are Honorable, but we are despised. It was well noted by one, that the good father of the prodigall, though he might himselfe haue brought forth the prime robe, or haue led his sonne into his wardrobe to take it, yet hee commands his seruants to bring it forth (*Proferte stolam*) because he would bring meanes into credit, because he would haue his sonne beholden to his seruants for their glory. It is a bold word, but a true one, Yee shall neuer weare the long white robe, vnlesse his seruants your Ministers bring it, and put it on. He that can saue you without vs, will not saue you, but by vs: He hath not tyed himselfe to meanes, man he hath; He could create you immediately to himselfe: but he will haue you begotten by the immortall seed of your spirituall Fathers. Woe be to you therefore, if our word haue lost the power of it in you: you haue lost your right in heauen: Let vs neuer come there, if you can come thither ordinarily without vs. The words of the wise (saith *Salomon*) are like goades, like nayles; But if these goads light vpon the skin of a Leuiathan, who esteemes yron as straw, and brasse as rotten wood; If these nayles meet with yron, or marble in their driuing, that they turne againe: What shall we say, but *our Gospell is hid to them that perish*; and *woe vnto your soules, for ye haue rewarded euill to your selues.*

Hitherto the power implied in this charge; the sufficiencie followeth: This *Euangelicus* must be *parangelicus*; like as the fore-runner of Christ had a charge for all sorts, so must his followers; So hath *Timothy* in this Epistle, A charge for wiues, for Bishops, for Deacons, for widowes, for seruants, and here for the rich. He must charge; and how shall he charge, if he haue neither shot nor powder. It is no bragge to say that no Nation vnder Heauen since the Gospell lookt forth into the world, euer had so many, so learned Teachers as this Iland hath at this day. *Hierome* said of old to his *Paulinus*, *De Hierosolymis & de Brittannia, æqualiter patet aula cœlestis*: *Heauen is open in Britaine as in Hierusalem.* It holds well, if you take it for a propheticall comparison betwixt *Ierusalem* as it had beene, and *Britaine* as it should bee. *Ierusalem* the type of Gods Church vpon earth in the glory of all her legall magnificence, was neuer more blessed then this Church of ours: For the Northerne part of it beyond the *Twede*, we saw not, wee heard not of a Congregation (whereof indeed there is not so great frequence) without a preaching Minister; and though their maintenance hath beene generally but small, yet their paines haue beene great, and their successe sutable: And now lately, his Sacred Maiestie in his last yeares iourney (as if the Sunne did out of com-

Maldonat could incline to that: *in loeum.*

Somewhat aboue eight hundred.

compassion goe beyond his Tropick Line, to giue heat vnto the Northerne Climate) hath so ordered it, that their meanes shall bee answerable to their labours; so as both Pastors and People professe themselues mutually blessed in each other; and blesse God and their King for this blessednesse.

As for the learning and sufficiency of those Teachers (whether Prelates or Presbyters) our eares were for some of them sufficient witnesses; and wee are not worthy of our eares, if our tongues doe not thankfully proclaime it to the world. As for this Southerne part, when I consider the face of our Church in an vniuersality, me thinkes I see the firmament in a cleare night, bespangled with goodly starres of all magnitudes, that yeeld a pleasing diuersitie of light vnto the earth; But withall through the incomparable multitude of Cures and the incompetent prouision of some, we cannot but see some of our people (especially in the vtmost skirts) like to those that liue vnder the Southerne Pole, where the starres are thinner set; and some starres there are in our Hemisphere, like those little sparkles in the Galaxy, or Milkie circle, wherein yee can scarce discerne any light: The desire of our hearts must bee, that euery Congregation, euery soule might haue a *Timothy* to deliuer the charge of God powerfully vnto it, euen with Saint *Pauls* change of note: That euery one which hath a charge, were (ἱκανοὶ) able to giue the charge; and euery hearer (ἀκροατὴς) ready to take it: Wherein I cannot but thankefully congratulate the happinesse of this famous City, which if in other riches it equalize the best, I am sure in this it exceeds all. There is not a Citie vnder the cope of heauen so wealthy in the spirituall prouision; yea, there are whole countries in Christendome, that haue not so many learned Preachers, as are within these wals and liberties. Here this ye Citizens, and be not proud, but thankefull; Others may exceede you in the glory of outward structure, in the largenesse of extent, in the vniforme proportion of streets, or ornaments of Temples, but your pulpits doe surpasse theirs; and if preaching can lift vp Cities vnto heauen, ye are not vpon earth; Happie is it for you, if ye be well fed and taught; and woe bee vnto you, if you doe not thinke your selues happy.

Charge them, but whom? *The rich.* Man that came naked out of the wombe of the earth, was euen then so rich, that all things were his; Heauen was his roofe or Canopie, earth his floore, the sea his pond, the Sunne and Moone his Torches, all creatures his vassals? And if he lost the fulnesse of this Lordship, by being a slaue to sinne, yet we haue still *Dominium gratificum*, as *Gerson* tearmes it: euery sonne of *Abraham* is heire of the world. But to make vp the true reputation of wealth (for thus we may bee as hauing all things, and possessing nothing) another right is required besides spirituall, which is a ciuill and humane right; wherein I doubt not but our learned *Wickleff*, and the famous Archbishop of *Armach*, and the more famous Chancellor of *Paris* (three renowmed Diuines of *England, France*, and *Ireland*) haue had much wrong, whiles they are accused to teach, that men in these earthly things haue no tenure but grace, no title but Charitie: which questionlesse they intended *in foro interiori*, in the Consistorie of God, not in the Common pleas of men; in the Courts, not of Law, but of Conscience, in which onely it may fall out, that the Ciuill owner may bee a spirituall vsurper, and the spirituall owner may be a ciuill beggar. God frames his language to ours, and speaking according to that *Ius Gentium*, whereon the diuision of these earthly possessions are grounded, he cals some rich, others poore. Those heretikes which called themselues Apostolique (as some-body doth now at Rome) before the time of *Epiphanius* and *Augustine*, which taught the vnlawfulnesse of all earthly proprieties, seconded in *Austins* time, by our countreyman *Pelagius*, and in our times by some of the illuminate Elders of *Munster*, are not worth confutation; or if they were, our Apostle hath done it to our hands, in this one word, *Rich*; for there can be neither rich nor poore in a communitie; Neither doth he say, *Charge men that they be not rich*, but, *Charge the rich that they be not high-minded.*

With these let vs couple our ignorant Votaries, that place holinesse in want; with whom, their very crosses cannot deliuer their coyne from sinne; which, to make good the

The rich.

Rom. 4. 31.

Titulum Charitatis Dom. 1. Scio de Institia & Iure.

the old rule, that it is better to giue then to receiue, giue all they haue away at once, for but a licence to begge for euer. Did these men euer heare that the blessing of God maketh rich? That the wings of riches carie them vp to heauen? That the crowne of the wise is their wealth? Do they not know, that if *Lazarus* were poore, yet *Abraham* was rich, and *Pium pauperem suscepit sinus diuitis*; It was the happinesse of poore *Lazarus*, that he was lodged in the bosome of rich *Abraham*. I am no whit afraid, (O ye rich Citizens) lest this paradoxe of our holy Mendicants shall make you out of loue with your wealth; I feare, some of you would be rich, though yee might not; Now we tell you from him, whose title is *Rich in mercy*, that ye may be at once rich and holy; *In diuitiis cupiditatem reprehendit, non facultatem*, saith *Austine*: It is a true word of the sonne of *Sirach*, which I would haue you carie home with you, and write it as a fit Motto, in your Counting-house; *Bona est substantia, si non sit peccatum in conscientia: Substance doth well in the hand, if there be not euill in the heart*, Ecclesiasticus 13. 25.

Charge the rich. Who are they? There is nothing wherein is greater mispriſion. One man in a Laodician conceitednes thinks himselfe rich, when he hath nothing; Another in a couetous humor thinks he hath nothing, when he is rich; & how easie is it for another man to mistake vs, if we may thus easily mistake our selues? I feare, some of you are like the Pageants of your great solemnities, wherein there is the shew of a solid body, whether of a Lyon, or Elephant, or Vnicorn: but if they be curiously look't into, there is nothing but cloth, and sticks, & ayre. Others of you contrarily, are like a dissembling Conent, that professes pouerty, and purchases Lordships. The very same did *Salomon* obserue in his time, in the great Burgomasters of Ierusalem, *Pro.* 13.7. For the auoiding of both extremes, let vs inquire who is rich. And though greatnesse and riches be in the ranke of those things which are held to haue no absolute determination, but consist rather in respect and comparison: (for a rich Farmer is yet poore to a rich Merchant, and a rich Merchant is but poore to a Prince, and he to some great Emperor: That great Mammonist would say, he is rich, that can maintaine an Armie: A poore man would say, according to that Italian inscription, Hee is rich that wants not bread;) Yet certainly there are certaine generall stakes and bounds, which diuide betwixt pouertie and competence, betwixt competency and wealth; As there were variety of shekels among the Iewes, yet there was one shekel of the Sanctuary that varied not; Who then is rich? I must giue you a double answer, one will not serue. The one, according to true moralitie; the other, according to vulgar vse: In the first he is rich that hath enough, whether the world thinke so or not; Euen *Esaw*, tho he were poore in grace, yet in estate he was rich: *I haue enough my brother.* And he that said, *Soule, thou hast goods enow for many yeares*, was almost so; It was not his fault that he thought he had enough, but that he meant to lye downe, and wallow in it. A mans wealth or pouerty is most-what in himselfe; And though nature haue professed to read vnto heathen men this lesson of wise moderation, yet it hath beene seldome seen, that any thing but true piety, hath taught them to take it out; *Godlinesse is great gaine with contentment: Victus & vestitus diuitiæ Christianorum*, saith *Hierom:* Food and raiment are the Christians wealth; Those men therefore, which are still in the horse-leeches note, sucking and crauing; which, like *Pharaohs* leane kine, are euer feeding, and neuer the fatter, are as farre from true wealth, as they would be from pouertie; and further I am sure they cannot be, and not further from wealth then godlinesse. Hauing, is the measure of outward wealth: but it is thinking that must measure the inward thoughts, I say of contentment, cheerefulnesse, and thankfulnesse, which if ye want, it is not either or both the Indies that can make you rich.

In the latter, he is rich, that hath more then enough, whether he thinke so or no: He that hath the possession (whether ciuill or naturall) of more then necessarie. Now if necessarie and superfluous seeme as hard to define as rich; know, there are iust limits for both these: Superfluous is defined by necessary; for what is aboue necessary, is superfluous; There is then a double necessarie; One, of nature, the other, of estate: That is necessary to nature, without which we cannot liue; that to estate, without which we

wee cannot liue well: That is neceſſary to eſtate, which were ſuperfluous to nature; and that which were ſuperfluous to nature, is not ſo much as neceſſary to eſtate; Nature goes ſingle, and beares little breadth; Eſtate goes euer with a traine; The neceſſity of nature admits little difference, eſpecially for quantities, the neceſſitie of eſtate requires as many diuerſities, as there are ſeuerall degrees of humane conditions, and ſeuerall circumſtances in thoſe degrees. Iuſtly therefore doe the Schoolemen and Caſuiſts teach, that this neceſſary to the decencie of eſtate, doth not conſiſt *in puncto indiuiduo*, but hath much latitude; That is neceſſary to ſcarlet, which to ruſſet were ſuperfluous; that is but neceſſary to a Nobleman, which to an Eſquire were ſuperfluous; That were ſuperfluous to a Peere, which to a Prince is but neceſſary: That is neceſſary to the father of a family, which to a ſingle man were ſuperfluous: Neither doth this neceſſity looke onely to the preſent, but to the future; not to what may be (which were an endleſſe proſpect) but to what muſt bee, the mariage of a daughter, the education of a ſonne, the honeſt prouiſion for poſteritie: He that in a iuſt eſtimate can goe beyond the bounds of this neceſſary, enters into the ſuperfluous eſtate, and may well paſſe with the world for rich.

Such a one is rich; let him looke how he became ſo: That God which can allow you to be rich, will not allow you alwaies to your wealth: He hath ſet vp a golden Goale, to which he allowes you all to run, but yee muſt keepe the beaten rode of honeſty, iuſtice, charity, and truth; if ye will leaue this path, and will be croſſing ouer a ſhorter cut thorow by-wayes of your owne, yee may be rich with a vengeance. The heathen Poet (one of them whom S. *Paul* cited) could obſerue (ἐδεὶς ἐπιθυμῶν πλοῦτος ἀναίτιος) which *Salomon* tranſlates to vs, *He that makes haſte to bee rich, ſhall not bee innocent.* If you haue filled your bags with fraud, vſury, extortion, this gaine may be hony in your mouth, but it will be grauell in your throat, and poyſon in your ſoule. There are ſome meanes of wealth in an ill name, as thoſe two truſty ſeruants of Mammon, Vſe and Brocage; there are others as bad as they, little ſaid to. Since I ſpeake to Citizens, let me be bold to ſay, There is not ſo arrant vſury in letting of money, as in ſale of wares. This oppreſſion is both more, and more vniuerſall. There are two maximes that doe vſually miſ-lead men of Traffique, all the world ouer: The one is, *Res valet quanti vendi poteſt*, A thing is worth what it may be ſold for; The other, *Caueat emptor*, At the buyers perill: The one is in regard of the price; the other, in regard of the quality of the wares. In the firſt, whereas our Caſuiſts haue ſet three prices, low, meane, rigorous, they ſuper-adde a fourth, exceſſiue, and thinke they may lawfully get what they can: Whereas they ſhall once finde, that as the rigorous price is a ſtraine of charity, ſo the exceſſiue is a violation of iuſtice, neither doth this gaine differ ought from theft, but that it is honeſted by a fair coozenage. In the ſecond; It matters not how defectiue the meaſure be, how vicious the ſubſtance, how falſe the kind, let this be the buyers care; No man is bound to buy, no man can doe wrong to himſelfe; Such wares muſt be put off, (perhaps not to cuſtomers) with concealment of faults, if not with proteſtations of faultleſſeneſſe. In *Salomons* time, *It is naught, it is naught*, ſaid the buyer, *and when he was gone apart, hee boaſted*; But now, *It is good, it is good*, ſaith the ſeller, and when the buyer is gone, he boaſteth of his deceit. Let me appeale to your boſomes, if theſe two, Exceſſe of price, and defi.iency of worth haue not been the moſt ſeruiceable factors to bring in ſome of your wealth; And let me tell you, if theſe be guilty of your gaines, you may miſ-name your trades, Myſteries: but ſure theſe trickes are myſteries of iniquitie. It were enuious and infinite to arraigne the ſeueral ſciences of their adulteration and fraud; let me rather ſhut them all vp together in that fearefull ſentence of wiſe *Salomon*, *The gathering of treaſures by a deceitfull tongue, is a vanity toſſed too and fro of them that ſeeke death:* and (if you pleaſe) read on the next verſe, *The robbery of the wicked ſhall deſtroy them*, Search your cheſts, ſearch your hearts (O all ye that heare me this day) and if any of you finde any of this adulterine gold amongſt your heapes, away with it, as ye loue your ſelues, away with it: Elſe know, (that as *Chryſoſtome* wittily) ye haue lockt vp a theſe in your Counting-houſe, which

Menander. Prou. 28. 20.

Prou. 21. 6.

will cary away all, and if ye looke not to it the sooner, your soules with it.

In this world. *Rich in this world*, not *of it*. As *S. Iohn* distinguisheth of being *in* the Church, and being *of it*, so doth S. *Paul* of the world; Those are the rich *of* the world, which are worldlings in heart, as well as in estate; Those are rich *in* the world, whose estate is below, whose hearts are aboue: The rich of the world are in it, but the rich in the world are not of it: Maruell not there should be so much difference in little particles; The time was when this very difference of ἐν, and ἐκ, set the world together by the eares in the controuersie of *Eutyches*, and *Dioscorus*; and here, you see there is no lesse distance betweene them, then betwixt heauen and earth: If *Timothy* or S. *Paul* either should haue charged the rich *of* the world, he had charmed a deafe Adder; yea perhaps euen with this charge (like a rusty or ill wrought Peece) they had recoyled in his face with those *Athenians, What will this babbler say? The Prophet is a foole, the spirituall man is mad*, as they say in the Prophet: There is no good to be done on a worldly heart, it is both hard and cold; Let the Smith strike a barre new-come out of the fire (though it be iron) it bowes; let him strike on his anvile neuer so long, there is no impression, but rather a rebound of the stroke. The Maker of all hearts tels vs, that the vnregenerate man hath *Cor lapideum*, an heart of stone: and to what purpose doe wee with our venerable Country man preach to an heape of stones? Will ye haue the reason why we preach our selues hoarse and dead, and preuaile not? The world is in mens eares, the world is in their hearts; and they are not *in* the world, but of it; and there can be nothing in them that are of the world, but that which is enmity to God, and that which repayes with enmity; so as there is no way for them but perishing with the world: It is for those onely whose hearts are not in their bags, to receiue the charge from God for their wealth, and to returne glory to him by it: To these (whereof I hope here are many before me) must *Timothies* charge, and my speech be directed: Let these heare their condition first, and then their duty: Their condition, *They are rich*; but *In this world*; For distinction, for limitation; one implyes the estate of their riches, the other the time.

Their estate, as learned *Beza*, that they are but wordly riches. The very word imports that there are other riches, not of the world; as *Austen* distinguishes of *Pauper in animo*, and *in sæculo*; poore in minde, and in purse; so may we of the rich: There is a spirituall wealth, as well as a secular; and so true and pretious is the spirituall, that the secular wealth is but starke beggery to it: This outward wealth is in acres of earth, in the bowels of the earth, the fruits of the earth, beasts of the earth; and all of it is valued be pieces of earth, and one mouthfull of earth makes an end of all. Who knowes not that earth is the baasest piece of the world, and yet earth is at the end of all these riches, and all of them end in the earth? See what it is that the world dotes and dreames of; (for these earthly hopes, as the diuine Philosopher said, are but dreames of the waking) euen *Nebuchadnezzars* image, a composition of metals, and the foot of all is clay. Earthly men tread vpon their felicity, and yet haue not the wit to contemne it, and to seeke a better, which is the spirituall wealth; the cabinet whereof is the soule, and the treasure in it, God himselfe. O happy resolution of that blessed Father, *Omnis mihi copia, quæ Deus meus non est, egestas est*: All wealth besides my God, is penury. *Ambiant terrena*, saith another: Let the Gentiles seeke after earthly things, which haue not right to heauenly; let them desire the present, which beleeue not the future; The Christians wealth is his Saviour: and how can he complaine of measure, that hath the author of all? What should I need to say more of the Christian heart? *Hee is rich in God*: and therefore well may he sing that contented ditty of the Psalmist, *Funes ceciderunt mihi in præclaris: My lot is falne in a good ground, and I haue a goodly heritage.* Oh that it could be our ambition, that *Nazianzen* reports of his *Philagrius, lutum contemnere*, to scorne this base and (pardon an homely word) dirty god of the world, and to aspire vnto the true riches! And when Satan shall offer to greaze vs in the fist, to remit but a little of the rigor of a good conscience, wee could cast it in his face with S. *Peters* indignation, *Thy gold and thy siluer perish with thee!*

Austen.

The

The eſtate of wealth is not more deſcribed by *this world*, then the time; For (a αἰὼν) when it is abſolutely ſpoken, be, as the Philoſopher (b ἀϊδιότης) when it is reſtrained with a (c τοῦ) it is ſcarce a time; and at the moſt, is turned iuſtly *ſeculum à ſequendo*, as *Iſidore*. Like as the ſame word in the Hebrew, that ſignifies eternity, at other times ſignifies but fifty yeares, the compaſſe of a Iubilee; So as (τοῦ αἰῶνος) is but the ſpace of humane life, which how ſhort ſoeuer, is the vtmoſt extent of the vſe of worldly riches. Wealth is like vnto words, by impoſition, not naturall; for commodities are as they are commonly valued; we know, bracelets of glaſſe, and copper chaines, and little bels, and ſuch like trifles, are good merchandiſe ſome-where, though contemptible with vs; and thoſe things which the Indians regard not, Europe holds precious. What are coynes where their vſe and valuation ceaſes? The Patars, and Souſes, and Deniers, and Quart-d'eſcus, that are currant beyond the water, ſerue but for counters to vs: Thus it is with all our wealth: Conſider, I beſeech you, that all our Crownes, and Soueraynes, and Pieces, and halfe pieces, and Duckets, and double Duckets, are currant but to the brim of the graue, there they ceaſe; and we iuſtly laugh at the folly of thoſe Eaſterne Pagans, which put coyne into the dead mans hand for his prouiſion in another world: What ſhould we doe therefore, if we will be prouident Trauellers, but make ouer our money here, to receiue it by exchange in the world to come? It is our Sauiours counſell, *Make you friends of the vnrighteous Mammon, that they may receiue you into euerlaſting habitations.* And as a father ſayes ſweetly, *If yee will bee wiſe Merchants, thrifty and happy vſurers, part with that which you cannot keepe, that you may gaine that which you cannot loſe:* Which that ye may doe, both in preparation of mind, and (when need is) in a charitable abdication, hearken to the Duties which God layes vpon you. The remoueall of euill muſt make roome for good: Firſt therefore our Apoſtle would haue our hearts cleared of euill diſpoſitions, then ſetled in good: The euill diſpoſitions that doe commonly attend wealth, are Pride and Miſconfidence: Againſt theſe our Apoſtle bendeth his charge, *That they be not hye-minded; that they truſt not in vncertaine riches.*

a *World.*
b *Euerlaſting.*
c *Now.*

For the firſt; It is ſtrange to ſee how this earthly droſſe, which is of it ſelfe heauy, and therefore naturally ſinkes downward, ſhould raiſe vp the heart of man; and yet it commonly caries a man vp, euen to a double pitch of pride, one aboue others, the other aboue himſelfe: Aboue others in contempt, aboue himſelfe in ouer-weening: The poore and proud is the Wiſemans monſter, but the proud and rich are no newes: It is againſt all reaſon, that metals ſhould make difference of reaſonable men, of Chriſtians; for as that wiſe Law-giuer ſaid, *A free man can be valued at no price:* Yet *Salomon* noted in his time, *The rich rules the poore*; not the wiſe: and *Siracides* in his, *The rich ſpeakes proudly, and what fellow is this?* and Saint *Iames* in his, The man with the gold ring lookes to ſit higheſt. And not to caſt backe our eyes, doe ye not ſee it thus in our times? If a man be but worth a foot-cloth, how big hee lookes on the inferiour paſſengers? and if he haue purchaſed a little more land, or title then his neighbours, you ſhall ſee it in his garbe; if he command, it is imperiouſly, with ſirrah, and fellow; If he ſalute, it is ouerly, with a ſurly and ſilent nod; if he ſpeake, it is oracles; if hee walke, it is with a grace; if he controll, it is in the killing accent; if he entertaine, it is with inſolence; and whatſoeuer he doth, he is not as he was, not (as the Phariſe ſayes) like other men. He lookes vpon vulgar men, as if they were made to ſerue him, and ſhould thinke themſelues happy to be commanded: and if he bee croſſed a little, hee ſwels like the ſea in a ſtorme: Let it be by his equall, he cares more for an affront, then for death, or hell; Let it be by his inferiour, (although in a iuſt cauſe) that man ſhall be ſure to be cruſht to death for his preſumption: And alas, when all is done, after theſe hye tearmes, all this is but a man, and (God knowes) a fooliſh one too, whom a little earthly traſh can affect ſo deeply.

That they be not hye minded.

Neither doth this pride raiſe a man more aboue others, then aboue himſelfe: And what wonder is it if hee will not know his poore neighbours, which hath forgotten himſelfe? As *Saul* was changed to another man preſently vpon his anointing, ſo are

men vpon their aduancement; and according to our ordinary Prouerb, Their good and their blood riſes together; Now it may not be taken as it hath beene; Other cariage, other faſhions are fit for them; their attire, fare, retinue, houſes, furniture diſpleaſe them, new muſt be had; together with coaches, and lacquies, and all the equipage of greatneſſe: Theſe things (that no man miſtake me) I miſlike not: they are fit for thoſe that are fit for them. Charity is not ſtrait-laced, but yeelds much latitude to the lawfull vſe of indifferent things; (although it is one of *Salomons* vanities, that ſeruants ſhould ride on horſe-backe; and hee tels vs it becomes not a ſwine to bee ring'd with gold) but it is the heart that maketh all theſe euill: when that is puſt vp with theſe windy vanities, & hath learned to borrow that part of the deuils ſpeech, *All theſe things are mine*; and can ſay with him that was turned into a beaſt, *Is not this great Babel that I haue built?* or with that other patterne of pride, *I ſit as a Queene, I am, and there is none beſides me.* Now all theſe turne into ſinne.

The buſh that hangs out, ſhewes what wee may looke for within; Whither doth the conceit of a little inheritance tranſport the Gallants of our time? O God, what a world of vanity haſt thou reſeru'd vs to? I am aſham'd to thinke that the Goſpell of Chriſt ſhould be diſgraced with ſuch diſguiſed clients. Are they Chriſtians, or Antickes in ſome Carnevale, or childrens puppets that are thus dreſſed? Pardon, I beſeech you, men, brethren, and fathers, this my iuſt and holy impatience, that could neuer expreſſe it ſelfe in a more ſolemne aſſembly (although I perceiue, thoſe whom it moſt concernes, are not ſo deuout as to be preſent.) Who can without indignation looke vpon the prodigies which this miſ-imagination produces in that other ſex, to the ſhame of their husbands, the ſcorne of Religion, the damnation of their owne ſoules? Imagine one of our fore-fathers were aliue againe, and ſhould ſee one of theſe his gay daughters walke in Cheape-ſide before him; what doe you thinke he would thinke it were? Here is nothing to be ſeene but a verdingale, a yellow ruffe, and a periwig, with perhaps ſome fethers wauing in the top; three things for which he could not tell how to find a name: Sure, he could not but ſtand amazed, to thinke what new creature the times had yeelded ſince he was a mã: & if then he ſhould run before her, to ſee if by the fore-ſide he might gheſſe what it were, when his eyes ſhould meet with a poudred frizle, a painted hide ſhadowed with a fan not more painted, breſts diſplayd, and a looſe locke erring wantonly ouer her ſhoulders, betwixt a painted cloth and skinne; how would he yet more bleſſe himſelfe to thinke, what mixture in nature could bee guilty of ſuch a monſter? Is this (thinkes he) the fleſh and blood? is this the hayre? is this the ſhape of a woman? or hath nature repented of her worke ſince my dayes, and begunne a new frame? It is no maruell if their forefathers could not know them; God himſelfe that made them, will neuer acknowledge that face he neuer made, the hayre that he neuer made theirs, the body that is aſham'd of the Maker, the ſoule that thus diſguiſes the body,

Let me therfore ſay to theſe dames, as *Benet* ſaid to *Totilaes* ſeruant, *Depone, filia, quod portas, quia non eſt tuum*; Lay downe that ye weare, it is none of your owne. Let me perſwade them (for that can worke moſt) that they doe all this in their owne wrong. All the world knowes that no man will rough-caſte a marble wall, but mud, or vnpoliſht ragge: that beauty is like truth, neuer ſo glorious as when it goes plaineſt; that falſe art, inſtead of mending nature, marres it. But if none of our perſwaſions can preuaile. Heare this, ye gariſh Popingayes of our time, if you will not be aſhamed to cloath your ſelues in this ſhameleſſe faſhion, God ſhall cloath you with ſhame and confuſion: heare this yee plaiſter-faced *Iezabels*, if you will not leaue your dawbing, and your high waſhes, GOD will one day waſh them off with fire and brimſtone.

I grant, it is not wealth alone that is acceſſary to this pride; there are ſome that (with the Cynicke, or that worſe dogge, the patcht Ciſtertian) are proud of rags; there are others, that are rich of nothing but cloathes, ſome what like to *Nazianzens* country of *Oziʒala*, that abounded in flowers, but was barren of corne; their cloathes

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are more worth then all the reſt; as wee vſe to ſay of the Elder, that the flower of it is more worth then all the tree beſides; but if there be any other cauſes of our hye-mindedneſſe, wealth is one, which doth ordinarily lift vp our heads aboue our ſelues, aboue others; and if there be here any of theſe empty bladders, that are puft vp with the wind of conceit, giue me leaue to pricke them a little; and firſt, let mee tell them they may haue much, & be neuer the better: The chimny ouer-lookes all the reſt of the houſe, is it not (for all that) the very baſeſt piece of the building? The very heathen man could obſerue (πολλὰ ὁ πλοῦτος, &c.) That God giues many a man wealth for their greater miſchiefe: As the Iſraelites were rich in Quailes, but their ſawce was ſuch, that famine had beene better; little cauſe had they to be proud that they were fed with meat of Princes, with the bread of Angels, whiles that which they put into their mouthes, God fetcht out of their noſtrils. *Haman* was proud that he alone was called to the honour of *Eſters* feaſt: this aduancement raiſed him fifty cubits higher, to a ſtately gibbet. If your wealth be to any of you an occaſion of falling, if your gold be turned into fetters, it had beene better for you to haue liued beggers. Let me tell them next, of the folly of this pride; They are proud of that which is none of theirs, That which law and caſe-diuinity ſpeakes of life, that man is not *dominus vitæ ſuæ, ſed cuſtos*, is as true of wealth: Nature can tell him in the Philoſopher, that he is not *Dominus*, but *Colonus*, not the Lord, but the Farmer. It is a iuſt obſeruation of *Philo*, that God onely by a propriety is ſtyled the Poſſeſſor of heauen and earth, by *Melchiſedec*, in his ſpeech to *Abraham*, we are onely the tenants, and that at the will of the Lord; At the moſt (if we will as Diuines) we haue *jus ad rem*, not *dominium in rem*, right to theſe earthly things, not Lordſhip ouer them; but right of fauour from their proprietary, and Lord in heauen, and that liable to an account. Doe we not laugh at the groome that is proud of his maſters horſe, or ſome vaine whiffler, that is proud of a borrowed chaine? So ridiculous are we to be puft vp with that, whereof we muſt needs ſay, with the poore man of the hatchet, *Alas, maſter, it is but borrowed*; and whereof our account ſhall be ſo much more great, and difficult, as our receit it more. Hath God therefore laded you with theſe earthly riches? be ye like vnto the full eare of corne, hang downe your heads in true humility towards that earth from which you came: And if your ſtalke be ſo ſtiffe, that it beares vp aboue the reſt of your ridge, looke vp to heauen, not in the thoughts of pride, but in the humble vowes of thankfulneſſe and be not hie-minded, but feare.

Hitherto of the hye-mindedneſſe that followes wealth; Now where our pride is, there will be our confidence: As the wealthy therfore may not be proud of their riches, ſo they may not truſt in them: What is this truſt, but the ſetting of our hearts vpon them, the placing of our ioy and contentment in them; in a word, the making of them our beſt friend, our patron, our idoll, our god? This the true and iealous God cannot abide, and yet nothing is more ordinary; *The rich mans wealth is his ſtrong City*, ſaith *Salomon*: & where ſhould a man thinke himſelfe ſafe, but in his fort? He ſees Mammon can doe ſo much, and heares him talke of doing ſo much more, it is no maruell if hee yeeld to truſt him: Mammon is ſo proud a boaſter, that his clients which beleeue in him cannot chuſe but be confident of him; For what doth he not brag to doe? *Siluer anſwers to all*, ſaith *Salomon*. That we grant; although we would be loath it could anſwer to truth, to iuſtice, to iudgement: But yet more, he vaunts to procure all, to pacifie all, to conquer all; He ſaies, he can procure all ſecular offices, titles, dignities; yea (I would I might not lay in ſome ſacrilegious and periured wretches) the ſacred promotions of the Church: and ye know that old ſong of the Pope, and his Romane trafficke, *Claues, Altaria, Chriſtum*: Yea, fooliſh *Magus* makes full account, the Holy Ghoſt himſelfe may be had for mony: He ſayes he can pacifie all; *A gift in the boſome appeaſes wrath*; yea, he ſayes (looke to it ye that ſit in the ſeats of iudicature) hee can ſometimes bribe off ſinnes, and peruert iudgement: He ſayes hee can ouercome all, according to the old Greeke verſe, *Fight with ſiluer launces, and you cannot faile of victory*; yea, he would make vs beleeue he thought this a bait to catch the Sonne of God himſelfe withall (*All theſe will I giue thee.*) Briefly hee ſayes according to the French Prouerbe,

Qqq 3 *Siluer*

Seneca.

Gen. 24.

And that they truſt not.

Keyes, Altars, Chriſt.

Siluer does all. And let me tell you indeed, what Mammon can doe; Hee can barre the gates of hell to the vnconscionable soule, and helpe his followers to damnation: This he can doe; but for other things, howsoeuer with vs men, the fooliſh Siluer-ſmiths may ſhout out, Great is Mammon of the worldings: yet if we weigh his power aright, we ſhall conclude of Mammon (as *Paracelſus* doth of the Diuell) that he is a baſe and beggerly ſpirit: For what, I beſeech you can he doe? Can he make a man honeſt? can he make him wiſe? can he make him healthfull? Can he giue a man to liue more merily, to feed more heartily, to ſleepe more quietly? Can we buy off the gout, cares, death, much leſſe the paines of another world? nay, doth he not bring all theſe? Goe to then, thou rich man; God is offended with thee, and meanes to plague thee with diſeaſe & death; Now try what thy bagges can doe; Begin firſt with God, and ſee whether thou canſt bribe him with thy gifts, and buy off his diſpleaſure; *Wherewith ſhalt thou come before the Lord, and bow thy ſelfe before the high God? Will the Lord be pleaſed with thouſands of Rams, or with ten thouſand riuers of oyle? The ſiluer is mine, and the gold is mine, ſaith the Lord of hoſts,* Haggai 2. If that ſpeed not, goe to the ſergeant of God, death; ſee if thou canſt ſee him, not to arreſt thee; He lookes thee ſternely in the face, and tels thee with *Ehud*, he hath a meſſage to thee from God; and bids thee with the Prophet, *Set thine houſe in order, for thou muſt dye*; Yet, if he heare thee not, goe to the vnder-bayliffe of Death, diſeaſe, ſee if he can be wrought to forbeare thee; hee anſwers thee with *Laban*, *This thing is proceeded of the Lord, I cannot therefore ſay to thee euill or good.* In ſumme, Diſeaſe will ſummon thee vnto death; death will arreſt thee to the Iudgement ſeat of God, God will paſſe his doome vpon thee; and in all theſe, *Riches auaile not in the day of wrath*: And who would be ſo mad as to truſt a friend that hee knowes will be ſure neuer to faile him, but when he hath moſt need? Take heed therefore, as ye loue your ſoules, how ye beſtow your *Truſt vpon riches*; Ye may vſe them, and ſerue your ſelues of them; yea, yee may enioy them in a Chriſtian moderation; God will allow it you: That praiſe which the Ieſuites Colledge at Granado giues of their *Sanchez*, that (though he liued where they had a very ſweet garden) yet he was neuer ſeene to touch a flower, and that he would rather dye then eate Salt, or Pepper, or ought that might giue reliſh to his meat; like as that of ſome other Monkes, that they would not ſee the Sunne, not ſhift their cloathes, nor cleanſe their teeth, caries in it more ſuperſtition and auſteritie and ſlouenry, then wit or grace: Wherefore hath God made his creatures but for vſe? This niggardlineſſe is iniurious to the bounty of their Maker; we may vſe them, we may not truſt to them; we may ſerue our ſelues of them, we may not ſerue them; we may inioy them, we may not ouer-ioy in them; ſo muſt wee be affected to our goods, as *Theoderic* the good King of Aquitaine was with his play, *In bonis iactibus tacet, in malis ridet, in neutris iraſcitur, in vtriſque Philoſophatur*, In good caſts hee was ſilent; in ill, merry; in neither angry, a Philoſopher in both. But if we will be making our wealth a riuall vnto God, now the iealouſie of God ſhall burne like fire: this is the way to bring a curſe vpon our riches, and vs; if we leane vpon this reed, it ſhall breake, and runne into our hand; and *he that truſteth in riches, ſhall fall*, Prou. 11.28.

Micah. 6.

Collegium Granatenſe Præf. ad lectorem contin. vitam. R.P. Tho. Sanchez præfix. Operi. Morali in præcepta Decal.

C. Sol. Apollin. Sidon. Epiſt. de Theoder.

Now as the diſdainfull riuall will bee ſure to caſt reproaches vpon his baſe competitor; ſo doth God, that wee may ſee how vnworthy riches are of our truſt, hee tels vs, they are *vncertaine*, yea vncertaintie it ſelfe. Were our wealth tyed to our life, it were vncertaine enough; what is that but a flower, a vapour, a tale, a dreame, a ſhadow, a dreame of a ſhadow, a thought, as nothing? What are great men but like Haileſtones, that leape vp on the Tiles, and ſtraight fall downe againe, and lye ſtill, and melt away? But now, as wee are certaine that our riches determine with our vncertaine life (for goods and life are both in a bottome, both are caſt away at once,) ſo wee cannot bee certaine they will hold ſo long: Our life flyes haſtily away, but many times our riches haue longer wings, and out-fly it. It was a witty obſeruation of *Baſil*, that wealth roles along by a man, like as an heady ſtreame glides by the bankes: Time will molder away the very banke it waſheth, but the current ſtayes not for that, but ſpeeds forward from one elbow of earth vnto another: ſo doth our wealth, euen while wee ſtay,

In vncertaine riches ἐν ἀδήλότητι τοῦ πλούτου.

ῥᾳδίη φύσις τοῦ πλούτου, χειμαῤῥοῦς ὀξυτέρους τοὺς πτέρυγας ἐπιφέρεται, &c. *Baſil in Pſal. 61.*

ſtay, it is gone. In our penall lawes, there are more wayes to forfeit our goods, then our liues; On our high wayes, how many fauourable theeues take the purſe, and ſaue life? And generally, our life is the tree, our wealth is the leaues, or fruit; the tree ſtands ſtill, when the leaues are falne, the fruit beaten downe: Yea many a one is like the Pine-tree, which (they ſay) if his barke be pulled off, laſts long, elſe it rots: ſo doth many a man liue the longer for his loſſes: if therefore life and wealth ſtriue whether is more vncertaine, wealth will ſure carie it away. *Iob* was yeſterday the richeſt man in the Eaſt, to day he is ſo needy, that he is gone into a prouerbe, *As poore as Iob: Beliſarius* the great and famous Commander, to whom Rome owed her life twice at leaſt, came to *Date obolum Beliſario*; one halfe-peny to *Beliſarius*. What do I inſtance? This is a point, wherein many of you Citizens that are my Auditors this day, might rather reade a lecture vnto me; You could tell me how many you haue knowne, reputed in your phraſe, good men, which all on the ſudden haue ſhut vp the ſhop windows, and broken for thouſands: You could reckon vp to me a Catalogue of them, whom either caſualitie of fire, or inundation of waters, or Robberie of theeues, or negligence of ſeruants, or ſuretiſhip for friends, or ouerſight of reckonings, or truſting of cuſtomers, or vnfaithfulneſſe of Factors, or inexpected falls of markets, or Pyracie by Sea, or vnskilfulneſſe of a Pilot, or violence of tempeſts haue brought to an haſty pouertie; and could tell me that it is in the power of one gale of winde, to make many of you either rich Merchants or beggers. Oh miſerable vncertainety of this earthly pelfe, that ſtands vpon ſo many hazards, yea that falls vnder them! who would truſt it? who can dote vpon it? what madneſſe is it in thoſe men, which (as *Menot* ſayes) like vnto hunters, that kill an horſe of price, in the purſuit of an Hare worth nothing; endanger, yea caſt away their ſoules vpon this worthleſſe and fickle traſh? Glaſſes are pleaſing veſſels, yet becauſe of their brittleneſſe, who eſteemes them precious? All *Salomons* ſtate was not comparable to one Tulip: his royall Crowne was not like the Crowne Imperiall of our Gardens; and yet becauſe theſe are but flowers, whoſe deſtiny is fading and burning, wee regard them thereafter; No wiſe man beſtowes much coſt in painting mud-wals, What meane we (my beloued) to ſpend our liues and hearts vpon theſe periſhing treaſures? It was a wiſe meditation of *Nazianzen* to his *Aſterius*; that good is to no purpoſe, if it continue not; yea there is no pleaſant thing in the world, ſaith he, that hath ſo much ioy in the welcome, as it hath ſorrow in the farewell: Looke therefore vpon theſe heapes, O ye wiſe-hearted Citizens, with careleſſe eyes, as thoſe things whoſe parting is certaine, whoſe ſtay is vncertaine, and ſay with that worthy Father; By all my wealth, and glory, and greatneſſe, this alone haue I gained, that I had ſome thing to which I might preferre my Sauiour. And know, that as *Abraham* whiles he was in his owne Countrey (it is *Cyrils* note) had neuer God appearing to him, ſaue onely to bid him goe forth: but after, when hee was gone forth, had frequent viſions of his Maker: So whiles in our affections we remaine here below in our Cofers, wee cannot haue the comfortable aſſurances of the preſence of God; but if wee can abandon the loue and truſt of theſe earthly things, in the conſcience of our obedience, now God ſhall appeare to vs, and ſpeake peace to our ſoules, and neuer ſhall we finde cauſe to repent vs of the change. Let mee therefore conclude this point with that diuine charge of our Sauiour, *Lay not vp for your ſelues treaſures on earth, where moth and ruſt doe corrupt, and theeues breake thorow and ſteale, but lay vp for your ſelues treaſure in heauen.*

Thus much of the Negatiue part of our charge: wherein wee haue dwelt ſo long, that we may ſcarce ſoiourne in the other. *Truſt not*, but *Truſt*: The heart of man is ſo conſcious of his owne weakneſſe, that it will not goe without a prop; and better a weake ſtay then none at all: Like as in matter of policy, the very ſtate of Tyrannie is preferred to the want of a King; the ſame breath therefore that withdraws one refuge from vs, ſubſtitutes a better; and in ſtead of Riches, which is the falſe god of the world, commends to vs the true and liuing God of heauen and earth: Euen as ſome good Carpenter raiſes vp the ſtuds, and in ſtead of a rotten groundſell, layes a ſound; The ſame

But (truſt) in God.

same trust then must we giue to God, which wee may not giue to riches: The obiect onely is changed, the act is not changed. Him must wee esteeme aboue all things, to him must we looke vp in all, on him must we depend, for all both protection, and prouision; from his goodnesse and mercy must we acknowledge all, and in him must wee delight with contempt of all; and this is to Trust in God. It was a sweet ditty of the Psalmist, which we must all learne to sing, *Bonum est confidere in Domino*. It is good to trust in the Lord: Good, in respect of him, and good for vs. For him, it is one of the best pieces of glory to be trusted-to: as, with vs, *Ioseph* holds, *Potiphar* cannot doe him a greater honour, then in trusting him with all; And his glory is so precious, that he cannot part with that to any creature; all other things hee imparts willingly, and reserues nothing to himselfe but this: Being, life, knowledge, happinesse, are such blessings, as are eminently, originally, essentially in God, & yet, Being he giues to al things, Life to many, Knowledge to some kindes of creatures, happinesse to some of these kinds: as for Riches, he so giues them to his creature, that he keepes them not at all to himselfe; but as for his Glory (whereof our trust is a part) hee will not endure it communicated to Angell, or man; not to the best ghest in heauen, much lesse to the drosse of earth: Whence is that curse not without an indignation, *Cursed bee the man that trusts in man; that maketh flesh his arme*, yea or spirit either, besides the God of Spirits, *Whom haue I in heauen but thee?* Herein therefore doe wee iustice to God, when we giue him his owne, that is, his glory, our confidence.

But the greatest good is our own; and God shewes much more mercy to vs in allowing and inabling vs to trust him, then we can doe iustice in trusting him: For alas, hee could in his iust iudgement glorifie himselfe in our not trusting him, in taking vengeance or vs for not glorifying him: Our goodnesse reaches not to him; but his goodnesse reaches downe to vs, in that our hearts are raised vp to confidence in him. For, what safety, what vnspeakable comfort is there in trusting to God? When our Sauiour, in the last words of his Diuine Farewell-Sermon to his Disciples, would perswade them to confidence, he sayes θαρσεῖτε: and so doth the Angell to *Paul*, in prison; a word that signifies boldnesse: implying that our confidence in God, causeth boldnes and courage, and what is there in all the world that can worke the heart to so comfortable and vnconquerable resolution, as our reposall vpon God? *The Lord is my trust, whom then can I feare? In the Lord put I my trust, how say ye then to my soule, Flee hence as a bird to the hils?* Yea how oft doth *Dauid* inferre vpon this trust *a non confundar*, I shall not be ashamed? And this case is generall, *That they that put their trust in the Lord, are as mount Sion that cannot be moued.* Faith can remoue mountaines, but the mountaines that are raised on faith, are vnremoueable. Here is a stay for you (O ye wealthy & great) worthy of your trust: If ye were Monarchs or earth, or Angels in heauen, ye could be no way safe but in this trust. How easie is it for him to inrich, or impouerish you, to hoyse you vp to the seats of honor, or to spurn you down? What mynes, what Princes can raise you vp to wealth, against him, without him? Hee can bid the winds and Seas fauour your vessels, he can bid them sinke in a calm. *The rich and the poore meet together, God is the maker of both.* Ye may trade, and toyle, and carke, and spare, and put vp, and cast about, and at last sit you downe, with a sigh of late repentance, and say, *Except the Lord build the house, they labour in vaine that build it: It is in vaine to rise early, and lye downe late, and eate the bread sorrow.* Vnto how many of you may I say with the Prophet *Haggai*, *Ye haue sowne much, and bring in little; ye eat, and haue not enough; ye drink, but ye are not filled: ye cloath you, but ye be not warme, and he that earneth much, puts his gaynes in a broken bag?* And whence is all this? *Yee looked for much, and loe, it came to little: when yee brought it home, I did blow vpon it, saith the Lord of Hosts.* Behold how easie a thing it is for the God of heauen to blast all your substance; yea not onely to diminish, but to curse it vnto you, and to make you weary of it and of your selues. Oh cast your selues therefore into those Almighty hands: Seeke him in whom onely you shall finde true rest and happinesse: Honour him with your substance, that hath honored you with it: Trust not in riches, but trust in God.

Ioh. 16. vlt.

Prou. 22.

It

It is motiue enough to your truſt, that he is a God; all arguments are infolded in that one; yet this Text giues you certaine explicit inforcements of this confidence; Euery one of theſe reaſons (implying a ſecret kinde of diſdainfull compariſon betwixt the true God and the falſe) perſwade you to truſt in God: Riches are but for this world, the true God is Lord of the other; and beginnes his glory, where the glory of the world ends: therefore truſt in him. Riches are vncertaine, the true God is Amen, the firſt and the laſt, euer like himſelfe; therefore truſt in him. Riches are but a liueleſſe and ſenſeleſſe metall, the true God is a liuing God, therefore truſt in him. Riches are but paſſiues in gift, they cannot beſtow ſo much as themſelues, much leſſe ought beſides themſelues: the true God giues you all things to enioy, therefore Truſt in him: the two latter, becauſe they are more directly ſtood vpon, and now fall into our way, require a further diſcourſe.

(El chai) the liuing God, is an ancient and vſuall title to the Almighty; eſpecially when he would diſgrace an vnworthy riuall: As S. *Paul* in his ſpeech to the Lyſtrians, oppoſes to their vaine Idols, the liuing God. *Viuo ego, As I liue,* is the oath of God for this purpoſe, as *Hierom* noteth, neither doe I remember any thing beſides his holineſſe, and his life that he ſweares by. When *Moſes* askt Gods name, he deſcribed himſelfe by *I AM.* He is, hee liues: and nothing is, nothing liues abſolutely, but hee; all other things by participation from him. In all other things, their life and they are two; but God is his owne life, and the life of God is no other then the liuing God: and becauſe he is his owne life, he is eternall; for (as *Thomas* argues truely againſt the Gentiles) Nothing ceaſes to bee, but by a ſeparation of life; and nothing can bee ſeparated from it ſelfe, for euery ſeparation is a diuiſion of one thing from another: Moſt iuſtly therefore is he which is abſolute, ſimple, eternall in his being, called the *liuing God:* Although not onely the life that he hath in himſelfe, but the life that he giues to his creatures, challengeth a part in this title: A glimpſe whereof perhaps the Heathen ſaw, when they called him Iupiter, (Ζωυς) from (Ζωω) which ſignifies to liue, *In him wee liue,* (ſaith S. *Paul* to his Athenians.) As light is from the Sunne, ſo is life from God, (which is the true ſoule of the world, & more; for without him it could not be ſo much as a carkaſe;) and ſpreads it ſelfe into all the animate creatures. Life (we ſay) is ſweet; and ſo it is indeed; the moſt excellent and precious thing that is deriued from the common influence of God. There is nothing before life, but Being; and Being makes no diſtinction of things; for that can be nothing that hath no Being: Life makes the firſt and greateſt diuiſion: Thoſe creatures therefore which haue life, we eſteeme far beyond thoſe that haue it not, how noble ſoeuer otherwiſe: Thoſe things therefore which haue the perfitteſt life, muſt needs be the beſt: Needs then muſt it follow, that he which is life it ſelfe, who is abſolute, ſimple, eternall, the fountaine of all that life which is in the world, is moſt worthy of all the adoration, ioy, loue, and confidence of our hearts, and of the beſt improuement of that life which he hath giuen vs. Truſt therefore in the liuing God. Couetouſneſſe (the Spirit of God tels vs) it Idolatry, or (as our old Tranſlation turnes it) worſhipping of Images. Euery ſtampe or impreſſion in his coyne, is to the couetous man a very Idoll: And what madneſſe is there in this Idolatry, to dote vpon a baſe creature, and to beſtow that life which wee haue from GOD, vpon a creature that hath no life in it ſelfe, and no price but from men? Let me then perſwade euery ſoule that heares me this day, as *Iacob* did his houſhold, *Put away the ſtrange gods that are among you and be cleane;* and as S. *Paul* did his *Lyſtrians: Oh turne away from theſe vanities vnto the liuing God.*

The liuing.

Gen. 35.2.

The laſt attractiue of our truſt to God, is his mercy, and liberality: *Who giues vs richly all things to enioy.* A theme, wherein ye will grant it eaſie to leeſe our ſelues. Firſt, God not onely hath all in himſelfe, but he giues to vs. He giues, not ſomewhat (though a cruſt is more then we are worthy of) but all things. And not a little of all, but richly; and all this, not to looke on, but to enioy. Euery word would require not a ſeuerall houre, but a life to meditate of it; and the tongue not of men, but of Angels to expreſſe it. It is here with vs, as in a throng, we can get neither in nor out:

Who giues vs richly all things to enioy.

But

But as we vse to say of Cares, so it shall be with our discourse, that the greatnesse of it shall procure silence; and the more we may say of this head, the lesse wee will say: It shall content vs onely to top these sheaues, since we cannot stand to thresh them out.

Whither can ye turne your eyes looke beside the bounty of God? If yee looke vpward; His mercy reacheth to the heauens. If downeward: The earth is full of his goodnesse, and so is the broad sea. If ye looke about you; What is it that hee hath not giuen vs? Ayre to breathe in, fire to warme vs, water to coole vs, clothes to couer vs, food to nourish vs, fruites to refresh vs, yea delicates to please vs; beasts to serue vs, Angels to attend vs, heauen to receiue vs, and which is aboue all, his owne Sonne to redeeme vs. Lastly, if ye looke into your selues: Hath hee not giuen vs a soule to informe vs, senses to informe our soule, faculties to furnish that soule? Vnderstanding, the great surueyor of the secrets of Nature, and Grace: Fantasie and Inuention, the master of the workes: Memory the great keeper or Master of the rolles of the soule; a power that can make amends for the speed of Time, in causing him to leaue behinde him those things, which else he would so cary away, as if they had not beene: Will, which is the Lord Paramount in the state of the soule, the commander of our actions, the elector of our resolutions: Iudgement, which is the great Counsellor of the will: Affections, which are the seruants of them both: a bodie fit to execute the charge of the soule, so wondrously disposed, as that euery part hath best opportunitie to his owne functions; so qualified with health arising from proportion of humours, that like a watch kept in good tune, it goes right, and is fit to serue the soule, and maintaine it selfe: an estate that yeelds all due conueniences for both soule, and body; seasonable times, raine, and sunshine; peace in our borders; competency, if not plenty of all commodities, good lawes, religious, wise, iust Gouernours, happy and flourishing dayes: and aboue all, the liberty of the Gospell. Cast vp your bookes, O yee Citizens, and summe vp your receits, I am deceiued, if he that hath least, shall not confesse his obligations infinit. There are three things especially wherein yee are beyond others, and must acknowledge your selues deeper in the Books of God, then the rest of the world: Let the first be the cleare deliuerance from that woefull iudgement of the pestilence. Oh remember those sorowfull times, when euery moneth swept away thousands from among you: When a man could not set forth his foot but into the iawes of death; when piles of carcasses were caried to their pits, as dung to the fields: when it was cruelty in the sicke to admit visitation, and loue was little better then murderous: And by how much more sad and horrible the face of those euill times looked, so much greater proclaime you the mercy of God, in this happy freedome which you now enioy: that you now throng together into Gods House without feare, & breathe into one anothers face without danger. The second is, the wonderfull plenty of all prouisions both spirituall and bodily: You are the Sea, all the Riuers of the land runne into you: Of the land? Yea of the whole world: Sea and land conspire to inrich you. The third is, the priuiledge of carefull gouernment: Your Charters as they are large and strong, wherein the fauour of Princes hath made exceptions from the generall rules of their municipall lawes; so your forme of administration is excellent, and the execution of Iustice exemplary, and such as might become the mother City of the whole earth. For all these you haue reason to aske, *Quid retribuam*, with *Dauid*: *What shall I render to the Lord for all his benefits?* and to excite one another vnto thankefulnesse, with that sweet Singer of Israel, *O that men would therefore praise the Lord for his goodnesse!* And (as beneficence is a binder) these fauours of God call for your confidence: What should you doe but euer trust that God, whom you haue found so gracious? Let him bee your God, be ye his people for euer; and let him make this free and open challenge to you all: If there be any power in heauen, or in earth, that can doe more for you then he hath done, let him haue you hearts and your selues.

About 30000. in one yeare.

And thus from that duty we owe to God in our confidence, and his beneficence to vs, we descend to that beneficence which we owe to men, expressed in the variety of foure Epithets, *Doing good, being rich in good workes, ready to distribute, willing to communicate;*

That they doe good, & be rich in good workes.

municate; all to one ſenſe; all is but beneficence. The Scriptures of God (leſt any Atheiſt ſhould quarrell at this waſte) haue not one word ſuperfluous: Here is a redoubling of the ſame words without fault of Tautology; a redoubling of the ſame ſenſe in diuers words, without Idleneſſe. There is feruour in theſe repetitions, not looſeneſſe; as it was wont for this cauſe to be obſerued both in Councels, and acclamations to Princes, how oft the ſame word is reiterated, that by the frequence they might iudge of the vehemence of affection. It were eaſie to inſtance in many of this kind, as eſpecially *Exodus* 25.35. *Pſalme* 89.30 *Iohn* 1.20. and ſo many more, as that their mention could not be voide of that ſuperfluitie which wee diſclaime. This heape of words therefore ſhewes the vehement intention of his deſire of good workes, and the important neceſſity of their performance; and the manner of this expreſſion inforces no leſſe, *Charge the rich, that they doe good, and be rich in doing good.* Harken then, yee rich men of the world; it is not left arbitrary to you, that you may doe good if you will, but it is layd vpon you as your charge and duty: You muſt doe good workes, and woe bee to you if you doe not. This is not a counſell, but a precept; Although I might ſay of God, as we vſe to ſay of Princes, his will is his command: The ſame neceſſity that there is of Truſting in God, the ſame is in *Doing good* to men. Let mee ſling this ſtone into the brazen foreheads of our aduerſaries, which in their ſhameleſſe challenges of our Religion dare tell the world we are all for faith, nothing for workes, and that we hold workes to ſaluation, as a Parentheſis to a clauſe, that it may be perfit without them: Heauen and earth ſhall witneſſe the iniuſtice of this calumniation; and your conſciences ſhall bee our compurgators this day, which ſhall teſtifie to you, both now, and on your death-beds, that we haue taught you there is no leſſe neceſſitie of good workes, then if you ſhould be ſaued by them; and that though you cannot be ſaued by them, as the meritorious cauſes of your glory, yet that you cannot be ſaued without them, as the neceſſarie effects of that grace which brings glory.

It is an hard ſentence of ſome Caſuiſts (concerning their fellowes) that but a few rich mens Confeſſors ſhall be ſaued; I imagine, for that they dawbe vp their conſciences with vntempered morter, and ſooth them vp in their ſins. Let this be the care of them whom it concerneth: For vs, wee deſire to bee faithfull to God and you; and tell you roundly what you muſt truſt to: Doe good therefore, yee rich, if euer yee looke to receiue good, if euer yee looke to bee rich in heauen, bee rich in good works vpon earth: It is a ſhame to heare of a rich man that dyes, and makes his will of thouſands, and bequeathes nothing to pious and charitable vſes: God and the poore are no part of his heyre; We doe not houer ouer your expiring ſoules on your death-beds as Rauens ouer a carkaſſe; wee doe not begge for a Couent, nor fright you with Purgatory, nor chaffer with you, for that inuiſible treaſure of the Church, whereof there is but one Key-keeper at Rome; but wee tell you, that the making of friends with this Mammon of vnrighteouſneſſe, is the way to eternall habitations. They ſay of *Cyrus*, that he was wont to ſay he laid vp treaſures for himſelfe, whiles he made his friends rich: but we ſay to you, that you lay vp treaſures for your ſelues in heauen, whiles you make the poore your friends vpon earth: We tell you there muſt be a *Date*, ere there can be a *Dabitur*; that he which giues to the poore lends vpon vſe to the Lord; which paies large increaſe for all he borrowes; and how ſhal he giue you the Intereſt of glory, where he hath not receiued the Principall of beneficence? How can that man euer looke to be Gods heyre, in the Kingdome of heauen, that giues all away to his earthly heyres, and lends nothing to the God of heauen? As that witty Grecian ſaid of extreame tall men, that they were Cypreſſe-trees κακοι καὶ ἀκαρπον &c. faire and tall, but fruitleſſe: ſo may I ſay of a ſtrait-handed rich man; And theſe Cypreſſes are not for the Garden of Paradiſe; none ſhall euer be planted there but the fruitfull: And if the firſt Paradiſe had any trees in it onely for pleaſure, I am ſure the ſecond, which is in the midſt of the new Ieruſalem, ſhall haue no tree that beares not twelue fruits, yea whoſe very leaues are not beneficiall. Doe good therefore, O ye rich, and ſhew your wealth to bee, not in hauing, but in doing good. And if God haue put this holy reſolution into

Reu 22.2.

into any of your hearts, take this with you also, from him; Doe not talke, and purpose, and project, but execute; Doe not so doe good, that wee may thanke your death-bed for it, and not you: Late beneficence is better then none, but so much as early beneficence is better then late: Hee that giues not till hee dyes, shewes that hee would not giue, if hee could keepe it: And God loues a cheerefull giuer: That which you giue thus, you giue it by your Testament, I can scarce say you giue it by your will: The good mans praise is *Dispersit, dedit: he disperses his goods*, not, he left them behind him; and his distribution is seconded with the retribution of GOD, *His righteousnesse endureth for euer, Psalme* 112. 9. Our Sauiour tells vs that our good workes are our light, *Let your light so shine, that men may see your good workes*; which of you lets his light goe behinde him, and hath it not rather caried before him, that hee may see which way it goes, and which way himselfe goes by it? Do good therefore in your life, that you may haue comfort in your death, and a Crowne of life after death.

Now all this haue I spoken, not for that I haue ought (as S. *Paul* sayes) whereof to accuse my Nation: Blessed be God, as good workes haue abounded in this age, so this place hath superabounded in good workes. Bee it spoken to the glory of that GOD, whose all our good workes are, to the honour of the Gospell, to the conuiction of that lewd slander of Solifidianisme; *London* shall vye good workes with any City vpon earth: This day and your eares are abundant witnesses; As those therefore that by an handfull gheese at the whole sacke, it may please you by this yeares Briefe to iudge of the rest: Wherein I doe not feare lest Enuie it selfe shall accuse vs of a vaine-glorious ostentation; Those obstreperous benefactors, that (like to Hens which cannot lay an egge, but they must cackle straight) giue no almes but with trumpets, lose their thanks with God; Almes should be like oyle, which though it swimme aloft when it is saine, yet makes no noise in the falling; not like water, that still sounds where it lights: But howsoeuer priuate beneficence should not bee acquainted with both the hands of the giuer, but silently expect the reward of him that seeth in secret, yet God should bee a great loser, if the publike fruits of charity should bee smothered in a modest secrecy: To the praise therefore of that good God, which giues vs to giue, and rewards vs for giuing, to the example of posterity, the honour of our Profession, to the encouragement of the wel-deseruing, and to the shame of our malicious aduersaries, heare what this yeare hath brought forth.

Here followeth a briefe memoriall of the charitable acts of the City this yeare last past, &c.

And if the season had not hindred, your eyes should haue seconded your eares in the comfortable testimonie of this beneficence, *Euge, &c.* Well done, good and faithfull seruants; Thus should your Profession bee graced; thus should the incense of your almes ascend in Pillars of holy smoake into the nostrils of God; thus should your talents be turned into Cities: This colour is no other then celestiall, and so shall your reward be: Thus should the foundation be laid of that building, whose wals reach vp vnto heauen, whose roofe is finished and laid on, in the heauen of heauens, in that immortality of glory, which the God of all glory, peace, and comfort hath prouided for all that loue him; Vnto the participation whereof, the same God of ours mercifully bring vs through the Sonne of his loue, Iesus Christ the righteous: to whom, with the Father, and the Holy Ghost, one infinite and incomprehensible God, be giuen all praise, honour and glory, now and for euer. *Amen.*

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FINIS.

THE HONOVR OF THE MARIED CLERGIE,

MAINTAINED AGAINST THE MALICIOVS CHALLENGES *of* C.E. *Masse-Priest.*

OR,

THE APOLOGIE WRITTEN SOME years since for the Mariage of persons Ecclesiasticall *made good against the Cauils of* C. E. Pseudo-Catholike Priest.

In three Bookes.

By Ios. Hall.

Imprinted at *London* in the yeare 1628.

TO THE MOST REVEREND FATHER IN GOD, AND MY MOST HONORED Lord, GEORGE, Lord Archbishop of Canterbury, *Primate of all* England, *and* Metropolitane, one of his Maiesties most Honourable Priuy *Counsell.*

MOST REVEREND FATHER
and no lesse honored Lord,

IT was my desire and hope, to spend the residue of my Time and thoughts in sweet and sacred Contemplation. Satan enuying me this happinesse, interrups me by the malice of an importunate Aduersarie. Twelue yeares agoe I wrote a little Apologelicall Letter for the Mariage of persons Ecclesiasticall; and now thus late, when I had almost forgot that I had written it, a moody Masse-priest drops out a tedious & virulent Refutation; thorow my sides striking at the most Honourable, and flouriſhing Clergie of the whole Christian world; labouring not so much for my disgrace (what would that auaile him?) as the dishonour and scorne of our holy Profession, in the eyes of our people I could contemne it in silence; if the Quarrell were onely

mine; Now my wrong cannot be diſtinguiſhed from thouſands: God and his Church are ingaged in this cauſe, which in my foile could not but ſuſtaine loſſe; neither may I be now ſilent with ſafetie, without miſ-conſtruction. Let this hand and Tongue bee no longer mine, then they may ſerue my Maſter in Heauen, and his Spouſe on Earth. That which I wrote in ſome three houres, he hath anſwered in three quaternions of yeares; and what I wrote in three leaues, hee hath aſwered in no fewer Pages then 380. Should I follow him in this proportion, hee might after ſome Centuries of yeares expect an anſwer in *Toſtatus-lydes*; whoſe firſt word ſhould be, *Quis legit hæc?* Or if my patience would delay my Reply to the iuſt paces of his Anſwer, this Volume of his vvould perhaps bee vaniſhed into Grocers ſhops for waſte Paper *in thuris piperiſue cucullos*; and vvould no more neede anſwer thē now it deſerueth one. But hearing of the inſultation of ſome Popiſhly affected, who gloried and triumphed in this ACHILLES *pro Chatholicis*, I addreſſed my ſelfe to the VVorke, with no little indignation, and no leſſe ſpeed: That my ſelfe-conceited Aduerſarie, and his ſeduced abettors, may ſee how little a well-ordered Mariage is guiltie of deadding our ſpirits, or ſlacking our hands. At the beginning of this Summers Progreſſe, when it pleaſed his ſacred Maieſtie to take notice of this ſorie Libell, and to queſtion with me concerning it, I had not ſo much as read it ouer, ſo newly was it come to my hands; ere his happy returne, (be it ſpoken to the onely glory of him that enabled me) I had not only finiſhed this Anſwer, but twice written it ouer with mine own hand; and yet made this but the recreation of the weightier buſineſs of my Calling, which now did more then ordinarily vrge me.

It was my purpoſe to haue anſwered (as beſeemeth the perſon *à quo*, not *ad quem*) mildely according to my knowne diſpoſition: but vpon better deliberation, I found the inſolency of my Refuter ſuch, that I could not fauour him, and not bee cruell to my cauſe. If therefore for many (it is his own art and word

word) *reilatiue* Pages, he receiue from my vnwilling and enforced Pen now and then, though not a *Relatiue* to such an Antecedent, yet perhaps some drop of sharper Vineger, then my Inke vseth to be tempered withall, he may forgiue me, and must thanke himselfe: VVhat needed this cause so furious an Inuectiue? As if the Kingdom of Heauen, and all Religion consisted in nothing but Maiden-head, or Mariage? Cardinal *Bellarmine*, when he speaks of the *Greeke* Church, wherein a maried Clergie is both allowed and required, shuts vp moderately; That if this were all the difference betwixt them, and the *Romane* Church, they should soone be at peace. If my Refuter had so thought, this had not beene his first Controuersie: Both estates meete in Heauen. *Iohn* the Virgin rests in the bosome of maried *Abraham*; This inordinate heate therefore of prosecution rises from faction, not from holy Zeale: Hence it was that my Aduersarie cunningly singled out this point from many others, ranged in my poore Discourses, as that wherein (Bishop *Iewels* confession) he might promise to himselfe the likeliest aduantage of Antiquity; and how gloriously doth he vaunt himselfe in the ostentation of Fathers & Counsels! VVhich vaine flourish how little it auailes him, the processe shal shew; where it shall appeare vpon what grounds no small piece of Antiquitie was partiall to Virginity, and ouer-harsh to Mariage, as *Beatus Rhenanus*, a learned and ingenuous Papist confesseth. But this we may boldly say, that if those holy men had out-liued the bloody times, and seene the fearfull inconueniences which would (after a setled peace) ensue vpon the ambition, or constraint of a denyed Continencie, they had doubtlesse changed their note; and with the moderate and wisest spirits of the latter times, pleaded for that liberty which the reformed Church now enioyeth. The vniuersall concession whereof (after the priuate Suffrages of worthy

Si errorem alius non haberet, facile pax concederetur. Bell. de Cleric. lib. 1. c. 21.

B. Rhenan. Arg. lib. de exhort. castit. Tertull.

Aeneas Syluius. Panormitan. Durandus. Percsius. Montanus. Erasmus, &c.

ductione del matrimonio de' Preti si fauelle, che tutti voltassetto l'affetto & amor loro alle moglie, a' figli, & per consequenza, alla casa, & alla patria; onde cesserebbe la dependenza stretta che l'Ordine Clericale ha con la sede Apostolica, & tanto saribbe. Conceder il matrimonio a Preti, quanto distruger la Hierarchia ecclesiastica, & ridur il Pont. che non fosse piu che Vescouo di Roma. Histor. Concil. Trid. pag. 662. I troppo sette, troppo tosse, troppo tempeste. Vid. Dallingt. observ. upon Guicciard. Doctor Marr. against Pr. Marr.

Authors) came to a publike treaty in the *Romane* Church, amidst the throng of their late *Tridentine* Counsell, and it is worth the while to obserue on what grounds it receiued a repulse. If Priests should be allowed Mariage (say those wily *Italians*) it would follow that they would cast their affections on their Wiues and Children; and consequently on their Families, and Countries, whereupon would cease that strait dependance which the Clergie hath vpon the See Apostolike; In so much as to grant their Mariages, were as much as to destroy the Hierarchie of the Church, and to reduce the Pope within the meere bounds of the *Romane* Bishopricke. This was the plea of the Clergie; their thrifty Laitie, (together with them) enemies to the blessing (or, as they construe it, the curse) of fruitfulnesse, are wont to plead, *Troppo teste*: our *Gregory Martin* of old computes the preiudiciall increase that might arise from these Mariages to the Common-wealth. It is not Religion, but wit that now lies in our way. Fond men that dare offer thus to controll the wisedome of their Maker, and will be tying the God of Heauen to their rules of state. As it is, no Church in the whole World (except the *Romane*) stands vpon this restraint whereof the consequences haue been so notoriously shamefull, that wee might well hope, experience would haue wrought, if not redresse of their courses, yet silence of ours; And surely, if this man had not presumed that (by reason of the long discontinuance of Popery) time had worne out of mens minds the memory of their odious filthinesse, he durst not thus boldly haue pleaded for their abominable Celebate; The question whereof, after all busie discussions, and pretences of age, must be resolued into no other then this; How farre the Tradition of a particular Church is worthy to preuaile against Scripture: yea, and against other Churches. A point, which a very weake iudgement will bee able to determine.

In this returne of my Defence, I doe neither answer euery idle

idle clauſe, nor omit any eſſentiall: this length of mine is no leſſe forced then mine Aduerſaries Continencie: wherein yet my Reader ſhall not ſigh vnder an irkeſome loquacitie. I preſume to dedicate this vnworthy labour to your Grace, whom this famous Church dayly bleſſed, as her wiſe, faithfull, and vigilant Ouerſeer, as a renowned Patterne of holy Virginity and Patron of holy Mariage. The God of Heauen (whoſe watch you carefully keep) preſerue you long to his Church; and make vs long happy in your Grace, and you euer happy in his plentifull bleſsings. Such ſhall euer be the Prayers of

Your Graces moſt humbly deuoted,

IOS. HALL.

THE

THE ANSWER TO THE ADEVERTISEMENT.

THE man begins with a threat, I may not but tremble? Hee frights me with an vniuerſall Detection of my errors. It is almoſt as eaſie to finde faults, as to make them. Perhaps the Time had beene as well ſpent in toſſing of his Beads: How happie a man am I that ſhall ſee all my ouer ſights? My comfort is, that if my Tree were fruitleſſe, there would bee no ſtone throwne at it. In the meane while, how well doth the title of a Detector become him that hides himſelfe? If hee be not afraid or aſhamed of his cauſe, let his name be knowne, that his victories may be recorded. It is an iniurious and baſe aduantage to ſtrike and hide; and after a pitcht Duell to gall a fixed Aduerſarie out of loope-holes. If his perſon be vpon ſome treaſonable act abnoxious, it is hard if ſome of his names be not free: But if I muſt needs be matcht with the ſhadow of a Libeller, I will ſo take him, as he deciphers himſelfe: C.E. Cauillator Egregious; *and vnder this true ſtile of his, am ready to encounter him, and doe here bid Defiance to an inſolent, and vniuſt aduerſarie: And firſt, let me tell my Cauiller, this order is prepoſterous. If all my errors be at the mouth of the Preſſe, how is it that two or three of them are thus ſuffered to outruune their fellowes? Was his malice ſo bigge with theſe, that it could not ſtay the time of the common deliuerie? Needs muſt they be notorious falſhoods, that are thus ſingled out from the reſt. Let them appeare in their owne ſhapes, vgly, (doubtleſſe) and prodigious. The firſt is,* That moſt ſhameleſſe aſſertion that *Bellarmine* vnder his owne hand acknowledges, 237 Contrarieties of Doctrine amongſt his Catholikes. *Could the man but haue patience, he ſhould finde aboue three hundred: What ſayes my Detector to this? He hath not ſeene the ſeuerals, yet (like a braue man at Armes) he profeſſes to kill his enemie ere he can appeare; and tels vs thoſe 237 Contrarieties, are nothing but 237 lyes in one aſſertion, that there are in them ſo many vntruths I eaſily grant; for in contradictions one part muſt needs be falſe; And Truth is but ſingle: They are vntruths then, (lyes are too broad a word) but their owne. My aſſertion ſhall onely iuſtifie that they are told; let him take care for the reſt:* But they are not in points belonging to Faith and Religion, only in matters vndecided, and diſputable: *The ſequell ſhall try that ſhift; Why doe wee foreſtall our Reader? Who knowes not that there cannot be ſo many points fundamentall? Let him take them as they are, I aggrauate nothing; It is but onely in ſuch light chaffe as this; In the number and extent of Bookes Canonicall, wherein* Driedo, Eraſmus, Genebrard, Caietan, Sixtus Senenſis, *are acknowledged to oppoſe the reſt; In the Popes infallibilitie of iudgement, wherein* Gerſon, Almayne, *Pope* Adrian, Eckius, Hoſius, Pichius, Waldenſis, *are at quarrell; In the reach and originall of ſpirituall iuriſdiction, wherein* Abulenſis, Turrecremata, Fran. à Victoria, Alphonſus de Caſtro, &c. *proclaime to differ: what ſhould I inſtance in more? It is but in the Popes power in Temporalities, in the inerrableneſſe of Councels, whether particular, confirmed by the Pope, or Generall; in the authoritie of Councels aboue Popes, in the force of Vowes, in the worſhip due to Images, and the like.*

Ex Decad. 4. p. 1. pag. 5. Reckoned out of *Pappus* his Enumeration; My peace of *Rome* makes vp 103.

Obiect.

Sol.

These

These and such other are the sleight Trifles (since all cannot be weightie) impertinent to faith wherein the Romish Doctors varie.

Neither doth my assertion of their discord gall him more, then of our Vnity: O the forehead of Heretikes! I said that we in our Church differ onely in Ceremonies, they in substance. Let him giue leaue to the contra-diuision *of these two, and I will take leaue to maintaine the* indiuision *of the Church of* England, *in the dogmaticall points of Faith.*

This boldnesse, together with my eminent ignorance, makes him admire the scarcitie of learned men in our Country, that could finde no better Doctors to send to Dort-Conference *then Master* Hall. *To Your griefe, Sir, it was a Synode, and that noble and celebrious; Neither was it out of want that your silly Aduersarie was sent thither. This happy Iland (which hath no blemish but that it yeelds such Vipers as your selfe) abounds (as you too well know) with store of incomparable Diuines; such as may set your* Rome *to schoole. So as the Messenger of* Pyrrhus *long since called your* Italy, *a Country of Kings, and* Egypt *was wont to be called the Country of Physicians: so may this blessed Iland of ours iustly merit the title of* The Region of Diuines. *For me, I can bee content to bee base enough in mine owne eyes, but if my disparagement shall redound to my betters, I dare tell him it is my comfort, that I was sent thither by a iudgement no lesse infallible, then of* Paul *the Fist. Let himselfe or any of his Eaues-dropping companions (to whom that place stood open) say wherein I shamed those that sent me. It was my iust griefe that the necessitie of my health, yea of my life called me off immaturely: but since either death or departure must be yeelded to, others shall iudge whether I went away more laden with infirmitie, then (how euer vnworthy) with approbation.*

But that second lye of mine is so loud, that all my Brethren of Dort *must heare it, and they which were lately the Witnesses of my sinceritie (gracing mee with the deare Testimonie of their approofe) are now made the Iudges of my impudencie. What monster of falshood will come forth?* In my censure of Trauell, glancing at the Iesuiticall bragge of their Indian Miracles (*whereat their very friends make sport*) I charge Cardinall *Bellarmine* for an auoucher of these Cozenages, who dares auerre that his fellow *Xauier*, not onely healed the Deafe, Dumbe, and Blinde, but raised the Dead, to which I adde (whiles his Brother *Acosta*, after many yeares spent in those parts, can pull him by the sleeue, and tell him in his eare, so loud that all the World may heare. *Prodigia nulla producimus.*) *This is my Indictment; Let me come to my Tryall: Cast me, if ye can, ye reuerend heads; I craue no fauour. Where lyes this so lewd lye, and malicious abuse? That* Bellarmine *sayes thus of the Iesuite* Xauier, *is not denyed; That* Acosta *sayes thus of himselfe, and his fellow Iesuites, is granted, The first lye yet is,* Acosta *was neuer in the* East-Indies *at all, nor* Xauier *in the* West; *and how then could* Acosta *spend many yeares in those parts? A perilous Plea! Who euer, I beseech you, mentioned either* East *or* West? *I speake of the* Indies *in common; so did his* Bellarmine *from whom I cited this,* Claruit etiam in Indiis omni genere miraculorum, &c. *Here is not one of the* Indies *mentioned, but both or either; If both liued in the* Indies, *though not in one Towne, in one Country, in one* Indie; *wherein haue I offended; whiles speaking of the* Indies *in generall, I said that* Xauier *and* Acosta *liued there? Yet this is one lye (he saith) and that so long a one, as that it reacheth as farre as it is from the* East *to the* West, *from the* Artick *to the* Antartick Pole; *wherein I doubt not but your reuerences wil easily marke the skill of this learned Cosmographer. Some parts of those instanced* Indies *differ not so farre; not to speake of the small strait of* Anian; *the mentioned Region of* Mexico *is not aboue fourscore degrees from* Iapan: *Either your construction must fauour him, or else this must goe into the Booke of ouer-sights.*

The second lye is, that Acosta *pulled* Bellarmine *by the sleeue in this assertion, as if hee denyed those* Easterne *Miracles, which he elsewhere confesseth, Indeed, this sawcinesse were dangerous: The red Hat (you say) is fellow to a Crowne. But shall I confesse where I erred? My dull head could not conceiue that God should be the God of the Mountains, and not of the Valleys; Of the* East Indies, *not of the* West; *and yet be the Iesuites God in both: Especailly, since the reason that* Ioseph Acosta *fetches from the persons (which should be the subiect of those Wonders) holds as equally for both* Indies, *as and Almanack made for the Meridian of one Citie, serueth the Neighbours.*

Hitherto

πατρίδα ἐκτίλεων.

Necessitate propellente, prudentis est ea facere quæ quis studiose perficeret. Chrysost. in illa: etiamsi tolerassetis, &c.

Bell. de notis Eccles. l. 4. c. 4.

Ios. Acosta l. 2. de sal. Ind. c. 9.

Hitherto then the prologue of my infamous falshoods. Such, as if all my Writings, could haue afforded any equally hainous, these had neuer beene chosen out to grace the front of his Detection; There must needs be much terrour in the sequel.

The rest of this storme fals vpon our learned Professor, D. Collins; *one of the prime ornaments of our* Cambridge; *the partnership of whose vniust disgrace doth not a little hearten my vnworthinesse. The world knowes the eminency of that mans Learning, Wit, Iudgement, Eloquence: His workes praise him enough in the Gate: Yet this Malepert Corner-creeper doth so basely vilifie him, for ignorance, sillinesse, prating, rusticitie, lying, as if in these onely he were matchlesse. Indeed whom doth the aspersion of that foule hand forbeare?* Vllum est hominum alios viles facere? *I appeale to all the Tribunals of Learning thorow the World, whether all* Doway *haue yeelded ought comparable to that mans Pen: whether he haue not so* * *coniured down his* Caco-Dæmon Iohannes, *that he neuer dares to look backe into the light againe: whether his* Ephatha *be not so powerfull, that if his Aduersarie were any otherwise deafe then the blocke which he worships, it might open his eare to the Truth. It angers* C E. *to heare that Kings should not dye, or perhaps, that they whose heads are anointed, should dye by any other then anointed fingers; The sentence of his Cardinall and Iesuites both* de facto *and* de jure, *of deposing and murdering Kings, is now beside our way; Onely we may reade a farre off in capitall Letters,* Arise, Peter, kill and eate: *Hee knowes the word with shame enough. I will not so much wrong that worthy Pruncst, as to anticipate his quarrell; rather I leaue the superfluitie of this malice to the scourge of that abler hand; from whom I doubt not but* C.E *shall smart and bleed so well, that he may spare the labour of making himselfe his owne whipping stocke on*

Good Friday.

(***)

* This Booke of Doctor *Coll.* C.E. *only* intituled to haue been suppressed. All Stationers shops can conuince him of a lye: Nothing euer fell from that Learned hand without applause.

THE

THE HONOVR OF THE MARIED CLERGIE *maintained, &c.*

The first Booke.

SECT. I.

NEither my Charitie, nor my Leiſure, nor my Readers Patience, will allow me to follow my Detector, in all his Extrauagancies, nor to change idle words of Contumely with a Babbler. His twelue firſt Pages, are but the light froth of an impotent Anger; wherein he accuſeth my bitterneſſe, and profeſſeth his owne. For me I appeale vnto all eies; if my Pen haue been ſometimes zealous, it was neuer intemperate: Neither can he make me beleeue, that my Paſſions need to appeare to my ſhame, in calling *Rome Proſtitute*, or himſelfe ſhameleſſe; or in citing from the *Quodlibet* of his owne Catholike Prieſts, the Art of his Ieſuites, in [a] Drurying of young Heires. There is neither Slander, nor Shame in Truth. For, himſelfe, he confeſſeth to haue ſharpened his Pen, and to haue dipt it (perhaps too deepe) in Gall: But where his Inke is too thicke, hee ſhall giue me leaue to put a little Vineger to it, that it may flow the better. In the meane time hee ſhall goe away with this glory; That a fouler Mouth hath ſeldome euer wiped it ſelfe vpon cleane Paper.

Declamationes ambitioſorum opera, otioſorum cibi ſunt. Scal. Exer.

Proſtituta illa Ciuitas.

[a] The particulars of this Hiſtorie he ſhall receiue in due place.

After thoſe waſte flouriſhes, his thirteenth Page begins to ſtrike; wherein he chargeth me with odious baſeneſſe, and inſufficiencie, in borrowing all my proofes from *Bellarmines* Obiections, diſſembling their Solutions. The Man were hard driuen, that would go to borrow of an Enemy. If all my proofes be fore-alledged & fore-anſwered by his *Bellarmine*; to what purpoſe hath this Trifler blurred ſo much Paper? There (hee ſaith) ſhall the Reader ſee all my Scriptures anſwered, the Doctrine of Deuils explicated; there, that other, *Let him bee the Husband of one Wife*; and *Mariage is honorable:* Anſwered indeed; but as he ſaid (ἀστὰ ἀνύδρα) anſwerleſly. Such cleare Beames of Truth ſhine in the face of thoſe Scriptures, that all the Cob-web Vayles of a Ieſuites ſubtiltie cannot obſcure them.

Refut. p. 13.

Their very Citation confutes their Anſwer. And where had we this Law; That if a Ieſuite haue once medled with a Scripture, all Pens, all Tongues are barred from euer alledging it? If Satan haue miſ-cited the Pſalme (*Hee ſhall giue his Angels charge ouer thee*) for Temptation, may not we make vſe of it, for the comfort of Protection? Briefely, let my Cauiller know, that it is not the friuolous illuſion of any ſhuffling Ieſuite, that can driue vs from the firme Bulwarke of the holy Scriptures. In this, they are clearely ours, after all pretences of Solution (as hee ſhall well feele in the Sequel) and ſhall ſecure vs againſt all humane Oppoſition. Before the diſquiſition whereof, ſomewhat muſt of force be premiſed, concerning the ſtate of our Queſtion.

SECT.

Sect. II.

VVHere, that all Readers may see, how learnedly my wise Aduersarie hath mistaken me, and himselfe; I must tell my Detector, That all his tedious discourse sits beside the Cushion: For thus he writes of my Epistle (*so as his whole Scope is to disproue the single life of Catholike Priests, and thereby to oppugne our Doctrine in that behalfe*) vpon which conceit, he runnes into a large proofe of the strong Obligation of Vowes, the necessitie of their Obseruation, the penaltie and danger of their Violation, the prayse of Virginitie, the possibilitie of keeping it; and vpon this very ground builds he the tottering wall of his whole ensuing Confutation: insomuch, as (*pag.* 130.) he sayes, *That Mariage all times, without contrary Iniunction, was lawfull, is not denyed; nor will it be proued in haste, That Priests, or such as had vowed the contrary, might vse that libertie: and we say not, that Virginity is violently to bee imposed on any, for it commeth by free election; but where the Vow is free, the Transgression is damnable.* Thus he. Refut. p. 12.

Now let all indifferent eyes see, whether the onely drift of mine Epistle bee not to iustifie our Mariages, not to improue their Singlenesse; to defend the lawfulnesse of the Mariage of our Clergie, not to iustifie the Mariages of the *Romish*; to plead for the mariage of our Ecclesiastiques, not of Popish Votaries.

In expresse tearmes, I disauowed it. The interuention of a Vow make as new state, Let *Baal* plead for himselfe. What is it to me, if the *Romish* Clergie may not bee Husbands? or if, according to the *French* Prouerbe, they haue a Law not to marry, and a Custome not to liue chaste? Let it be their care whom it concernes; onely I will haue leaue to speake for our owne. Neither did I euer derogate ought from sacred Virginitie, or lay it leuell (whether absolutely, or in all circumstances) with holy Matrimonie; neither did I euer conceiue of an impossibilitie of Continence in some persons: Take away these three Grounds, (which I vtterly disclaime before God and Men) together with his petulant Railings, and idle Excursions; & what is become of the Volume of my great Aduersarie? Those three vast Paragraphes are shrunke into so few sheets of Paper, that a Mouse may as soone runne away with his book as with his god.

My Masters of *Doway*, If ye bee the Superiors, vnder whose permission this worthy Worke sees the light; for shame keepe vp your lauish Vnthrifts of good time, and send vs such Antagonists, as may not faine Occasions to empty their Note-Bookes. One dash of a Penne might thus iustly answer the most part of his bloughtie Volume; wherein, like a drunken Man, he makes a fray with his owne shadow, and like an idle Whelpe, runnes away after his owne Sterne. But, that he may not complaine to bee cast off too contemptuously, he shall receiue a faire account of Particulars.

Sect. III.

THe Theme of my Epistle is plainely no other, then our Mariage censured, hee answers, of Theirs. I would there were such cause of familiaritie and entirenesse, that what is said of one, might agree to both: But the world knowes we are two. If I say our Clergie is heartily loyall to their King; will he straight take it of theirs? If, that our Clergy is willingly subiect to more then the directiue Power of their Soueraigne, will he challenge this to theirs? The very Point which I purposely declined, hee followes in hot chase. *Euen moderate Papists* (they are the words of my Epistle) *will grant vs free, because not bound by Vow not so farre as those old Germanes proposse & nosse:* And yet all my Detectors refutation still driues at the supposition of a Vow. What haue we to doe with Votaries? Our Clergie is free, whether as Clergie, or as ours: First, as persons Ecclesiasticall (*quà tales*) For holy Orders, whether as orders, or as holy, are no hindrances of Matrimonie, as Cardinall *Cajetan* truly, and with him, the whole Schoole. That which may bee pretended for Impediment, is either a Vow annexed, or an Ecclesiasticall Statute.

Abs

[b] As for the Vow, it is so farre from being essentiall to holy Orders, as that it is made by [c] some learned Papists a difference betwixt the Obligation of their Religious, and their Priests. That their Religious are bound by a solemne Vow to single life in the very intrinsecall nature of their Profession; their Priests onely by a Church Constitution, without Vow. And those that goe further with their famous Cardinal, and teach, That it is expresly forbidden to Bishops, to ordaine any, without the promise of single life, ground this but vpon an Epistle of Pope *Gregory* [d], a late and weake foundation; and besides hold, that their Vow is but semi-solemne, and accidentally incident into this Profession: for so much as here is neither a direct Exhibition of the Body to this purpose in the Offerer, nor a direct Consecration to this end in the Admitter, both which make vp the solemnity of the vow: vpon which reason, according to them, a Religious Order, because it yeelds ouer the Body vnto an estate repugnant to Matrimony, doth of it selfe in it owne nature, both hinder Mariage, and nullifie it; not so the Ecclesiasticall. To which wee may adde, That according to their owne [e] Doctors, Solemnitie and Simplicitie make no difference of the Vow before God, though before the Church. A distinction too sleight, too newly vpstart, to ouerturne an ancient and well grounded Institution. Neither need wee any better, or other proofe of the inconnexion of this Vow with holy Orders, then that of their owne *Dominicus à Soto*, [f] *Non est de essentia Sacerdotis, &c.* It is not of the essence of a Priest (saith he) to keepe single; for that the *Grecian* Clergie are permitted euen by the *Roman* Church to continue in the estate of Mariage. What can be more cleare? If there were a necessary and inseparable connexion of a vowed Continency, with holy Orders, then would not, neither could the *Roman* Church acknowledge a true Priesthood, where it finds coniugall Society. Their act of allowance to the *Greeke* Church, implyes a faire independency of these two, which some of their clamorous Clients plead to haue indiuisibly coupled. So as now all the strength of this necessary *Celibate* is resolued into the power of a Church statute; and of what Church, but the *Roman*? All other Churches in the World, as of *Armenia, Grecia, Syria, Ethiopia, Russia, the Georgians, &c.* allow the coniunction of Ministerie, and Mariage; and are so farre from requiring a Vow of necessary Continencie, that they rather erroniously prerequire a necessity of Mariage in the persons to be ordained.

It is onely the Church of [g] *Rome*, the great and imperious Mistresse of the World, that imposes the yoke of this vow vpon her Vassalls. Imposes it, but *ad libitum*; so as her great Paramour (in whose vast Bosome that whole Church lyes) may dispense with it as he lists. Here that irrefutable discourse of Cardinall *Caietan*: His words beare weight, and are not vnworthy the eyes of my Reader. *Therefore* (saith he) *since the Pope may at his pleasure loose the Bond of that Statute, it followes necessarily, that if a Priest of the Westerne Church shall marry by the Popes leaue, without any reasonable cause, that such Mariage of his is a true Mariage, and the parties maried are true Husband and Wife, and their Issue truely legitimate; although in so marying, both the parties should sinne mortally, in doing this act against the Vow of Chastity, without a reasonable, or at least a probable cause of their so licensing; and consequently, neither should the Pope himselfe be excused from mortall sin: But if there be any reasonable case of dispensing with this vow of Chastity; then the party thus marying, and dispensed with, may both safely marry, and liue in Mariage. And hereupon it appeares, That since a reasonable cause of dispensing with this Vow of Chastity, may bee not onely the publike Vtility, whether Ciuill or Ecclesiasticall, but any other greater good then the obseruing of that Chastity; it iustly followes, that the Pope not only may, but with a safe Conscience may dispence with a Priest of the Westerne* (or Roman) *Church, that he may marry; euen besides the cause of a publike benefit. And therefore the determination of some hath beene too presumptuous in affirming, That absolutely and without such cause the Pope cannot dispence: whereas (as we haue shewed) the Pope may doe it without any cause, though in so doing he should sinne; and with any reasonable cause, without sinne: and in both, the Matrimony stands firme.* Thus he.

b *Ordini sacro debitum continentiæ non est essentialiter annexum. Dom. Soto l.7 q.4. de Iure & Instit.*

c *Vide Caietan. Opusc. de Castit. Act. Conc. Trid. Alia est causa Monachi, alia Clerici. Extr. de Voto, &c. Plura profert ibi de prom. tus Monachus, quam recipiendo sacram ord. nem Clericus.*

d *Dist. 28. Greg. Petr. Diacon. l. 1. ep. 42. Caiet. vbi supra. Fo. y. Virg, &c.*

e *Maldon. sum. q. 15. art 17. Item Voti solemnitas ex sola constitutione Ecclesiæ est inuenta, Matrimony verò vinculum ab ipso Ecclesiæ capite rerum omnium conditore, &c. Extra. Item, vinculum voti solemnis, & salutio eius est ex statuto Ecclesiæ Antonin. Simplex votum apud Deum non minùs obligat quàm solenne. Celest extr. qui Clerici, &c.*

f *Non est de essentia Sacerdotis seruare castitatem quandoquidem. Græci etiam ab Ecclesia Latina permittuntur in coniugij fœdere permanere. Dom. Sot. l.7. de Iure. q.4. P. Venetus. Brocard. Lud. Vertomannus Ios. Indus*, of the Christians in *India* and *Cathaia*, &c. *Non si quid Turbida Roma eleuet. accedas. Pers.*

g *Ecclesiæ statuto, nec vniuersali, sed Latinæ. Espenc. l. 1. de Cont. c. 13. Idcirco cum summus Pontifex possit at libitum &c. Caiet. Opusc. de Castitate. Dubia can. 2.*

Words that neede neither Paraphraſe, nor Inforcement. And how [h] vſuall the practice of this Diſpenſation hath beene (that we may not reſt onely in Speculation) appeares enough by the ingenuous complaint of their [i] ſelected Cardinalls, to *Paul* the third. Who cry downe the abuſe of thoſe ouer-frequent Grants, which they ſhould not haue yeelded, but vpon publike and weighty cauſes; *eſpecially* (ſay they) *in theſe times, wherein the* Lutherans *vrge this matter with ſo much vehemence.* Neither is it long ſince our kind Apoſtate M.*Carier* gaue vs here in *England*, (from bigger men then himſelfe) an ouerture of the likelihood of this liberall Diſpenſation, from his holy Father of *Rome*, vpon the conditions of our re-ſubiection. Would we therefore but ſtoope to kiſſe the Carbuncle of that ſacred Toe, our Clergie might as well conſiſt with holy Wedlocke, as the *Grecian*. Oh, the groſſe mockery of Soules, not more ignorant, then credulous! Will his Holineſſe diſpenſe with vs for our ſinne? We can be diſpenſed with at home for his diſpenſation. It is their Sorrow, that the World is growne wiſer, and findes Heauen no leſſe neere to *Douer-Cliffe*, then to the Seuen-hills.

And ere we leaue this point, it is very conſiderable, what may bee a reaſonable cauſe of this Diſpenſation: For thoſe very [k] Ieſuites, which hold the power of this Vow ſuch, That the vehementeſt tentations and foiles of the fleſh may not be relieued with an arbitrary Matrimonie, ſince the matter of this Vow is ſo important, and caries ſo much danger in the violation, as that it is not to bee left to the power of a priuate Iudgement (though morally certaine) whether Matrimonie (all things conſidered) be in this paticular expedient (for that may bee fit for a man as a ſingular perſon, which is not fit for him as part of the communitie) yet they grant, that this extreame perplexednеſſe and violence of carnall motions, is a iuſt cauſe of diſpenſation. What need we more? Though ſome [l] Caſuiſts be more fauourable, and grant that in ſuch caſes we may not onely allow, but perſwade Matrimonie to the perplexed Votary: As Cardinall [m] *Æneas Syluius* (who was neuer leſſe *Pius*, then when hee was *Pius*) giues this hearty aduiſe to his friend *Iohn Freünd*, a *Roman* Prieſt, that he ſhould (notwithſtanding his Orders) helpe himſelfe by Mariage; yet the former will ſerue our turne. Therefore thoſe ſuperiours, which haue all lawfull and ſpirituall authority ouer vs, ſhall haue thought good vpon this reaſonable cauſe, to giue a generalitie of diſpenſation to all ſuch of our Clergie, as ſhall not, after all careful and ſerious indeauours, find themſelues able to containe; allowing them by theſe lawfull remedies to quench thoſe impure flames: What can any Ieſuit or Deuill except againſt this? This is ſimply the cleare caſe of them whoſe cauſe I maintaine.

And yet further. Put the caſe this had not been; if without the thought of any Romiſh Diſpenſation, the [n] Eaſterne Church neuer held it needfull to require the Vow of ſingle life in the Miniſters of the Altar, (they know the words of their own Gloſſe) why ſhould not our Church challenge the ſame immunity; for (that from the generall conſideration of Eccleſiaſtiques, as ſuch, we may turne our eies to our Eccleſiaſtiques in ſpeciall) no Church vnder heauen kept it ſelfe more free from the bondage of thoſe tyrannous Impoſitions?

The [o] Clergie of this Iland, from the beginning, neuer offered any ſuch Vow, the Biſhops neuer required it, for more (if any credit be due to Hiſtories) then a thouſand yeeres after Chriſt. The great Champion of *Rome*, Maſter *Harding*, was driuen to ſay, They did it by a becke, if not by a *Dien-gard*, but could neuer proue it done by either. Neither is it more worth my Readers note, then my Aduerſaries indignation that the wiſe Prouidence of God ſo pleaſed to contriue it of old, as that from the beginning of the firſt conuerſion of this happy Iſland, it rather conſpired with the *Greeke* Church, then with the *Roman*: After the *Grecian* account wee kept our Eaſter, inſomuch, as *Beda* tels vs, that Pope *Iohn* the fourth (about the yeere 637.) was faine to require of

[h] *Sedes clementiſſima quæ nulli deeſſe conſueuit, dummodo alio aliquid vel rubei intercedat. Matth. Paris.*
Vſus abuſus eſt in diſpenſationibus cum Conſtitutis in Sacr. Ord. &c.
[i] *Contil. Select. Card.*
Si Sacerdotes non matura deliberatione ſe aſtrinxerunt, videat Rom. Pont. qui circa hæc ſolet diſpenſare quid ſit agendum in particularibus.
Mart. Pereſius, &c.
[k] *His votis aſtrictus, non poteſt Matrimonium abſq; Deſpenſatione inire, quamuis vehementiſſimus carnis ſtimulis vrgeatur &c. Sanch. l 7 de Matr. Imped. D. Sp. 11.*
Authoritas ſuperioris diſpenſantis expectanda eſt.
Communis illa regula Doctorum & nominatim Caietani, nimirum quando ex qui vouit, conſtat aliquid eſſe melius præterita voti materia, poſſe propria authoritate recedere.
Sanch de Matr. l 7 de Impedim. Diſp.
[l] *Angel Matr.*
[m] *Imped 5. in fine vera exæmpl. part. ſpec. art. 15.*
Æn Syl. Epiſt. 107.
So *Benedict* 12. gaue Diſpenſation to *Petrarch*. Archdeacon of *Parma*, to marry his *Laura* (too neere him in blood, as it is thought) and *ex vberiore gratia*, that he ſhould keepe all his Promotions, and receiue yet more, on condition, that the ſaid *Benedict* might haue the vſe of *Petrarchs* ſiſter, *Matth. Parker* Defenſ. of Pr. *Matt. ex Faſciculo Temp. & Platina, & vita Petrarchæ &c.*
[n] *Occidentalis (non Orientalis) Eccleſia caſtitatis obtulit votum in Diſt. 31.* [o] *Vid. poſtea Epiſt. Girard. Eboracenſ. Arch. ad Anſelm. Huntingd. Fabian. Polidor. Virgil, vid. poſt. lib. 3.*

the *Engliſh*, that they would keepe their *Paſch* after the Romane faſhion; a difference (as it was then taken) of no ſmall importance. The ſtory of S. *Aidanus* and *Colmanus*, may be herein an abundant witneſſe: And for the *Britans*, *Beda* left them in the Cloze, both of his Life and Hiſtory; faſt to *Greece*, looſe from *Rome*.

After the *Grecian* forme we celebrated the Sacrament of Baptiſme. After the *Grecian* Liberty wee continued the Mariages of perſons Eccleſiaſticall (through ſo many Centuries of yeeres) without the ſcandall, without the contradiction of the Chriſtian World; ſo as now we are but repoſſeſſed of the ancient right of our Forefathers, which the interpoſition of the *Romiſh* tyranny, for a while, iniuriouſly debarred. Our Aduerſaries haue wont to brand vs for the vncharitable cenſures of our Forefathers, and can they thinke the ſucceſſions of many Generations ſo faithleſſe, that they made ſolemne Vowes, for no other purpoſe, but onely to breake them? It was the queſtion of the rich and precious *Iewell* of *England*, to which his Hardie Aduerſary had neuer the face to reply. My Reſuters forehead is ſtronger, with a weaker wit; Let him try here the power of his audacitie. And if the Church of this Iland, in the daies of her forced ſeruitude to the *Roman* See, maintained this liberty (as wee proue in the ſequell) and deriued it to poſterity, how much more free ſhall it be for vs to renue and inioy it, after the iuſt excuſſion of that ſeruile yoke?

Let now *C. E.* goe waſt good houres, and marre cleane Paper in diſprouing the Mariage of *Romiſh* Votaries; and in the meane time come as neere my Queſtion, as *Thames* is to *Tiber*: What is this but to mocke the Reader, and abuſe himſelfe? How much wiſer is he growne in the proceſſe of his diſcourſe, where hee grants our Mariage, and denies our Clergie? from which weake and wirleſſe Hold, if we beat him not in the due place, we ſuffer not enough from that rude Hand.

Sect. IIII.

HAuing then hitherto detected no error, no ignorance but his owne; he now deſcends to vntruths, and finds here ſo many miſtakings, lyes, falſifications, that a Reader would wonder by what Art I could couch ſo many of them in ſo ſmal a roome; and might verily thinke that I could out-ly the Legends, and out-iuggle a Ieſuit. But ere I haue done, theſe ſhall appeare to be but the fictions of a paſſionate fugitiue, the Man ſhall be cooler, I ſhall be innocent, and my Reader ſhall ſay, that if that forehead had not beene ſo oft croſſed, it could not haue had ſo little ſhame. *Refut p 17.*

My firſt vntruth is, that I auouch Saint *Paul* to call the ſingle life of Prieſts, A Doctrine of Deuills. Reader, Is my Detector awake? I ſaid, That to maintaine the vnlawfulneſſe of the Mariage of the Miniſter of God, is, according to Saint *Paul*, A Doctrine of Deuills. and now he would preſwade the World, I ſaid thus of the ſingle life of his Prieſts. What can wee make of this? That ſingle life is a Doctrine? If not truth, yet let him learne to ſpeake ſenſe. But that hee may not alwayes refute what I neuer affirmed; I muſt gheſſe at what he meant: He would elude this charge, with that ſtale ſhift, worne out with the Pens of his Predeceſſors, that Saint *Paul* is to bee vnderſtood according to *Theodoret*, of thoſe which call Mariage execrable: according to Saint *Auſtin*, that ſay, Mariage is euill, and of the Deuils making: according to *Clemens Alexandrinus*, Of thoſe that abhorre Mariage: Of Manichees, and other Heretikes, as *Ambroſe* and *Epiphanius*, from which *Catholikes are ſo farre that they approue it for a Sacrament.* *Nuptias execrabiles.*

Firſt, the words of Saint *Paul*, are (κωλυόντων γαμεῖν) forbidding to marry, not condemning Mariage. Then, we know well, what the *Tacians*, *Ebionites*, *Encratites*, *Montaniſts*, *Marcionites*, *Manichees*, *Adamites*, and *Apoſtoliques* held of Matrimonie. The Apoſtle brands them here: But what? Them only? Whiles he condemnes them, doth he free thoſe that partake with them? The Act is one, *Forbiddance of Mariage*; whether to ſome, or to more, or to al, S. *Paul* expreſſes not: The number doth not varie the qua-

lity. And if one be a part of all, then to condemne Mariage in some one kind of Men, can it be other then the partaking of an vniuersall condemnation of it? This then only he hath gained, that some others haue beene deeper in this euill then themselues.

Obiect. *But our Apostle speakes of them which condemne Mariage as euill in it selfe.*

Answ. We take what he giues: No mans mouth shall condemne my Refuter, but his owne. What was he that accused Mariage of Vnholinesse, out of *Sancti estote*; of vncleanenesse, out of *Omnia munda mundis*; of Contamination with carnall concupiscence? Was it not his owne Pope [p] *Innocentius*? Who was hee that interpreteth of Mariage, the Text *Rom.* 8.8. *Those that are in the flesh cannot please God*; that called the maried Man, no lesse then the Whoremonger, *Sectatorem libidinum, Praceptorem vitiorum; A follower of Lust, a teacher of Vice*; that said *Mariage was a loosing the reynes to Luxury, an inhiatian after obscene lusts*? was it not his Pope [q] *Siricius*, the first Founder (if we may beleeue their owne-defaced Glosse) of forced Continency?

Who was it that called Mariage a *defiling with vncleane society*, and *execrable contagion*? Was it not his Councell of [r] *Toledo*? Who was it that called Mariage (*Spurcitias immundas*) *filthy beastlinesse*? Was it not his [s] Saint *Dunstan* and *Oswald*? Let him construe this, and then tell me, what it is (if this be not) *to condemne Mariage as euill*. Yet more, his owne example shall conuince him: He pleads out of Saint *Austin*, that this text, amongst others, intends to strike at the Manichees; now, the Manichees allowed Mariage to their Auditors, that is (Analogically) their *Laity*; forbad it to their *Electi*, that is, their Clergy; So farre approuing it in their layick-Clients, that no modest Penne may write [t] whence they fetched their Sacramentall Bread: Either then the Manichees must bee excluded, or Papists must betaken in for company into this doctrine of Deuils. It is true, they miscall Mariage a Sacrament; So as wee may well wonder at these two extreames in one doctrine: and study in vaine how the same thing should be Sacred in a Ceremonious inchoation, and in the reall consummation morally impure; how a Sacrament should bee incompatible with a sacred Person: These Sphyngian Riddles are for better Heads: With what Brow then can my Detector adde, [*] *That with Saint* Chrysostome *and Saint* Austin, *they do but compare mariage, they doe not condemne it*; Onely teaching Mariage to be good, Virginity better; with *Fulgentius* not so comparing Virginity to Corne, that they count Mariage Cockle? In this where should they find an aduersary? But if Luxury, Filthinesse, Vncleannesse, Contagion, Beastlinesse, Vice, Obscenity, be the stiles of good, we can well allow them to the honour of *C.Es.* Virginity, and are content our Mariages should passe for euill.

[p] *Innoc. Exuperio Tolos. Epist. Epist.* 3. *c.* 1. *D.* 82. *Propositisti.* [q] *Ead. D.* 6. *Plurimos ad Himerium Tarracon. Epist.* 1. [r] *Nemo ne namq; differentiam perueršæ nominis Connubij, vnam eandemq; rem efficeisti Adulterij & coniugij, Laur. Vallagnon, Eccl. Later. l.* 1. *de Voluptate.* [s] *Vxorum ant quarumcunq; fœminarum immunda societate, & execrabili contagione turpari, Conc Tol.* 8 *c.* 5. *cit. a* C.E. *p* 231. [t] *Vide Regist. Eccl. Wigornien. siv, postea. l.* 3. [u] *Essendo il matrimonio vn stato Carnale*: Pleaded in the Councell of *Trent, Hist. Concil. p.* 662. [*] *Auzust. de Hæres.* 41 *Quod. vult Deum.* * *Refut. p.* 19.

Sect. V.

MY second vntruth (he saith) is, That I make the single Life of Priests the brand of Antichristianisme. Shamelesse mouth! Where did I euer say so? My words are; *Were it not for this opinion, the Church of Rome would want one euident brand of her Antichristianisme.* The life is one thing, the opinion another. Single life is good, the opinion of the necessity of single life, and the vnlawfulnesse of the Maried, is Antichristian. What can be more plaine? yet this wilfull slanderer tels the World, that I make the profession of Continence, Antichristian: Whereas we doe willingly professe, that true profession of true Continency is truly laudable; that the forceable imposition of it, as necessary to some state of men, sauours strongly of that Man of sin: Now, let my Reader iudge, whose vntruths my Aduersary hath hitherto detected.

Refut. p. 19. 20.

Neither can I eat that word of mine, vnlesse I would renounce the Apostle; who seemes purposely to decipher our Romanists by these lines: For, hauing immediately before described the condition of Bishops, and Deacons, with their Wiues and Children (allowing them indifferently with others a maried estate) hee presently (as foreseeing that Point which would bee most subiect to contradiction) foretels, that the seducing spirits of Antichristianisme would forbid mariage; and this hee fore-

propheſies ſhall bee done in the latter, or (as their Vulgar and *Rhemiſts* turne it) in the laſt Times; and that by them, which ſhall ſpeake lyes in hypocriſie. Neither of which can ſo exactly agree to thoſe firſt Heretikes; who, as they were early in time, ſo alſo groſſe in their Doctrine; wherin there was more open impiety, then ſecret diſſimulation.

And if ἐσχατος χρονος may agree to all the ages of the Church after Chriſt, yet moſt to the laſt, and that other addition ſeemes to ſtrengthen this ſenſe.

Sect. VI.

IN vaine therefore doth my Refuter bring in S. *Paul*, as an abetter of his forced Continencie; whiles he ſaith of yonger Widowes, that *When they haue begun to wax wanton againſt Christ, they will marry, hauing damnation, becauſe they haue forſaken their firſt faith.* In which place (boulted before to the Bran by many Controuerſers) mine Aduerſarie hath learned of his *Bellarmine*, to triumph aboue meaſure. *This firſt faith* (ſaith he) *all the Fathers without exception, vnderſtand to be a Vow, or Promiſe, made to God of Continence, in the ſtate of Widowhood.* It is a wide word (*All the Fathers*) I had thought I had read in holy [x] *Athanaſius, Væ vobis qui primam fidem baptiſmi cœlitus inſtitutam irritam facitis; Woe to you that make void the firſt faith of Baptiſme ordained from heauen.* I had thought [y] *Hierome* had ſomewhere ſaid, *They are not worthy of beliefe, which haue voided their firſt beliefe*, Marcion *I meane and* Baſilides; whom yet I neuer found condemned for the breach of any Vow of Continence. I had thought, the Author of the Interlineary Gloſſe, would not haue croſſed all the Fathers, in expounding it, *Fidem baptiſmi; The faith of Baptiſme*, which is indeed the firſt Faith, and the Apoſtle ſaith (*the firſt*) not (*the former*;) as for that other, which hee imagines, a Vow of continued Viduitie, it was neither *Faith* not *Firſt*; let him inſtance (if hee can) where our Apoſtle takes Faith for a Vow. Rather, as if he meant to expound his owne word in this very Scripture, and this occaſion, he cleeres his doubt, whiles he ſpeakes of the wilfully improuident Man, that he hath denyed the Faith, and is worſe then an infidel; and now in the ſame Context, he ſpeakes of theſe peruerted Widdowes *that they haue forſaken the Faith.*

[x] L. 6. de Trinitate de Beat. tit. Dct ad 2 baptiſm. Et inſtrumenta libertatis ſemel conceſſa per tergiuerſationem infirmatis.

[y] Non ſunt digni fide, qui primam fidem Baptiſmi irritam fecerunt? Marcionem loquor & Baſilidem. Hier. Proam. in Epiſt. ad Tit.

Much leſſe is it the *Firſt*, whether in Time, or Dignitie: For, they could not haue beene Church-Widowes, if not Chriſtians; and they could not be Chriſtians, if they ſhould haue valued the Vow of their widowhood aboue the vow of their Chriſtendome; yea, ſo farre was this from the firſt Vow (if it had beene one) as that it was the laſt of all; for according to them, their firſt Faith muſt be to their Husband, their ſecond to Chriſt, in their initiation to Religion; their laſt in the Vow of Widowhood; So here is a fained vow made Faith, and laſt made firſt; and all to vphold a crazy conceit of our Romaniſts, which hath no other ground but this one ambiguity. *Chryſoſtome* indeed calls it (συνθηκην) *ad pactum*; a couenant; but what couenant, or with whom, he expreſſes not; whether of Chriſtianity, or of Widowhood, or of Miniſtration; Some of the others that followed him, ſpake according to the Gloſſe which the corrupt conceit of the Times had ſet vpon him.

Refut. p. 20.

But what need my Refuter ſtand vpon particular Authors (he ſayes) when hee may bring 214 Biſhops, all ſitting in Counſell at *Carthage*, all agreeing in this expoſition, poynting vs to the fourth Counſell of *Charthage?* (*Canone vlt.*) His *Gracian*, had wont to tell vs, (for the more Grace) that it was in the third Councell of *Carthage*, *Can.* 4. Now he is taught to change this note; So doth *C.E.* with his *Binius*, tell vs it was the 4. Councell and the laſt Canon. We haue reaſon to ſuſpect it was in neither; The very ſtile and manner of diſcourſe ſo different from the reſt of thoſe briefe Canons, and the faſhion of thoſe Times, cary in it open likelihood of Baſtardie: It was an eaſie fraud to patch it to the end of thoſe Canons; neither (which learned *Iunius* taught me firſt to obſerue) is it found among the Greeke; then which there cannot be a worſe ſigne.

Refut. p. 21.

But that I may at once anſwer his vaunt of Antiquitie, and ſtop the mouth of this Cauiller: Let me aske him whether thoſe Fathers, whom hee cites for this ſenſe, doe

not take those yong Widowes for Votaries? If they doe (as hee cannot denie) how can these two stand together; That they should haue damnation, because against their vow, they would marry; and yet that the Apostle should wish them to marry? Can he imagine that Saint *Paul* would aduise them to incurre wilfull damnation?

And if in this I should haue dissented from the interpretation of much Antiquitie, I should but take to my selfe the libertie of his Masters the Iesuites, with whom this is no nouelty; for instance, his not vnlearned, and bold [z] *Maldonate*: (as we shall see afterwards) vpon a Text of this very question, confessing the current of the streame of Antiquity, can come in, at last, with a Doctorly wipe of *Adduci non possum vt sequar; I cannot goe with them*: This priuiledge is for none but the Fathers of the Society, to controll the Fathers of the Church.

The state then of these Widowes was shortly this: They being for their pouerty sustained by Church-almes vpon * condition of attendance on the Saints, whether sicke or trauelling, were to dedicate themselues to this seruice; but, some of the yonger sort being inueigled by Infidell-Louers, were drawne to leaue, not their Station onely of their ministration, but their profession of Christianity: These had damnation most iustly, for casting off their first Faith. Their mariage was accidentally faulty, because it forced them from their holy imployment; Their Apostasie was absolutely and damnably sinfull, in that they left Christ, and followed after Satan.

The inextricable Dilemma then in my detector is easily answered; (I demand now of Master *Hall*, whether these young Widowes, in breaking their Vowes, did sinne, or not? If they did not; why shall they haue damnation? If they did sinne (as indeed they did) then how is the Vow vnlawfull? how the brand of Antichristianisme?) Nothing can be more base then to beg the Question; What doe wee dispute, but whether any Vow were made? and if any, whether of Continence, or of Seruice? But why then shall they haue damnation? For waxing wanton against Christ; not meerly for marying. If to marry, were to waxe wanton against Christ, why should the Apostle haue aduised it them? In a word, for abandoning both their Office and Religion.

Lastly, who can but wonder at the face of our Aduersaries, that dare bring forth so plaine a witnesse against themselues. For, if the Vow of Continence bee the first faith here spoken of, then may not any woman by the Apostles charge make this Vow, till shee bee threescore yeeres old; which, how is it at this day practized in the Romish Church? since, and as the *Cæsar-Augustaine* Counsell, and the Agathense abated it to forty yeeres, and the third Counsell of Carthage yet lower, to fiue and twentie; so Pope *Gregorie* fell yet lower to eighteene; and some other Counsells, yet lower to twelue; Although the *Trent*-Conference very liberally rise vp to whole sixteene: Either therefore let them grant that our Apostle speakes not of Votaries, or else let them follow his rule of the age of Votaries, that the World may thinke they haue honest Nunneries; and let them confesse their change presumptuous. Thus, I hope, *This Gordian knot, that requires more strength then Master* Halls *learning, and sharper edge then* Alexanders *sword to dissolue, or cut, is proued more* easie then the knot of a Friers girdle, which a very dull Whittle may cut asunder; and *C. E.* appeale to all Schollers, proclaimes him ignorantly confident.

z *Maldonat. in Math. 19. 11.*

* *De his a fidelibus quæ ad Ecclesiæ stipem, vel ministerium recipiebantur eius sumptibus alendæ. Espenc. de Cont. l. 4. c. 1.*

Refut. p. 21. 22.

Bellar. de Monachis. l. 2. c. 35. Can. 13. Greg. l. 1. Epist. 48. Sess. 25. c. 15.

Sect. VII.

Impossible. Vnlawfull. *Refut. p. 23. 24.*

IF it had not beene for two poore words of mine (both yet misse-vnderstood) I wonder how *C. E.* could haue discouered to the world his dexterity, in serning out his oft sodden Coleworts; the refuse of his *Bellarmine* and *Coccius*. [a] Threescore and foure Pages, or more, hath he brauely spent in the Vindication of Virginitie, which neuer honest and wise man opposed. *Let their shauelings* (I said) *speake for themselues vpon whom their vnlawfull Vow hath forced a wilfull and impossible necessitie.* The man is

[a] From *pag.* 26. *vsque ad* 90.

is angry that I medled with his crowne; but if his haire had not beene longer then his wit, this deepe offence had neuer beene; For, if hee had taken my words, *Cum grano salis*, in the ſenſe which they will only well beare: (*Let ſuch of their ſhauelings, as vpon whom an vnlawfull Vow hath forced an impoſſibile neceſsity, ſpeake for themſelues*) (none other need ſpeaking for) he had found the ſentence ſo particular, that it might haue ſpared him both much ſpleene and worke; ſince, neither was it in my heart euer to affirme the obſeruation of this Vow impoſſible to any man, neither will he (I hope) hold that it is kept by all: It is not in the power of the Razor, together with the haires, to cut off inordinate affections; ſome vow, which cannot containe: Vpon this ſuppoſition onely, I called this neceſſitie impoſſible, and this Vow vnlawfull; I cannot therefore but pity my paſſionate Detector, that hee hath ſet himſelfe all on a froth, in running this Wild-Gooſe chaſe alone, following nothing but his owne fancy, whiles hee purſues a certaine Chimericall Monſter, that holds Continence vtterly and vniuerſally impoſſible. And that he may the better repent him of this witleſſe waſte and preuent the ſpoile of good Paper hereafter, let him know at once (which perhaps hath not hitherto beene allowed him) what we hold concerning this Point. We doe therefore from our hearts honour true Virginity, as the moſt excellent eſtate of life, which is incident to fraile Humanity; *Gerſon* hath taught us not to call it a Vertue, but it is Couſin German to a Vertue; Neither doe we thinke that the Earth affords any thing more glorious, then Eunuchiſme for the Kingdome of Heauen; which is therefore commended by our Sauiour, not as a thing meerely arbitrarie, by way of aduice, but of charge to the able. *Qui poteſt capere, capiat*; In this we can gladly ſubſcribe to Saint CHRYSOSTOME, *Bonum eſt Virginitas, &c, Virginity is good, I yeeld it; and better then Mariage, I confeſſe it.* Secondly, euery man therefore (not Eccleſiaſtiques onely) ſhould labour, and ſtriue to aſpire vnto this eſtate, as the better, vſing all holy meanes both to attaine, and to continue it: Neither doe we thinke it any other then blameable, that yong Perſons (not ſo much as aduiſing with their owne abilities) without all indeuour and ambition of ſo worthy a condition, leape raſhly into the bands of Wedlocke. Thirdly, though euery man muſt reach for it, yet euery man cannot catch it; ſince it hath pleaſed God to reſerue this as a peculiar gift for ſome perſons, not intending it as a common fauour to all Suiters. Fourthly, thoſe then, which are vpon good triall conſcious to themſelues of Gods call to this eſtate, and his gift inabling them vnto it, may lawfully make profeſſion thereof to the glory of the Giuer, and (if need be) may vow (God continuing the ſame grace vnto them) an holy perpetuation therof to their end; the obſeruation whereof, if they through their owne neglect ſhall let fall, they cannot be excuſed from b ſinne, or freed from cenſure: But thoſe, which after all ſerious indeuours, find nothing but weakneſſe and vncertainties in this behalfe, ſhall ſin, if they abſolutely vow; ſhall not ſinne, if they marry, in what condition of life ſoeuer; nor ſinne in marying, howeuer their mariage may haue faulty circumſtances.

Now my Detector by this time in our aſſertions ſees his owne folly; if againſt this he can except ought, he knowes where to find an aduerſary: In the meane time, hee needed not to take it ſo highly, that in the Romiſh vſe of vowes, I made mention of *vnlawfulneſſe, of impoſsibility*; vnlawfulneſſe in the making, impoſſibilitie in keeping; I am ready to maintaine both, in reſpect of the indiſpoſition, yea incapacitie of the Votaries.

b *Qui ſtatuit firmus in corde ſuo non habens neceſſitatem, poteſtatem habens ſuæ voluntatis, & vouerit continentiam Deo, debet eam vſque ad finem totâ mentis ſolicitudine cuſtodire, Aug. de fid. ad Petr. Solutio voti mala, Coniugium tamen bonum.*

SECT. VIII.

BVt in ſpeaking of the impoſſibilitie of ſome mens continencie, it was not poſſible for my Refuter to containe himſelfe from a ſcurill inuectiue againſt *Luther, Pellican, Bucer*; and it becomes him well. His Fathers, like Sepulchrall dogges, tore vp the graues of Gods Saints, and gnawed vpon their dead bones; and now this whelpe of theirs *commingit cineros, Bedribbles their aſhes.*

Refut. p. 25, 26, 27.

The

The heroicall Spirit of *Luther* (for I cannot be flouted out of that word) hated the brotherly of their Cloyſters; and choſe rather (which gals them to the heart) to be an honeſt Husband, then a fornicating Frier.

What did he other in this, then the holy Fathers haue aduiſed him, yea, then hee learned in their owne Schoole? for caſting, perhaps, his eye vpon the Index of their *Aquinas*, he found there, *Votum Vergens*, &c. A Vow tending to *the danger of the perſon, may be ſecurely broken, if a diſpenſation cannot be had*: What other then all their more ingenuous Caſuiſts would thinke fit to giue way vnto? If *Luther* would haue ſtill kept on his Cowle, and but haue paid the fees of a Concubine, he had liued and dyed an holy Auguſtinian: but now all his crimes ſinke downe out of ſight, *vna vxor ſupernatat*, (as that Father ſaid) his wife onely floteth: and poore honeſt *Katherine Bora* hath made more noyſe in their Papers, then ten thouſand of their Curtizans. Neither needs this man any other inſcription on his graue to make him odious, then this, *Here lyes the man that held mariage better then fornication.* If now Doctor *Luther* in a vehement deteſtation of the impurity of their holy Stewes, after the homely plainneſſe of a blunt German liberty, vſed ſome ouer-broad ſpeeches to expreſſe his owne freedome, and their abhominations; what is this to vs? If we honour the man, muſt we hold his pen impeccable? This is enough to maintaine in their Vicegod of the ſeuen hills. For vs, we haue ſworne vnto the words of no Maſter, but that One in Heauen, the eternall Word of his Father. But this we dare ſay, that this Aduerſaries Truth is no more in fathering all theſe reports vpon *Luther*, then in fathering *Luther* vpon an *Incubus*.

One of them tels vs, tha a Deuill begot him: Another tels vs, that (by his owne confeſſion) a conference with the Deuill begot his oppoſition to the Maſſe: Another, [d] that he was in league and fauour with *Solyman* the great Turke, who by his inſtigation was drawne to war vpon Chriſtendome. Another, [e] that *Luther* would haue been a King alone, and that from him ſprang the rebellion of Muntzer: Another, [f] that *Leonard Knoppen* was his Bawd: and that his *Katherine*, for two yeares together after her ſtealing away, was debauched by the Schollers of Wittenberge: And now laſtly comes in that malicious [g] Apoſtate (which ſhould rather haue changed the falſe name of *Iuſtus*, then the ouer-worthy name of *Caluinus*) and auouches, forſooth, that *Luther was yeſterday a Monke, to day contracted, to morrow an Husband, the next day a Father.* Goe on, ye brazen-faced Paraſites of Rome. Lyes and Blood may bring you into the Kalender.

But this laſt, my Detector countenances by the teſtimony of *Eraſmus*, who, in a Letter of his to his friend *Daniel Mauchius* of *Vlmes*, deliuers the ſame Storie in more words. Reader, be intreated to look ouer that large Volume of *Eraſmus* his Epiſtles, and if there be no ſuch man found there (as there is not) no ſuch Letter, iudge what to thinke of theſe mens fidelity. Yea to the plaine contrary, my Detector (hauing not memory enough for a true Lyer) in the Page 173. vpon another occaſion contemptuouſly citing *Luthers* brood out of his owne Workes, confutes this ſpightfull Fiction. (*Anno* 1525. *Iunij* 12. *vxorem duxi, &c. In the yeere ſaith he*, 1525, *on the* 12 *of Iune, I married; In the yeere* 1526 *my eldeſt Sonne* IOHN *was borne: In the yeere* 27 *my Daughter* ELIZABETH. *and ſo the reſt.* Either then my man hath a new Kalender of his own, which contrary to the Gregorian, beginnes the yeare on Iune the 13. or elſe *Luther* was not a Father the next day after he was an husband. But what doe I trouble my Reader with this idle Scoganiſme? Scolds or Ieſters are onely fit for this combat.

As for thoſe exceſsiue ſpeeches of compariſon, whereby *Luther* points forth the neceſſity of carnall actions, they are ſpoken onely of ſuch perſons, as haue not the gift of continency; whom naturall inclination (by which they are led) caries (without an higher reſtraint) importunately vnto theſe deſires: wherein hee ſaies not much other then their owne Saint AQVINAS, *Omnibus animalibus, &c. In all perfect liuing creatures there is a naturall inclination to carnall coniunction.*

But when *Luther* ſpeakes of men bleſſed from aboue with this gift, *C.E.* might haue heard him in another ſtraine; pleading both the poſſibility and worthineſſe of this condition.

Votum vergens in periculum perſonæ, debet ſeruari ſecure, ſi diſpenſatio non poſſit haberi. Sylu. Aquin. Votum. Silueſter habet hæc verba quam cautas. Gloſſ. extrauag. Ioan. 22. Hieron. ad Gal. 1. Expansa thalamis profeſſorum. Fratres cur, cùm non impulsant Dominus vxorem. Reſist. p. 28 29. Cochlæus.

[d] *Peter Tvarin. Lonan.* out of *Stolius in Somm. Luth.* [e] *Io. Fowler* in the Tranſl. of *Fraines Inuectiue. Marg.* [f] *Vide Fulk. ag. Frar. 165.* [g] *Iuſtus Bvrgnius* formerly called *Caluinus.*

Tom. 2. Lat. Colloq. Tit. de morbis Lutheri.

Reſat. p. 28. 29. Lib. 3. Cont. Gent. c. 126. Omnibus animalibus perfectis ineſt naturalis inclinatio ad coniunctionem carnalem. Item, Cum muliere ſemper eſſe, & illam non cognoſcere, maius eſt quam mortuum ſuſcitare. Ioan. de ſanct. Geminiano. Simil. l. 2. to 27.

condition. As in his Commentarie vpon the [h] Pſalme 128. verſe 3. (to giue one for all) thus he ſaith, For one and the ſame ſpirit hath diſtributed his gifts to ſome after one manner, and to ſome after another, &c. Let them therefore, to whom it is giuen to receiue this, abide in their ſingle life, and let them glory in the Lord: On the other ſide, let them that are not ſo ſtrong, but know and feele their infirmity, that they cannot liue both chaſte, and out of Matrimony: Let theſe, I ſay, conſider more their owne infirmity, then the diſcommodities and troubles that belong vnto matrimony. Thus he grauely and holily.

[h] *Luth. in Pſa 128. verſe 3. Vnus idem q; ſpir. &c.*

Sect. IX.

NOw to follow my Aduerſary in particulars: Whereas all the world ſees, that the vnlawfulneſs of their vow depends vpon the inabilitie of performance, he, like a true Artiſt, begins firſt with the vnlawfulneſs. It is well, that all theſe ſheets of Paper which he hath ſpent in this point, may ſerue for ſome neceſſarie vſe; this which he hath put them to, is fooliſhly ſuperfluous.

Refut. p. 19.

If the vow of Chaſtity be vnlawfull (he ſaith) *it muſt bee either in reſpect of the vow, or the matter vowed; Not the firſt, becauſe vowes in generall are lawfull; which he will proue out of Scriptures and Fathers.* Idle head! Who euer denied it, but the exploded Lampetians? His owne Cardinall could haue taught him, that *Luther* and *Caluin* approue the vowing of things commanded, firſt; and then of things not commanded too, to the auoyding of Sinne, or other good purpoſes. Not the Second, which he will proue by many arguments; ſome of them from the Fathers, extolling virginitie, and comparing it with the ſtate of Angels, and preferring it before mariage. And who euer thought otherwiſe, except *Iouinian?* and perhaps not he. And at laſt, after ſome ſeuere examples of penance inioyned to fornicating vow-breakers, by *Chryſoſtome* and *Baſil*; to incontinency and rape, by the ciuill Lawes (as if theſe concerned vs ſo much as themſelues) hee deſcends to this challenge; *Let Mr* Hall (*if he bee able*) *produce vs ſome proofe, although but one claſsicall authority of any one ancient writer, where he hath euer perſwaded ſuch as haue ſolemnely vowed Chaſtity, to vſe Mariage as a meanes to ouercome temptations, and he ſhall haue ſome excuſe for calling it a filthy vow; and his heroycall Luther for terming it a diabolicall thing:* So he. I take him at his word; onely let him not fly forth vpon the ſhift of Solemnity, which their Scholler lately hatched; That were to ſeeke gray hayres in infancy; Firſt, I bring forth that famous place of Saint *Cyprian*, in his Epiſtle written both in his owne name, and his fellow-Biſhops, to *Pomponius*, concerning ſome vowed Virgins which were found in bed with men, whereof one was a Deacon; of which Virgins he with his Brethren paſſe this ſentence, [k] *Quod ſi ſe ex fide Chriſto dicauerunt, &c. If they* (ſaith he) *haue faithfully dedicated themſelues vnto Chriſt, let them without all deceit perſeuere in the courſe of chaſtitie, and ſo couragiouſly and conſtantly expect the reward of their Virginitie; Si autem perſeuerare nolunt, vel non poſſunt, &c. But if either they will not, or cannot perſeuer, it is better that they marry, then by their wantonneſſe fall into the fire; Let them giue no ſcandall to their Brethren and Siſters.* What could *Luther* and *Caluin* write more directly? So that *Eraſmus* notes in the Margine, *Etiam virginibus ſacris permittit nubere: Here* Cyprian *permits euen holy Virgins to marry.* [l] *Bellarmines* ſhift hereof is ridiculous, That Cyprian by occaſion of ſome virgins, which after their vow behaued themſelues diſhoneſtly, aduiſed others, that if they had not a firme purpoſe of perſeuering, they ſhould not vow but marry; whom wee remit to the checke of his owne *Pamelius*, yea, of his conſcience; Indeed, what is this but to mocke both the Author, and the Reader? For doth *Cyprian* at all vary the perſons of whom hee ſpeakes? Doth he not ſpeake plainly of Virgins deuoted to Chriſt? And what perſeuering could there be, but in that which they had vndertaken? And what had they vndertaken, but a dedication of themſelues to Chriſt? What is this, Reader, but willingly to try his Oares againſt the ſtreame of truth?

Refut. p. 30.

Bell. l. 2 de Monachis c. 1. Ad negotia huius vitæ expeditius peragenda aut ad vitanda peccata, aut ad alios bonos fines. Refut. p. 32, 33, 34. vſque ad 42. & pag. 34. vſque ad finem Parag. 1. Refut. p. 45.

[k] *Epiſt. l. 1. Epiſt. 11. Pudicè et caſtè ſine vlla fauula perſeuerent. Melius eſt vt nubant, quam in ignem delictis ſuis cadant.*

[l] *Lib. 2 de Monach. c. 34.*

To the ſame purpoſe is that noted ſentence of *Hierome*, [m] though otherwiſe none of

[m] *Hieronimus impendia ſemper virginitati fauens, & obid nuptijs, iniquior Eraſmus.*

of the best friends to mariage) who speaking of Virgins, ascribed by their vow into the celestiall Family, addes, *Quibus apertè dicendum, &c. Whom wee must openly charge that either they would marry, if they cannot containe, or, that they would containe, if they will not marry.* We know the elusion of this place also; That *Hierome* speakes of virgins in purpose, not in vow; But whose name, I beseech you, was defamed by their lewdnes? or, what was the heauenly and Angelicall Family, whose glory was blemished herewith? Was it of any other then professed Virgins? Or could the act of a purposed Virgin onely, shame Virgins professed? To the same purpose is the aduice of [n] *Basil*, and [o] *Epiphanius*.

Adde to these an elder then they all, *Tertullian*, and with him all those Fathers, which interpret Saint *Pauls* [*volo iuniores nubere*] of vowed widowes; All which must needs hold, that our Apostle allowes mariage for the lawfull remedy of vnable Votaries.

Let not this malicious Masse-Priest then turne vs ouer to his *Tyberianus* or *Iouinian*, for the first founders of our opinion, and practise, which wee receiued from no other then that diuine Arch-heretike, that sate at the feet of *Gamaliel*; from no other, then the lolily-Hereticall Fathers & Martyrs of the Church: As for those two mis-alledged Authors, to whom he ascribes vs, his skill doth palpably faile him in both: For *Tyberianus*, he being suspected of Priscillianisme, wrote affectly against that heresie, at last foulely fell to that, which he disclaimed; whereon it was that *Hierome* sayes, *Canis ad vomitum*, not vpon the mariage of his daughter. And for that particular fact, it is no lesse mistaken. *Hierome* sayes onely, *Filiam virginem Christo deuotam, matrimenio copulauit*; but *Sophronius* (who it seems well knew the story) turnes it (Βιαιως θυγατερα καταδυναστευσας) compeld his daughter (a consecrated Virgin) to mary. A foule fact, which wee detest no lesse then the contrary practice of those Romanists, who compell their daughters (which would marry) to be consecrated Virgins. It is then no lesse false that *Tyberian* gaue beginning to v[illegible], then it is true that Tiburne hath giuen a iust end to some of them. For *Iouinian*, what is he to vs? when neither our practice was his, nor his opinion ours. Not our practice; for he liued and dyed a single Monke. Not his opinion; How can we be sayd to admit mariage to an equall share of merit with Virginity, when we deny merit in either? Againe that Eunuchisme (not in it selfe, but) for the Kingdome of Heauen, is better then it we doubt not; But when [q] these two are reduced to their subiects, their value is according to their vse. *Chrysostome* could say [r] μετ' ευμετριας, &c. Vse mariage with meete moderation, and thou shalt bee the first in the Kingdome; And *Gregory Nazianzen* (besides that he saith of his Sister *Gorgonia*) when hee commends the children of *Basil* the elder, [s] tels vs, some of them so vied their mariage, that it was no hinderance to them, *quo minus ad pacem virtutis gloriam aspirarent*; *that they might not aspire to an equall glory of vertue with the Virgins*; and made these two rather different kinds of life, then manners of liuing. Saint *Chrysostome* then, and *Nazianzen*, shall vsher vs into the Schoole of *Iouinian*. And if *Iouinian* were *Formosus Monachus, crassus, nitidus, &c. A faire, fat, spruce Monke* (as he saith;) Me thinks he should rather haue hoped to match him in their Sybariticall Cloysters, where they abound with meate, and drinke, and ease, then in our laborious Clergy. It is happy for vs, and for that reuerend Archbishop *Marcus Ant. de Dominis*, that this rayler can obiect nothing to him but an harmeles loade of corpulencie. It moues their spleene enough, that this learned Prelate hath honoured our Iland with a Dalmatian Pall: Their cause feeles that he can (notwithstanding) passe into the Pulpit: What speake they of this? when to their sorrow, they see he could passe ouer the Alpes to leaue Rome. This Beagle, and his balling Beyerlinke, and the kennell of *Sorbon*, may bay at him, but not one of their Bandogs dare fasten. But why doe I suffer this babbler to lead mee out of my way? What is all this sleeueles discourse to a man that neuer said, neuer thought euery vow of this kinde vnlawfull, nor euery breach of such vow sinneles? When he takes me with this *Tenet*, let him load me with authorities; Till then, his new-frivolous papers may serue for an honest vse.

SECT.

See the Scholia of *Eusebius* vpon the place.

[n] *Basil. Ide vir.*
[o] *Epiphan. Hæres. 61. Melius est omnem petere tam habere quam petere.* Κρειττον εκαστη παντα αιτειν η μη λαβειν. I would haue the younger widowes to marry. *Refut. p. 51.* He maried his daughter, being a Virgin deuoted to Christ.
[p] *Cogit virginem nubere. Vide Euseb. Schol. in Hier. Catalog. Scriptor. &c. &c.* So *Spagna in Greg. Epist. matrimonio violenter sociata.*
[q] *Quamuis vniuersaliter dicatur bonum melius esse continentiam seruare quam matrimonio vti, tamen alicui hoc melius est.* *Tho. L. 4. Contr. Gent.*
[r] μετα συμμετριας τησ γαμου χρου. και γενησει εν τη βασιλεια. *Chrys. ad Hebr.* κεφ. ε. ομ. ξ
[s] *Greg. Naz. Orat in laudem Basilij Or. 22. Hier. l. 2. adv. Iouin. Refut. p. 52.*

The residue of this Paragraph is spent in the Canon and Ciuill Lawes against vow-breakers. *Quid ad Rhombum? Refut p. 54, 55. 56.*

Sect. X.

NO leſſe wiſe and proper is that other diſcourſe of Impoſſibilitie: For, to make ſhort worke; *That no man can containe (though it bee giuen him)* I neuer ſayd; *That any man may containe (though it be not giuen him)* either he will not ſay, or if he do, he hath Chriſt for his Aduerſarie. Why doe we blot Paper? How the performance of this Vow is not poſſible onely for all, but [p] facill alſo, (which he contendeth) the iſſue proues too well, and the World bluſhes to ſee it. Let it not be too much burden to his patience, that I ſaid, *Some of their ſhauelings cannot hold*; He knowes what their Gloſſe vpon *Gratian* ſaid of old (though now they haue pulled out the tongue for blabbing) [q] *Communiter dicitur, &c.* It is commonly ſaid, that a Clerke ought not to be depoſed for ſimple fornication, *Cùm pauci ſine illo vitio inueniantur*; *Since there are but a few found without that vice.* This they haue wiped out of the Booke, but the *Margarita Decreti* (as happy is) holds it ſtill: And their honeſt [r] *Caſſander*, yet more plainly, *Vix centeſimum inuenias*, you ſhall ſcarce finde one of an hundred free: And, if need were, I could tell him out of old [s] *Bromiard* what the voyce of a Ghoſt ſaid to a Prieſt of theirs, but I will not; onely thus he ſhut vp; *That there came dayly ſuch ſtore of Prieſts to Hell for their Luxury*, in plaine Engliſh, Lecherie, *that hee had not thought there had beene any left vpon earth.* And to theſe I could adde the ierkes of their zealous Preacher, Frier *Menot*, who fetches the threefold ſhame of their Clergie out of the *Aue Mary*; *The ſecond whereof* (though the firſt in miſchiefe) is, *In Mulieribus.* But what ſhould I fill Carts with ſuch ſtuffe, as I eaſily might, when the ſalacity of the Romiſh Clergie, is growne to be the Prouerbe, and ſcorne of the World? Let not my Refutor feare vs with the threat of recriminations, wee know that in all Profeſſions, there may be found lewdneſſe enough. But, when all is done, we ſhall iuſtifie that which worthy B. *Iewel* ſaid long agoe, *Scortum apud nos modeſtiùs viuit, quàm apud vos* Penelope; Our ſtrumpet is their *Penelope.* What needed he therefore to vpbraid vs with that ſtumpe of *Eraſmus* (*Quæ malùm eſt iſta tanta ſalacitas, &c.*) when he knowes how eaſily we can ouer-pay him in this Coyne? Was it not *Eraſmus*, whoſe word it was (which Maſter Doctor *Collet* Deane of *Paules*, was wont to haue familiarly in his mouth) [t] *Nunc is eſt rerum ac temporum ſtatus, vt nuſquam reperias minus inquinatam morum integritatem, quàm inter coniugatos? Now ſuch is the ſtate of the times, that you ſhall neuer finde leſſe corruption of manners and life, then amongſt the maried.* Was it not *Eraſmus* that ſaid, *Atque vtinam verè caſtrati ſint, quicunque ſuis vitijs magnificum caſtrationis prætexunt titulum, ſub vmbra caſtitatis turpiùs libidinantes, &c. Neque enim mei pudoris eſſe puto cõmemorare; in quæ dedecora ſæpe prolabantur qui naturæ repugnant, &c.* This is enough to let my Detector ſee, we need not die in his debt for *Eraſmus.*

Sect. XI.

BVt it is no arguing from the Act to the poſſibilitie. Theſe did not containe, but they might. What? whether it were giuen them or no? So ſeemes mine Aduerſarie to hold, whiles he cenſures *Luther*, for ſaying, that this is Gods gift; and that here we can onely take, and not giue. Yea, but if they had asked, it would haue beene giuen them. *Aske, and it ſhall be giuen:* ſo ſayes my Refuter, out of *Origen*, none of the beſt interpreters; ſo his Maſters the Ieſuits, *Sufficit promiſſio generalis*, ſaith * *Bellar.* By this Rule, if the Cardinall ſhould but pray for the Popedome; the three Crownes muſt come tumbling vpon his Head; and if *C. E.* ſhould but pray for a red Hat, it would haue *Mercuriall* wings, and come flying to *Doway*; I would he had but prayed for Wit, he had then perhaps beene ſilent: Not conſidering, that Virginitie, and Honour, and degrees of Wit (though excellent in their kinds) yet are ſuch things as without which we may enioy God, and goe to Heauen, and therefore that perhaps God ſees it beſt for vs to aske them and goe without. What can be more plaine then that of * *Hierome*, If all

Ref. p. 5. 58. 59.
[p] Mans miraculum eſt de propria carne ſanctam eradicare luxuria, quàm expellere immundos ſpiritus de corporibus alienis. Ioan. Bromiard. Pred. c. Caſt.
[q] Diſtinct. 81. Maximianus.
[r] Conſult. Art. 3. And Bellarm. Qui continet quos nouimus eſt non eſſe multos, de Monach. l. 2. c. 3.
[s] Bromiard. Pred. voce Luxuria. Zelantiſſimus Prædicator. Tit. Concion. Candaſatus ſacrificulorum in proverbium abiit. Refut. p. 61.
[t] Eraſm. Apolog. pro declam. ſuâ. Ibid. Erat Enchiridio ſuo. And I would they were gelded indeed, which hide their vncleanneſſe vnder the glaring ſhow of Eunuchiſme, more freely following their luſts, vnder the ſhadow of chaſtitie. Neither will my modeſtie ſuffer me to report, into what ſhamefull confeſſions they fall many times, which reſiſt nature, &c. Et vita Sacerdotum talem dedecoroſa, paſſim cognoſcitur eorum. Nec viua & inde cerit fructus verbi Dei. Quod ſi vis qui non contrectã concederetur matrimonium, ipſi viuerent quietius, & populus cum authoritate prædicaret verbum Dei, ad chriſt. Epiſt. Baſil. Refut. p. 60. Relat. p. 74.
* Bell. l. 2. de Mon. c. 31.
* Hiero. aduerſ. Iouin. l. 1.

all might be Virgins, Christ would neuer haue said, *Qui potest capere, capiat*; Neither would the Apostle so timorously haue perswaded to Virginity; Could he euer suppose that Virginity might bee had without prayers? and yet he sayes, If all might bee Virgins, &c.

Who would not haue thought, that this one Text of our Sauiour, should haue stopt all mouthes? His Disciples had said; *If thus, it is good not to marry*: He replyes, *All men cannot receiue this Word saue they to whom it is giuen*; and concludes, *He that is able to receiue it, let him receiue it*. Yet here, see the forehead of a Iesuite, *Maldonate* vpon the place dares say thus: * *That he saith, all men doe not receiue this Word, all Interpreters (almost) doe so expound it, as if the sense were; All men cannot performe this which you say, that is,* Want a wife, *because all haue not the gift of Chastity, but onely those to whom it is giuen*; for which he cites onely *Origen, Gregory, Nazianzene, Ambrose*, concealing the rest of his, *Almost all*; yet after in the same Page (forgetting himselfe) *solus D. Augustinus, &c.* Onely Saint *Austin* vses (saith he) to teach, that this gift of Continency is not giuen to all, but to some onely. It is happy yet that herein we are granted to erre with Saint *Austin*; and yet ere long, we take in *Origen, Nazianzene, Ambrose, Hierome*, and at last, ouertake, *Ferè omnes*; so as we need not feare solitarinesse in this errour. But what sayes the Iesuite to this good company? *Adduci non possum, vt sequar*; *No maruell.* Marke, how well the Iesuites follow Iesus himselfe: Iesus sayes, *All men cannot receiue this.* The Iesuits say, * *All men may receiue it.* Iesus sayes, *It must be giuen from God.* The Iesuits say, [a] *It is so the gift of God, that it is in the power of Man.* How can we looke to escape their Opposition, when they dare thus contradict our Sauiour? For me, I shall be still in this Heresie, That all their Priests, and Moncks, and Nuns cannot containe: And his [b] *Bonauenture* shall beare me out, who teaches me, that to the third degree of Chastity (*requiri priuileginm singulare*) there is a singular priuiledge required; for that it seemes to be aboue the pitch of naturall possibility, to liue in the Flesh, and not to feele the faults of Flesh.

* *Mald. in Mat. 19. 11. Omnes ferè, &c.*

I cannot bee perswaded to follow them.

* *Omnes continere posse si velint, Bellar. l. 2. de Mon. c. 31.*

[a] *Et Donum Dei esse, & tamen in potestate, & arbitrio hominis positum. ibid.*

Qui potest habeat secum aurum hoc Virginitatis; Qui minus nuptiarum argentum excipiat. Chrysost. in 1 Tim. 4.

[b] *Bonauen. in Opus. de processu Relig. p. 120. Sumptuosa Turris est, & verbum grande quod non omnes capere possunt, Bern. de contempt. Mun. Nam si generale esset, quod potest vnus & omnes possunt, Primas. Refut. p. 60, 61.*

[c] *Vid. Histor. Radulphi Bourn. Augustadensis Eccle. Abbatis, qui testatur se vidisse in quadam piscina in Monalium Abbatia, quæ Prouines dicebatur, multa paruulorum ossa, ipsaq; corpora integra ibi reperiebantur Antiq. Brit. Reuoc. Clem. 5. Papa, ex Adam. Marim.*

[d] *Refut. p. 61.*

Sect. XII.

AS for his holy Sisters at *Bruxels*, the touch of whom hath so much enfired his ghostly zeale; I intended no quarrell to them in particular; They may bee as honest, as their Champion is malicious. What I said, was out of the supposition of the common frailty; And if he haue beene so much in their bosome, as to know they neuer repented them, it is well knowne that others haue; whose Song hath beene in the hearing of those I know.

What shall I doe, shall I die, and neuer maried be?

Like vnto those Vestals,

Fœlices nuptæ, moriar nisi nubere dulce est.

As for the mischiefe following hence, the visible monuments of so many murthered Infants (if not in *Gregories* Ponds) in the very place where I now liue, and [c] elswhere, conuinces it too much. But [d] my example (ywis) shall cleere his Vestals of *Bruxels*, and all other Votaries. *Master Hall was absent* (some three Moneths) *in France: Flesh is fraile, Temptations frequent* (adde to these his body sickly, and well neere to death) *yet both then, and before his mariage, he would take it in great scorne* (as well hee might) *to bee suspected for dishonest.* True, and might defie Men and Deuils in that Challenge. What of this? It followes then: *If Master Hall could for so long together liue a chaste life, why no more?* Why not alwayes? Demonstratiuely concluded: As if a man should say, C.E. doth speake some wise words, how can hee at any time write thus foolishly? A Christian hath sometime grace to auoyd a Temptation, why not alwayes? Why doth he not keepe himselfe euer from sinning? A good Swimmer may hold his breath vnder the water for some portion of a Minute, why not for an houre? why not for more? A deuout Papist may fast after his Breake-fast, till his Dinner in the afternoone, therefore why not a Weeke? why not a Moneth? why not so long as *Eue* the Maid of *Meurs*?

The

The Spirit of God (if at least he may bee allowed for the Author of Continencie) breatheth where and when he listeth, and that God which makes Mariages in Heauen, either auerts the heart from these thoughts, or inclines it at his pleasure. Shortly, The great Doctor of the Gentiles had neuer learned this Diuinity of *Doway*, whose charge is, [e] *Defraud not one another, except with consent for a season, that yee may giue your selues to Fasting and Prayer:* And againe, *Come together, that Satan tempt you not through your incontinency*. He onely wanted my Monitor, to jogge him on the Elbow, as here: *What needs all this fleshlinesse* (if they can safely containe) *whiles they giue themselues to extraordinarie deuotion, Why not more? Why not alwayes?* It is pitie, that no man would aduise the Apostle, how great a gap this Doctrine *of his opens to all lasciniousnesse*. Let me but haue leaue to put Saint *Pauls* Name in stead of mine, into this challenge of my Refuter, and thus he argues.

If S. Paul *say that* [ἐγκρατεύεσθαι], *for a while they are able to liue chaste, but not for any long while; I aske againe, How long that while shall endure? and what warrant they haue therein for not falling? seeing it may so fall out, that in the while appointed, they may bee more tempted then they shall be againe in all their liues after*: How sawcy would this Sophistrie be? how shamelesse? The words are his; onely the Name is changed; what the elect Vessell would answer in such a case for himselfe, let *C. E.* suppose returned by mee.

e 1 Cor. 7. 5.

Refut. p. 65.

Refut. p. 65.

Sect. XIII.

THe Refuter hath borrowed some Weapons of his Master *Bellarmine*, and knowes not how to weare them. It would moue any mans disdaine, to see, how absurdly those poore Arguments are blundred together; We must distinguish them as we may.

First, Saint *Paul* condemnes the yong Widowes mentioned; therefore hee ouerthrowes this impossibilitie of containing. I answer: Saint *Paul* aduises the yong Widowes to marry, and admits none into the Church-booke, vnder threescore yeares: therefore he establishes in some, this impossibilitie.

Refut. p. 63.

Secondly, Saint *Paul* aduises *Timothy* to liue chaste. Reader, tell him the word is (σώφρων) which their owne vulgar, 1 *Tit.* 8. turnes, *Sober*; and in 2 *Tit.* 5. *Prudent*; But, to grant him his owne Phrase: Can my Detector descry no difference betwixt Chaste and Single? Did he and his Fellowes neuer heare of a coniugall Chastitie? So they haue still wont to speake, as if Chastitie were onely opposite to mariage, as if no single life could be vnchaste. His *Espencæus* might haue taught him that Verse in Virgil, *Casta pudicitiam seruat domus*: and he might haue heard of that *Roman* law of Vestals, *Castæ ex castis, puræ ex puris sunto*; yea his *Erasmus* might haue taught him yet further, [f] *E diuerso nihil prohibet in coniugio Virginitati locum esse*; that euen in Mariage there may be Virginitie.

Refut. p. 63. 64.

Thirdly, the Fathers exhort to Virginitie; especially *S. Ambrose* and Saint *Austin*. Let him tell this to them that know it not, to them that dislike true chastity in Virgins, not to them that condemne vnchastnesse in a pretended Virginity.

To what Vertue doe not the Fathers exhort? yet neuer supposing them to be within our lure. Lastly, where is the shame of my Refuter, that cites *Austin* as the Man on whom he depends for his vniuersall possibility of Continency: when his owne *Maldonate* professes, that S. *Austin* is the only enemy to this Doctrine?

Fourthly, Where there is impossibility or necessity, there is no sinne, no counsell; as no man sinnes in not making new Starres, in not doing Miracles. A stale shift, that oft sounded in the eares of *Austin* and *Prosper* from their *Pelagians*; The naturall man in this deprauednesse of estate cannot but offend God, therefore he sinnes not in sinning: Counsell giuen shewes what we should do, not what we can. [g] *Iubendo admonet, &c.* saith *Austin*; In commanding hee admonisheth vs both to doe what wee can, and to aske that which we cannot doe. In Continency then our indeuour is requi-

[f] Eras. Apol. pro declam. Matr. Secundus gradus Virginitatis est Matrimonii casta dilectio. Opus Imperf. in Matth. Refut. p. 64. Ab his duabus Columnis crede mihi difficile duellor. Ibid. ex Bernardo. C. E. Refut. p. 64.

[g] Aug. l. de Nat. & Grat. c. 43.

ed for the attaining of that which God will giue vs; God neuer imployed vs in making of Starres; Though my Refuter is euery day set on greater Worke, then making of him that made Starres. Lastly, it is true, there is no sinne in marying, there may bee sinne (after a vow) in not vsing all lawfull meanes of Chastitie: The Fathers therefore supposing a [h] pre-required assurance of the gift, and calling of God in those, whom mature deliberation, and long proofe had couered with the vayle of Virginity, do iustly both call for their continuance, and censure their lapses.

[h] *Post multam deliberationem & considerationem. Basil. Refut p.63.*

Fitly, vpon this ground the Father cannot blame his Childe for incontinence; To containe, implyes impossibility. Aske him wherefore serues Mariage? Yea, but to prouide an Husband or a Wife, is not a worke of an houres warning; in the meane time what shall they do? Sure, the man thinkes of those hot Regions of his Religion, where they are so sharpe set, that they must haue Stewes allowed of one Sexe at least; Else what strange violence is this that he conceiues? As our *Iunius* answered his *Bellarmine*, in the like, *Hic homo sibi videtur agere de equis admissarijs ruentibus in venerem, & de hippomane, non de hominibus ratione præditis*; hee speakes as if he had to doe with Stalions, not with Men, not with Christians, amongst whom is to bee supposed a decent order, and due regard of seasonablenesse, and expediency: A doughty Argument, wherwith *Master* Hall *is sore pressed*, (They may containe till they marry, and therefore they may euer containe and not marry.) How easie is it for me to take vp this loade, and lay it vpon my Sauiour, which said, *All men cannot receiue it*; and vpon his great Apostle of the Gentiles, who hath taught vs an (ἴδιον χάρισμα) a proper gift, which God hath bestowed on some, not on others, and supposes a necessity, that may bee of giuing a Virgin in Mariage?

Marg. of the *Refut. p.65.*

1 Cor. 7.7.

Sixtly, The Husband and wife are separated vpon discord, or disease: What shall they doe? To liue continent with this man is impossible. I answer; If onely their will sunders them, that must yeeld to necessity; Dissention may not abridge them of the necessary remedy of sinne. If necessity; that findes relicfe in their prayers; If they call on him, who calls them to continencie by this Hand of his, hee will heare them, and inable them to persist. And why not then in the necessitie of our Vowes? This is a necessity of our owne making; that is of his; Hee hath bound himselfe to keepe his owne promises, not ours.

Refut. p.65.

Sect. XIV.

Refut. p 66.

WHiles his Fellow, or Master *Maldonate*, talkes of confuting *Austin* in this very point, by *Austin* himselfe, this man will confute vs by him; whom he no otherwise cites for himselfe, then his Ancestor *Pelagius* cites *Lactantius, Hilary, Ambrose, Hierome*, and *Austin* in this case. *The thing* (saith he) *is in our power, and though it require the assistance of Gods grace, which still preuenteth our will, yet that hinders not, but that we may (if we list) liue chaste all the dayes of our life, as wee may vpon the same termes beleeue in God, and loue him.* What impudency is this, to make him the Patrone of the power of our Free-will to God, whom all the World knowes to haue beene *Malleus Pelagianorum?* and who in so many Volumes damnes this conceit to the Pit of Hell; euermore so establishing the naturall facultie and vse of the will against *Stoicall* necessitie, as that he abandons any power of the act, or exercise of it vnto good (without grace) against humane presumption. When he speakes of this, here is not a cold and feeble preuention; but an effectuall in operation, yea a powerfull creation.

Since my Refuter then will needes bee paralleling our abilitie of contayning, and of beleeuing, let him heare that holy Father say, [i] *Non solum Deus posse nostrum, &c. God doth not onely giue, and helpe our power to good, but workes in vs both our will and working of good.* And elsewhere; [k] *Hee is drawne to Christ, to whom it is giuen to beleeue in Christ: Power is therefore giuen vnto them to bee made the sonnes of God which beleeue in him, when this is giuen them to beleeue in him.* And so farre is he

[i] *Aug. de Nat. & Grat. 25.*

[k] *Cont. Duas Epist. Pelag.*

he from saying with my Detector and his *Bellarmine*, that who lists may beleeue when he lists, that he reasons thus: *Quid mihi ostendis, &c.* [l] *what dost thou tell me of thy Free-will, which can neuer be free to do good, except thou be a Sheepe of God? Hee therefore that makes men to be his sheepe, frees the wills of men to the obedience of Piety: But why doth he make these men sheepe, and those not, since with him is no respect of persons? The Apostle answers, O homo! &c.* Thus he. Either therefore let him neuer cite S^t. *Austin* against vs in this point, or else wee must bee forced to countercite him once more then wee meant. [m] *Planè possumus dicere frontem hæreticorum non esse frontem*: And if there could be any more on that holy Fathers score, Father *Maldonate* hath paid it for vs. To conclude therefore for him; *Arbitrium humanæ voluntatis nequaquam destruimus: We know no man doth well against his will*; God was not to make Virgins by force; and the same goodnesse that giues Chastitie to the maried, continues Virginity to the single: *What of all this? Therefore* (saith he) *it is as well in the power of all single persons to bee alwayes continent, as of the maried to keepe coniugall Chastitie:* An illation and conclusion worthy of my Refuters Logicke and Diuinity; As if he argued thus for himselfe; The same God that disposes of Orders, disposes of the Popedome: therefore I may as well looke to weare three Crownes, as one shauen. Or the same God giues both Life, and Grace, and Glory. Therefore all those that liue the naturall life, may also liue the spirituall and glorious. Who sees not the reason of these vnlike? Coniugall honesty is absolutely commanded of God to all maried persons; perpetuation of Virginitie (hee grants) was neuer commanded: the breach of coniugall honesty, is of it selfe a sinne to all; Mariage is not so. Against the one therefore, wee may absolutely pray in [n] faith, against the other but with condition; God hath promised to deliuer vs from our sins, not from our Mariage.

As for Saint *Ambrose*, we easily grant him large in the praise of Virginitie: But no one word of all his cited authorities toucheth our Assertion: The helps of the Church, the seruice of Angels, the merit of the Prayers of our Sauiour, we yeeld to be good meanes of continence, where it is intended; but that it is meant to all commers, we deny; Let the successe speake.

Neither doe we taxe the Vow for any improbitie in it selfe, but for the incapacitie of the persons: The Vow were good, if the men were not either euill, or vnfit. And here [o] by the way; whereas *C. E.* like a masterly Monitor wishes Master Hall *to reade the diuine workes of* Ambrose, *concerning this subiect*; Master Hall is bold (in requitall) to tell *C. E.* that he knowes not *Ambrose*; and to teach him (since he hath not learned it of other Masters) that the Book which he so oft, & so solemnly cites for *Ambroses*, [p] *Ad Virginem lapsam*, is a noted Counterfeit, a true *Nouation*; which his graue ignorance might haue heard from his *Bellarmine* and *Possenine*.

And how much better is that other Tract which he [q] cites from *Ambrose*, *Epist.* 82. wherein mention is made of * *Venice*; which was not extant till *Ambrose* was not? And the Commentary of *Ambrose* vpon 1 *Tim.* 3. whence hee fetches his forceablest [r] Testamony for forced Continency; slit in the Nose, and bored in the Eare long since by [s] *Salmeron, Baronius, Bellarmine*, and *Francis Lucas*. Of the same stampe (that the Reader may here see once for all how he is gulled by this false Priest with foysted Authorities) is his *Augustine, De bono Viduatis*, [t] thrice by him here quoted, not without great triumph; branded by *Erasmus, Hosius, Lindanus:* as likewise [u] his *Augustine, de Eccles. dogmat.* confessed counterfeit by *Bellarmine*, & his friends of *Louain:* and [x] the Sermons *de Tempore*; cashier'd by *Erasmus, Mart. Lypsius*, the *Louanians*: Whereto let vs adde the book of great *Athanasius, de Virginitate*, [y] produced in great state by *C. E.* not without great wrong and shame fathered vpon that Saint, as (if *Erasmus* and *Nannius* did not shew) the ridiculous precepts therein contained would speake enough. To follow all were endlesse: Of this kind, lastly, is his *Cyprian de Disciplin. & bono Pudicitiæ*, not more magnificently [z] brought forth by *C. E.* then fairely ciected by *Erasmus*, & *Espencæus*. These are the glorious Testimonies which grace the swelling Pages of mine Aduersarie; These are the pious fraudes wherewith honest Readers are shamfully coozened.

l *Aug. l. 4. cont. Iul. c. 6.* *Qui igitur facit aut homines, ipse ad obedientiam pietatis humanas liberat voluntates: sed quare istos homines omnes facit, & istos non facit, apud quem non est acceptio personarum? Respondet Apost. O homo!*

m *Ibid. Refut. p. 69.*

n *Christi erit si fides aderit, quæ impetrat à iuuente quod iusserit Aug. de adul. con. l 2. c. 19. Refut. p. 71, 72, 73.*

o *Refut. p. 71.*

p Cited foure times by *C. E.* vpon weighty occasions. *Refut p. 34. 43. 48. 50.*

q *P. 41. Refut. Vide Censur. Rob. Coci. p. 129.*

r *P. 94. Refut. & Censur. Coci. p. 132.*

s *Refut. p. 26. 49. 68.*

t *Refut p. 40.*

u *Refut. p. 80.*

x *Refut. p. 35.*

y *Refut. p. 38.*

coozened. It shall suffice thus in a word to haue thanked my Reuerend Monitor for his sage aduice, and to aduise my Reader to know whom he trusts.

For *Origen*, we haue already answered; My Detector could not haue chosen a better man for the proofe of the facility of this Worke, then him, who (according to the broad Tralation of his rude *Rhemists*) gelded himselfe, and made himselfe no man for it. *That all graces are derined to vs from the Fountaine, or rather the full Ocean of Christs Merits and Mercies* (which he shewes from S. *Hierom*) *we willingly teach against them*, so farre are we from being iniurious to the Passion of our Deare Redeemer; But if hee will therefore inferre, that euery man may be a perpetuall Virgin, he may as well hope that therfore euery Scribbler may write all true. Our Sauiour himselfe, *which said I will draw all men vnto me*, yet said, *All men cannot receiue this*; not I cannot giue it, but they cannot take it.

As for that practice which he cites from S. *Austin*, of forcing men both into Orders, and Continency, it shewes rather the Fact then the Equity; what was done in a particular Church, rather then what should be; The Refuter himselfe renounceth it in the precedent Page; (*For the Church forceth none thereunto*) neither is it any other thena direct restraint of that, which the Councell of *Nice* determined to be left free.

Lastly, that there may appeare to bee no lesse impossibility of honest Truth in some men, then true Chastity, he cites one place for all, out of S. *Austin*, * *Let not the burden of Continency affright vs, it will be light if it be of Christ, it will be of Christ if there be Faith, that obtaines of him which commands, the thing which he doth command.* See Reader, with what fidelity; and by this esteeme the rest; S. *Austin* speakes there of persons diuorced each from other, whom necessity (as he supposes the case) cals to Continency; the Detector cites him for the power of voluntary votaries; The very place confutes him. *It will be Christs yoke* (saith *Austin*) *if there be faith that obtaines of him which commands, the thing which he doth command:* There can be no Faith where is no command; Now *C. E.* will grant there is no ° command of single life to all; Therefore all cannot aske it in Faith, therefore all cannot thinke it the yoke of Christ, all cannot beare it.

Sect. XV.

NOw at last (like some sorie Squip, that after a little hissing and sparkling, ends in an vnsauourie cracke, my Refuter, after all these Flourishes of their possibilitie, shuts vp in a scurrilous Declamation against our Ministerie; granting it indeed impossible, amongst vs, to liue chaste; and telling his Reader that wee blush not to blaze in Pulpits, and printed Bookes, this brutish Paradox, that Chastitie is a vertue impossible to all, because so it is to such lasciuious ? *Libertines, sensuall and sinfull people, as Heretikes are: and here are sordes, dedecora, scabies libidinum:* the brutish spirit of Heresie, fleshly and sensuall. Impure mouth! How well doth it become the sonne of that *Babylonian* Strumpet, to call the Spouse of Christ Harlot! How well doth it become lips drencht in the Cup of those Fornications, to vtter blasphemous Slanders (*Spumam* Cerberi) against Innocence? By how much more brutish that Paradox is, so much more deuillish is the vniust imputation of it to vs; Which of vs euer blazed it? Which of vs doth hate it lesse, then the lye that charges it vpon vs? How many Reuerend Fathers haue we in the highest Chaires of our Church; how many aged Diuines in our Vniuersities, how many graue Prebendaries in our Cathedrall Churches, how many worthy Ministers in their rurall stations, that shine with this vertue in the eyes of the World? *If therefore the proper place of Chastitie be the Church of God,* (*as this Cauiller pleads*) it is ours in right ᵠ, theirs in pretence: And so much more noble is this in ours, for that in ours it is ʳ free; in them, ˢ forced; *Infida custos castitatis necessitas*, as that Father said; *Neque opus passeri fugere ad montem:* In them, as *Chrysostome* said

Vid. supra. Refut. p. 74, 75. Refut. p. 78. Pag. 79.

* Lib. 2. c. 19. de Adulter. Coniug. vid. sup.

° Nonne enim sicut non mœchaueris, non occides, ita dici potest, non nubes Aug. de Virg. Sanct. l. sing. c. 30.

Refut. p. 80. vsque ad 87.

p Illud dixerim tantum abfuisse, vt ista coacta castitas illam coniugalem vincerit, &c. (saith Polydor. Virg.) This I may say, that it is so far off, that this compelled chastity excelled the Coniugall chastity, that no crime of any offence could bring more hatred to the state of Priesthood, or more disgrace to Religion, or more sorrow to all good men, then the blemish of the vnchaste life of Priests, &c. Polyd. l. 5. c. 4.

q Hier. l. 2. in Ose. Quicunque amare pudicitiam se simulant, vt Manichæus, Marcion, Arrius, Tatianus, & instauratores veteris hæreseos, venenato ore mella promittunt, cæterum iuxta Apostolum quæ secretò agunt, turpe est dicere. Minut. Fæl. Octau.

r Inuiolati corporis virginitate fruuntur potius, quàm gloriantur.

ſ Talis castitas quia non est spontanea, non habet magnam retributionem. Bran. Carthus. O mysteria, O mores, vbi necessitas imponitur castitati, authoritas datur libidini! Itaque nec casta est quæ metu cogitur, nec, &c. Illa pudica quæ thesi tenetur. Ambros. l. 1. de Virg.

long

long since τὸ σεμνὸν τῆς Παρθενίας ἀπόλωλεν *The grace of Virginitie is loſt:* γελᾶται κοσμικοί: *The world makes ſport with ſuch Maiden-head.* For the reſt; The God of Heauen iudge betwixt vs and our enemies; To him wee appeale how wee deſire to ſerue him in chaſte Wedlocke, whom they diſhonour with vncleane and falſe Virginitie.

Not to put my Detector in mind how honorably he now ſpeakes of mariage, how dares he talke of our fleſhlineſſe, and their chaſtity? as if he had to doe with a world, that were both deafe and blind. Do not their owne Records fly in their faces: and tell *him there are but a few of them honeſt?* Did not their owne [t] ſelect Cardinals complaine, that *the moſt of their Nunneries were iuſtly ſcandalized with ſacrilegious incontinencies?*

Do not our [u] Hiſtories tell vs, that in the raigne of *Henry* the third, *Robert Groſthead* the famous Biſhop of Lincolne, in his Viſitation, was faine to explore the virginitie of their Nuns, by nipping of their dugs, *indignum ſcribi*, as *Matth. Paris?* Doe not the [x] forenamed Cardinals find it a common greeuance, *that their Curtezans rode in ſtate thorow Rome it ſelfe, attended euen at noone day with the retinue of their Cardinals, and with their Clergy-men?* Doth he finde the Church of England to maintaine Stewes? and to raiſe rents from profeſſed filthineſſe? Can he deny the vnnaturall beaſtlineſſe that raignes in his Italy? But what doe I ſtirre this puddle? Let mee heare no more brags of their chaſtitie, no more exprobrations of our laſciuiouſneſſe.

t Contil. Deleſt. Cardin. Paul. 3. Exhib. Alius abuſus turbat populum Chriſtianum in Monialibus, &c. Vt in plerisque monaſteriis fiunt publica ſacrilegia: cum maximo omnium ſcandalo.

u Mat. Pa is Hiſt. Angl. Hen 3 p. 1085. Et quid indignum eſt ſcribi, ad domos religioſarum veniens, facit exprimi mammillas earundem, vt ſic phyſice, &c.

x In hac etiam vrbe meretrices, &c. Concil del. Card. Refut. 88.

Sect. XVI.

A Sif my Refuter had vowed to write no true word, he challenges me for tranſlating *Iſidores Turpe votum, a filthy vow:* I turne to my Epiſtle, and finde it not engliſhed by me at all. His owne conſcience, belike, ſo conſtrues it, or if ſome former Impreſsion of mine (which I beleeue not) had ſo turned it, here is neither ignorance, nor vnfaithfulneſſe. Wheereſoeuer is ſinne, there is filthineſſe: And if a lawfull vow be *properly de meliore bono*, can there not therefore be an vnlawfull vow? What was that of *Iepthaes*, or that of St. *Pauls* Conſpirators? But the word there (ſaith he) ſignifies a *promiſe*; As if euery vow were not a promiſe: and if *Iſidore* takes *votum*, for *promiſſum*, y *Gregory* takes (by his conſtruction) *promiſſum* for *votum*, in this very caſe we haue in hand.

This vow of theirs therefore is metonymically filthy, becauſe it makes them ſuch. In one word, (that he may raue no more of Epicures, Turks, Pagans,) Their vow is in profeſsion glorious, filthy in effect. And now for a concluſion of this point, I muſt out of all theſe groſſe and ignorant paſſages of his (though vnproperly, yet) truly vow to the world, that a truer Bayard did neuer ſtumble forth in the Preſſe.

y Diſt 28 Greg. Petro. Diac. l. 1. Ep. 42.

Sect. XVII.

HEe hath done with their owne vowes, and now deſcends to vs, whom hee confeſſes vowleſſe; His ſcorne cannot ſtrip vs of the benefit of that Truth, which hee confeſſeth: Thus then hee writes: *I freely with other Catholikes grant, that our Engliſh Miniſters, according to their calling, make no vowes: I grant their mariage to be lawfull; I grant that euery one of them may be the Husband of one Wife, &c.* And why did not this liberality of my wiſe Detector rye vp his Tongue in his purſe all this while? No more was required, no leſſe is yeelded; whereto is all his iangling? But, that his grant may proue worſe then a deniall, thus he proceeds: *But we deny them to be truly Clergy-men, or to haue any more authority in the Church, then their wiues or daughters haue: and this becauſe they want all true calling and Ordination; For, they entred not in at the doore, like true Paſtors, but ſtole in at the window like theeues; We deny their miniſtrie (I ſay) to be lawfull, becauſe they did runne before they were ſent, tooke their places by intruſion. Let Maſter* Hall *diſproue this, and I will ſay, Tu Phillyda ſolus habeto.* Thus he.

Refut. p 89.

A deep crimination, and such, as if it could be proued, would robbe our question of the State, and vs of our duely challenged honour. Reader, this vehemency shewes thee where his shoo wrings him: It is the gall of Romish hearts that we prosper, and are not theirs; Where they haue presumed vpon credulity, they haue not stucke to say, we are not men like others, but more frequently and boldly, that wee are no Christian men; and here most peremptorily, that wee are no Clergie-men: There is no Church, no Christianity, no Clergie not theirs; Neither can we be in Orders, whiles wee are out of Babylon.

The man dreames of the Nags-head in Cheapside, where his lying Oracle Tradition hath not shamed to report, *Iewel, Sands, Horne, Scory, Grindall,* and others in the beginning of Q. *Elizabeths* time (being disappointed of the Catholike Bishop of *Landaffe*) to haue laid hands mutually on each other; and that from hence haue flowed our pretended Orders. This our shameless * *Sacroboſco* heard of some good old folkes, and they had it of one *Neale*, Professor *Ebrius* in Oxford; *Kelliſon* tooke it of *Sacroboſco*, and *C. E.* of him. *Concordat cum Originali; Diabolus eſt mendax & pater eius.* And is not this a worthy engine to batter down the wals of a whole Church, to blow vp all our ordination? Is it possible that any Christian face should be so graceleſſe, as to beare out such an apparent and ridiculous falshood, against so many thousands of witnesses, against the euidence of authenticall Records, against reason, and sense it selfe? For can they hope to perswade any liuing man, that these hauing at that time a lawfull Archbishop of their owne religion, legally established in the Metropoliticall chaire, by an acknowledged authority, the sway of the times openly fauouring them, when all Churches, all Chappels gladly opened to them, that they would bee so mad as to goe and ordaine themselues in a Tauerne? He that would beleeue this, may bee perswaded that their adored blockes can weepe, and speake, and moue; that their Cake is God; Neuer truth could be cleared, if not this; No lesse then the whole Kingdome knew, that Q. *Mary* dyed in the yeare 1558, Nouember 17; and her Cardinall (then Archb. of Canterbury) accompanied her soule in death the same day. The same day was Q. *Elizabeths Initium Regni; her Coronation, Ianuary* 15 following. That leasure enough might bee taken in these great affaires, the See of Canterbury continued void aboue a yeare. At last, in the second yeare of Queene *Elizabeth* 1559, *December* 17, was *Mathew Parker* legally consecrated Archb. of Canterbury, by foure Bishops: *William Barlow* formerly Bishop of Bathe, then elect of Chichester. *Iohn Scory* before of Chichester, now elect of Hereford. *Miles Couerdale* Bishop of Exeter. *Iohn Hodgeskins* Suffragan of Bedford. *Mathew Parker* thus irrefragably setled in the Archiepiscopall See, with three other Bishops in the same Moneth of December, solemnely consecrated *Edmund Grindall*, and *Edwin Sands*; The publike Records are euident and particular, relating the Time, Sunday morning after Prayers; The place, Lambeth-Chappell; The manner, Imposition of hands; The consecrators, *Mathew Cant. William Chicheſter, Iohn Hereford, Iohn Bedford*; The Preacher at the Consecration, *Alexander Nowell*, afterwards the worthy Deane of Pauls; The Text, *Take heed to your ſelues, and to all the flocke, &c.* The Communion, lastly administred by the Archbishop.

For Bishop *Iewel*, hee was consecrated the Moneth following in the same forme by *Mathew Cant. Edmund London, Richard Ely, Iohn Bedford.*

Lastly, for Bishop *Horne*, he was consecrated a whole yeare after this, by *Mathew Cant. Thomas S. Dauids, Edmund London, Thomas Coventry* and *Lichfield*; The circumstances, Time, Place, Form, Preacher, Text, seuerally recorded. The particulars whereof, I referre to the faithfull and cleare relation of Master *Francis Maſon*; whose learned and full discourse of this subiect, might haue satisfied all eyes, and stopped all mouthes. What incredible impudency is this then, for those which pretend not Christianity only, but the Consecration of God, wilfully to raise such shamefull slanders from the pit of Hell, to the disgrace of Truth, to the disparagement of our holy calling.

Let me therefore challenge my Detector in this so important a point, wherein his zeale hath so farre out-run his wit, and with him all the Brats of that proud Harlot, that no

* *Alias* Halywell *the Iesuite.*

no Church vnder Heauen can shew a more cleere, euen, vncontrolable, vntroubled Ine of the iust succession of her Sacred Orders, then this of ours; if his Rome, for her tyrannous Primacie, could bring forth but such Cardes, the world would bee too straight for her. He shall (maugre) be forced to confesse, that either there were neuer true Orders in the Church of England (which hee dares not say) or else that they are still Ours. The Bishops in the time of King *Henry* the eight, were vndoubted; If they left Rome in some corrected opinions, their Character was yet, by confession, [a] indeleble. They laid their hands according to Ecclesiasticall constitution, vpon the Bishops in King *Edwards* dayes; and they both, vpon the Bishops in the beginning of Queene *Elizabeths*; They againe, vpon the succeeding Inheritors of their holy Sees, and they lastly vpon vs; so as neuer man could shew a more certaine and exquisite Pedegree from his great Grand-father, then wee can from the acknowledged Bishops of King *Henries* time, and thence vpwards to hundreds of Generations. I confesse indeed, our Archbishops, and Bishops haue wanted some Aaronicall accoustrements, Gloues, Rings, Sandals, Miters, and Pall, and such other trash: and our inferiour Orders haue wanted Greazing and Shauing, and some other pelting Ceremonies. But let *C. E.* proue these essentiall which we want, or those Acts and Formes not essentiall, which we haue, *Et Phyllida solus habeto.* In the meane time, the Church of England is blessed with a true Clergy, and glorious; and such a one, as his Italian generation may impotently enuy, and snarle at, shall neuer presume to compete with, in worthinesse and honour; And (as Doctor *Taylor*, that couragious Martyr, said at his parting) *Blessed bee God for holy Matrimony.*

a *Quis ignorat Cathol. &c. & similiter Ordinatos vere esse Ordinatos, quando Ordinator vere Episcopus fuerat & adhuc erat, saltem quantum ad charakterem. Bellar. de Rom. Pont. l. 4. c. 10.*

Sect. XVIII.

MY Cauiller purposely mistakes my rule of *Basil* the Great, and my Text of the Great Apostle, whiles from both I resolue thus. *I passe not what I heare men or Angels say, while I heare God say, Let him be the Husband of one Wife:* he wil needs so construe it, as if I tooke this of S. *Paul* for a command, not for an allowance: As if I meant to imply from hence, that euery Bishop is bound to haue a Wife. Who is so blind as the wilfull? Their *Leo* [b] calls these words a Preception, I did not. If hee knew any thing, he could not be ignorant that this sense is against the streame of our Church, and no lesse then a Grecian errour. Who knowes not the extreames of Greece and Rome: and the Track of Truth betwixt them both? The Greeke Church saith, *Hee cannot be in holy Orders, that is not maried:* The Romish Church saith, *He cannot be in holy Orders, that is maried:* The Church Reformed sayes, *Hee may bee in holy Orders that is maried, and conuertibly.* Some good friends would needs fetch vs into this idle Greecisme, and to the society of the old Frisons [c], and (if Saint *Ierome* take it aright) of *Vigilantius*, *Espencæus*, and *Bellarmine* and our *Rhemists* free vs. There is no lesse difference betwixt them and vs, then betwixt May and Must, Libertie and Necessitie. If then (*Let him be the Husband of one Wife,*) argue that a Bishop may bee a maried man, I haue what I would, and passe not for the contrary from Men and Angels. We willingly grant with *Luther*, that this charge is negatiue: *Non velut sanciens dicit*, saith *Chrysostome*. But this negatiue charge implyes an affirmatiue allowance, we seeke for no more: As for the authorities which my Detector hath borrowed of his Vncles of *Rhemes*, they might haue beene well spared: He tels vs, Saint *Ierome* sayes, *Qui vnam habuerit, non habeat; He who hath had one Wife, not hee that hath one*; I tell him Saint *Paul* saith [d] (εἰ τις ἐστιν) *if any man be the Husband of one Wife*, not, *If he haue beene*. Let [e] Saint *Chrysostome* therein answer *Hierome*; and *Epiphanius*, and all other pretended opposites: *Obstruere prorsus intendit hæreticorum ora, qui nuptias damnant; &c. He purpos'd in this to stop the mouthes of Heretikes, that condemned mariage, shewing that that estate is faultlesse, yea, so precious, that with it a man might be aduanced to the holy episcopall Chaire.* Thus hee; whom their learned [f] Bishop *Espencæus* seconds; and

Refut. p. 90 91.

b *Leo ep 87 abas 85. Tam sacra semper est habita ista Præceptio.*

c *Espenc. lib. 1. de Contin. c. 1.*

Refut. p 91, 92.

d *Tit. 1. 6.*

e *Chrysost in. 1 Tit. homil. 2.*

f *Esp. vbi supra.*

and by the true force of the Text cleareth this sense against all contradiction. *Nec enim Paulini de Episcopis, &c. For* (saith he) *those places of S.* Paul *concerning Bishops, Priests, and Deacons, cannot be so eluded, as that they doe onely belong to men that haue beene sometimes maried, and are now Widdowers and single; but the Text doth plainely note out Husbands, and those that are now found in the present estate of mariage; which is implyed, both by the word* esse, *and by* vnius vxoris vir, *that is, hauing one Wife, not (as some haue vnderstood it) which hath had one; for (as* Chrysostome *hath noted) the Apostle would by the societie of Mariage and Priesthood, stop the mouthes of Heretikes that condemned mariage: whereto adde, That the Apostle amongst the vertues of a Bishop reckons vp this, That he doth gouerne his owne house well, not, that he did gouerne it.* Thus he. Vnto which let mee yet adioyne this other consideration, that the Apostle describes what manner of Wife a Bishop should haue; which as in other professions he hath not done, so in this would haue beene vseless, if he had onely aymed at an estate past, and not present.

Where it is a cunning tricke of the *Rhemists*, and their Vulgar, in stead of *Their Wiues*, to reade *The Women*, quite beside the Scope and Context of the Apostle: As to the same purpose, Whereas their *Leo* in the fore-cited Epistle sayes, that this Precept of a Bishop, to be Husband of one Wife, was alwaies so sacred, *vt etiam de muliere Sacerdotis eligenda, eadem intelligatur seruanda conditio: Bellarmine*, and his Mates would needs face vs out, that the Copies are corrupted, and contends to haue it read *Sacerdotis Eligendi; of the Priest to bee chosen*, not, *of the Wife*: Whom our industrious and worthy Doctor *Iames* hath refelled both by the Presse, and the Pen; by the *Coleine* Edition and Manuscript authority.

That the same condition is to bee vnderstood of her that is to bee chosen for the wife of the Priest

Resat. p. 92, 93.

As for that he cites from *Hierome* against *Vigilantius*, he might haue found the salue together with the Wound: Our *Rhemists* dare vs from the imputation of his opinion. For the rest. Nothing is more plaine, then that our Apostle (according to the iust interpretation of *Chrysostom, Theoderet, Theophylact*, and others) alludes to the *loose* fashion, as of the Greekes, so especially of the *Iewes*, with whom Polygamy and remariages, after vniust diuorces, were in ordinary vse; These the Apostolicall Spirit findes vnfit for the Man of God, whom he therefore charges to bee onely, *The Husband of one Wife.*

Resat. p. 94, 95.

Neither doth it argue too much wit in my Refuter, to bring two Fathers vpon the Stage for his purpose, and then to set them together by the eares with each other, *Ambrose* (I meane) and *Hierome*, who in this which he cites them for, confute one another, *Hierome* (though otherwise a backe friend to Wedlocke) censuring the opinion of *Ambrose*, as sauouring too strongly of *Cainisme*, and superstition: How euer, euen the more vehement of the two, out of this place doth hold Mariage, compatible with holy Orders, which is the onely thing I required: So as still, *This one word shall confirme mee against all impure mouthes*: Impure, *Not for preferring Continency*, as my Cauiller will take it, but for deprauing of Mariage, by the foule titles of Fleshlinesse and Sensualitie; such as his owne, a worse we need not: Neither doth St. *Ambrose* at all controll mee herein, whiles hee teacheth that the Apostle *doth not here inuite vs to beget children in the Priesthood; Habentem enim dixit filios, non facientem*: we did not challenge hence any command, we challenge an allowance, which we haue and proclaime: That I may not say, some Copies of *Ambrose* runne (according as I haue learned of our eminent Doctor *Fulke*) *Habentem filios, aut facientem, Hauing children, or begetting them*: The difference is not worth standing for: Let it passe after his owne reading. I could stop his mouth with the ingenuous answer of his *Espenæus: Habentem enim, &c.* For he said, *Hauing children, not begetting them: Debellatum hic esset, &c.* This field were wonne if either this were the Text, and not the Glosse, or they that thus interpret it, were Apostles, as they are not. Thus their owne Bishop. But I need not call for any ayde. The words of *Ambrose* doe plainely driue against an inuitation, or command, which we doe willingly disclaime.

Resat. p. 95.

Ibid.

Espenc. l. Præcit.

Sect.

Sect. XIX.

How vnhappy is this man that ſtill ſhoots his Arrowes quite beſides the Butt? He proues, forſooth, with great zeale, that the Fathers neuer vnderſtood a poſitiue command in our Apoſtles words, which I neuer thought ſo much as in dreame: and then he bends his Forces againſt Bygamie, which I no where auouched. The Man of valour loues to play his prizes alone. *Refut. p. 96.*

Here is no command then (ſaith he) *but a permiſſion*; How much are we bound to him for his fauour? *Permiſſion?* Thus much hee, with his holy Father, yeeldes to their Stewes. No, here is a direct allowance. *Let him be the Husband of one Wife*; Not, *Hee may be ſo:* But this was onely for a time, he ſaith, becauſe of the paucitie of ſingle Clergy-men: Let him ſhew me the Apoſtles limitation, and I am ſatisfied; otherwiſe, this miſſe-grounded conceit (what countenance ſo euer it may finde in a priuate humane authoritie) ſhall paſſe with vs as a Gloſſe of *Burdeaux*, that marres the Text. But how ſhameleſſely, how fraudulently, how like himſelfe, doth my Refuter cite *Chryſoſtomes Caſtigat impudicos, &c? He checketh the incontinent* (ſaith the Father) *whiles he permitteth them not after their ſecond mariages, to be preferred to the gouernment of the Church, and dignity of Paſtors*; and there my Refuter ſtops, with, *So he*; whereas, if he had gone forward, the place had anſwered him, and it ſelfe: For (ſaith *Chryſoſtome*) *he which is found not to haue kept his beneuolence towards his wife, which is* [c] *gone from him, how ſhould he be a good Teacher to the Church?* Plainely ſhewing vs, that hee intends this to thoſe vnchaſt Husbands, which after an vniuſt diuorce of their former wiues, haue maried alſo a ſecond; not after the death of the firſt. *Refut. p. 96. Cqryſoſt. in Tit. Hom. 4.*

[c] The word is τὴν ἀπολωλοῦσαν, by them tranſlated falſly, *Defunctum.*

The like Prieſtly fidelity he vſeth in the place of *Chryſoſtome*, Hom. 2. vpon *Iob*; the poore man had taken vp ſome ſcraps of quotations vpon truſt, hauing neuer ſeene the Authors; For, *Chryſoſtome* neuer wrote any Homilies vpon the Booke of *Iob*; onely he hath fiue Homilies of the Patience of *Iob*; whereof this cited is the ſecond; wherein his *errori ignoſcebat*, hath reference rather to, *ſine crimine*, which he oppoſeth to *irreprehenſibiles*, then, to *vir vnius vxoris*, as the ſequel plainly ſhewes. As for Bigamy, it is out of our way; but ſince his loquacitie will needs roue thither, let him ſhew that before *Montanus* infected the World with a preiudice againſt ſecond Mariages, after deceaſe, they were held vnlawfull for any calling, or perſon, and we will grant him clamorous to ſome purpoſe. *Refut. p. 97.*

To proue this opinion and practice of the Church, like a wiſe Maſter, hee brings in **Tertullians* authoritie, in his Booke which he wrote in the time of his Hereſie; whiles he was ouer the eares in Montaniſme; where hee tels vs hee hath knowne ſome elected for ſecond Mariages. But if he had euer read the Booke following, of Monogamie, hee might haue found his *Tertullian* (then Montanizing) to vpbraid the true and Catholike Church, which he cals *Pſychicos*, with the vſual practice & allowance of the ſecond Mariages of their Biſhops. * *Quot enim & digami, &c. For how many Biſhops are there amongſt you twice maried?* But who euer was matcht with ſo vaine a Babler? I proued from Saint *Paul*, that a Biſhop might haue one Wife: he proues by Councels and Fathers, that he may not haue two. It is pity that his Maſters the Ieſuites haue no more Trees for him to ſet with the rootes vpward: Any thing rather then to weary the World with his fooliſh clacking. *Refut. p. 98.*

* *Tert. Exhort. ad caſtit. c. 7.*

* *Tert. de Monogamia, c. 12. Quot enim & digami præſident apud vos, inſultantes vtique Apoſtolo, &c. Miror ie vnum protraxiſſe in medium, cum omnis mundus his ordinationibus plenus ſit, non dico de presbyteris; ad Epiſcopos venio, quos ſi ſigillatim voluere enumerare, tantus numerus congregabitur, vt Aviminenſis Synodi multitudo ſuperetur. Her. ad Orcan de Carterio Hiſp. Ep. digamo &c. Refut. p. 99.*

Out of this indiſcreet and odious verboſitie (leſt he ſhould want noiſe) he ſtumbles vpon the Councell of Conſtantinople, before it come in his way, and ſpends a whole leafe onely to tell vs, that he will talke of it hereafter. Hereafter he ſhall receiue anſwer enough; What needs this diſorderly anticipation? To conclude then, this place of our Apoſtle ſtands for vs vnſhaken, by any the impotent blaſts of his friuolous Eluſions, and ſhall warrant vs againſt Earth and Hell, that a Biſhop may be the Husband of one wife.

Sect.

Sect. XX.

Refut. p.100, 101.

MY next place, of the honourableneſſe of Mariage amongſt all, hee ſmoothes ouer with a pretended conceſſion; profeſſing with *Fulgentius*, and *Hierom*, to giue all high Titles to that ſtate, only preferring the rule of a better life; praiſing Mariage, but more extolling Virginitie: But who euer made the compariſon? Theſe are faire Nets to catch Fooles; Whiles hee heapes vp all the reproachfull termes that ſpight can deuiſe againſt the very ſtate of Mariage, in ſome callings, nor ſo much as preiudiced by Vow; how doth he grant Mariage honourable amongſt all? If the compariſon be the matter he ſtands vpon, let him ſay, Mariage is good, and lawfull for all conditions; Virginity is better; he ſhall haue no aduerſary. And whereas (to call him to reckoning for arrerages) he turned off this place (when it was) with a ſcoffe out of *Bellarmine*, That Mariage is honorable amongſt all, yet not between Father and Daughter, &c. The Man alluded ſure to their great & good *Alexander* the ſixt, and the chaſte *Lucrece*, of whom he knowes the Riddle.

Refut. p. 13.

[d] *Filia, ſponſa, Nurus.*

[d] Here lyes *Lucrece* in name, *Thais* in life. The ſame Popes daughter, Lemman, and his owne ſonnes Wife.

For vs, that it is honorable in all eſtates of men by Apoſtolicall warrant, is ſufficient aſſurance, that to no calling, or eſtate, it can bee diſhonourable and vnlawfull. But to vntye *Bellarmines* trifling knot: I ſay, Mariage is honourable, ἐν πᾶσι, but not πάντων πρὸς πάντας: in all, but not betweene all: That is, euery man may marry with a woman, but not with any woman whatſoeuer, as with his Mother, or Siſter. So Father and Daughter may marry, but not one the other. See now what a worthy Meſſe of Sophiſtry is layd in St. *Pauls* diſh by theſe Caruers, and how eaſily ouer-turned: So as I might very well proclaime to all the world (which I do now confidently ſecond) *that if God might be Iudge of this Controuerſie, it were ſoone at an end.* If my Refuter make faces at this, their whole Schoole ſhall beare mee out in it. *Et* [e] *ſanè communis eſt ſchola reſolutio, &c. And in truth it is* (ſaith their *Eſpencæus*) *the common reſolution of the Schoole that if we inſiſt only in thoſe things which were ſpoken by Chriſt, and written by the Apoſtles in the Canon of the New Teſtament (ſecluding the Lawes of the Church) holy Orders, neither as Orders, nor as holy, are any hindrances of Matrimony.* Thus he. And ſaid I any more? any other?

Refut. p. 102.
[e] *Eſpenc. l. 1. de Cont. c. 3. Caiet. Opuſ. de Caſtit.*

By their confeſſion then, God neuer impoſed this Law. My proofe was, that euen in the time of that legall ſtrictneſſe, he allowed Wedlock to the Miniſters of his Sanctuarie. Herein, how am I refuted? *If he meane* (ſaith my Detector) *that for puritie and perfection of life, the Law of* Moſes *was more ſtrict then the Goſpell, the vntruth is notorious*; To which he addes out of *Hierome*, that the greater perfection of the Euangelicall Sacrifice exacteth greater Holineſſe; and concludes, *that the permiſſion of Wiues in the Aaronicall Prieſthood, argues euidently the imperfection of that Law.* So he. Surely, God wanted this Counſell or vpon Mount Sinai; he could haue aduiſed him better Rules of his miſ-contriued Prieſthood.

Ibid. p. 102, 103.

Would my Refuter make himſelfe ſo ignorant, as not to know; that notwithſtanding the rather greater perfection of Moralitie required vnder the Goſpell, yet that Leuiticall Law placed impurity in many of thoſe creatures and actions, wherein the Euangelicall findeth none? Did not the touch of ſome Veſſels or Garments make a man legally vncleane? Did not the lawfull act of Coniugall Benenolence; Did not the accidents of the holyeſt Child-bed carie in them an expiable impuritie? If he be not a Iew, he will not ſay it is ſtill thus vnder the Goſpell. How iuſtly therefore might I inferre, that if our holy God, vnto whoſe Wiſdome it ſeemed good to ſtand of old vpon ſuch points of outward vncleanneſſes, did notwithſtanding allow Wedlocke to his Prieſthood, much more (at leaſt no leſſe) vnder the Goſpell, doth he allow it, when as all thoſe imputations of impuritie are vaniſhed.

Sect. XXI.

I Produced the Teſtimonie of their Pope, their Cardinall, their Doctor. *Baſils* Rule is I ſure one, that the Witneſſes of Enemies are moſt conuictiue. Their Cardinall was *Panormitan*, Their Pope, *Pius* the ſecond, Their Doctor, *Gratian*. For *Panormitan*; My Refuter likes his words ſo well, that like a ſawcy Fellow hee dare pull off his red Hat, and trample it in the Floore; denying his Cardinalſhip, and charging him *With participation of the Schiſme*. Reſp. 103. 104.

But firſt, he cannot (I hope) deny him to haue beene their Abbot, then their Archbiſhop; As for his red Hat, it neuer came from Wittenberge nor Geneua; it was of their owne dying; *Felix the falſe Pope* (he ſayes) *gaue it him*. Reader, the famous Councell of *Baſil*, conſiſting of no leſſe then foure hundred reuerend Perſons, Cardinalls, Archbiſhops, Biſhops, Doctors, gathered and allowed at firſt, by Pope *Martin*, then by his Succeſſor *Eugenius* the fourth, afterwards was vpon ſome Politike conſiderations called off by *Eugenius*; The Fathers of the Councell finding their owne ſtrength, ſtood vpon the right of their Superiority, and (as they well might) cenſured the Pope; hee proceeded to obſtinacy; thoſe braue ſpirits (vpon ripe conſideration) iuſtly depoſed him. In the roome of this *Eugenius*, (otherwiſe called *Gabriel Condulmarius*) was by iuſt number of voices elected *Amadeus* the deuout Duke of Sauoy, and named *Felix* the Fifth; a man too good for that See; neither had he euer any ſo great blemiſh in all his life, as the name of a Pope: *Volateran* can tell vs, what a Kennell of Hounds he ſhoued to the Ambaſſadors, namely, whole Tables of poore ſoules daily fed by him; All Hiſtories ſpeake of his Deuotion, and Piety; This man called from his intended retiredneſſe, muſt carry the Keyes. He makes choice of Archbiſhop *Panormitan* for one of his Cardinalls: What offence is here? But he was a falſe Pope. If the Councell of *Baſil* were a true Councell, then was *Felix* a true Pope. It is in my Readers choice whether he will beleeue foure hundred Diuines repreſenting the whole Church, or a Popes paraſite. But *Panormitan* dyed in the Schiſme againſt *Eugenius*. The World knowes that the greateſt blot *Panormitan* euer had, was his violent plea for *Eugenius*; againſt the Biſhop of Argens, againſt eloquent *Segouius*, againſt the whole ſtreame of that Councell; This is the thanke he now carries away, *Felix ſcelus virtus vocatur*; If *Eugenius* had not dealt vnder-hand with the *Dolphin* of France, and *Fredericke* of Auſtria, (then ambitious of the Empire) and tryed all his wits, both to make new Cardinals, and to diuert the Neutrals, *Eugenius* had not beene *Felix*; and *Felix* had beene ſtill *Eugenius*, the true and vndoubted Succeſſor of *Peter*: How-euer, if theſe points ſhould be ſtrictly ſtood vpon, Rome would be at a loſſe, which many a time hath been to ſeeke for her head. But what though it were granted that *Panormitan* was Cardinalated by an intruding Pope? Can this call downe the authority of his iudgement and Writings? eſpecially thoſe which hee wrote before he was Cardinall or Archbiſhop, being onely Abbot: And yet may be cited by vs vnder the name of Cardinall: as *Bellarmines* Dictates and Compoſures elder then his red Hat, yet are fathered vpon that Title.

Once, this I am ſure of, that [f] Cardinall *Bellarmine* doubts not to ſtile *Panormitan* a Catholike and learned Doctor. This is the man that ſtands with his Hat off to this worſhipfull Clarke of Doway, and tells him that Continency is not of the ſubſtance of order, nor by Diuine Law annexed to it; whereto he ſhuffles out a miſerable and deſperate anſwer, as we ſhall ſee in the ſequell.

[f] *Bell. de Cleric. Lib. 1 c. 19. Catholicum alioquin & doctum authorem.*

But in the meane time, ſee the cunning of my Catholike Cauiller; This is not the ſentence I ſtood vpon, of *Panormitan*; it was not this, whereto I proclaimed mine *Oyez*, but another, which he ſlily ſmothers, not daring ſo much as to repeat it, leſt his Romanizing popular ignorant Readers ſhould heare, and ſee, and ſmell, that the ſacred Celibate of Prieſts did ſtinke an hundreth yeares before *Luthers* time. I will therefore here ſupply for him, and, hoping hee will in his next take notice of the ſentence, will repreſent it here againe.

The

Alleg. Panorm. de cleric. coniugat. capitulum.

The words are these: *Melius foret, et pro bono & salute animarum salubrius, si & vniuscuiusq; voluntati relinqueretur, ita vt non valentes aut non volentes continere, possint contrahere; Quia experientia docente experimur contrarium effectum sequi ex illa lege continentiæ, cùm hodie plerique non viuant spiritualiter, nec sint mundi, sed emaculenter illicito coitu cùm ipsorum grauissimo peccato, vbi cum propria vxore esset castitas.* That is, *It were better, and more wholesome for the good and saluation of soules, if it were left to euery mans will; so as they which either cannot, or will not containe, might marry. For we finde by experience a contrary effect to follow vpon that Law of Continency; since the greatest part (of our Priests) at this day liue not spiritually, neither are chaste, but are defiled with vnlawfull copulations, not without their most hainous sinne; whereas, with their owne Wiues it should be Chastity.* Thus he. A sentence worthy of that *Epiphonema of mine. (Is this a Cardinall thinke you or an Huguenot?)* With this, my Detector deales, as their Inquisition doth with a miss-named Heretike; he chokes it vp in secret, or, if he bring it forth, it is not without a gag in the mouth: All his answer is, *Wee tye not our selues to euery mans opinion; and, This sentence is censured by* Bellarmine *as erroneous*; As if *Panormitan* were euery body, and *Bellarmine* an Oracle. It is enough for vs, that one of their owne greatest, learnedst, zealousest Prelates iustifieth our Mariages; and wisheth them in vse rather then their Continency.

Refut. p. 107.

To that other Testimony of *Panormitan*, he answers by a grant, yeelding vs freely, *That if we take diuine Law for that which is expressely determined in Scripture, it must needs be said, that there is no euident proofe set downe of continency in Ecclesiasticall men by the Apostles; yet, that it is so insinuated, and the obseruation of it hath beene so ancient, as* Bellarmine *noteth, that it may be truly termed Apostolicall*; Thus he. And euen for this are we beholden to him; All his friends would not haue beene so liberall. His *Ioannes Maior*, his *Clictoueus*, his *Torrensis*, and all their rigorous Clients would not haue said so: As, on the other side, the old Glosse was not so wise, that could onely say (which is now expunged) *Apostoli docuerunt exemplo, The Apostles taught this by their example.* But what are these so pregnant insinuations? Good wits haue found them out; One was that of g *Innocentius* the second, *That these men are the vessels and Temples of God, therefore they may not Cubilibus & immunditiis seruire, serue for chambering and wantonnesse,* Ywis no Lay-man is such; therefore hee may be allowed to be filthy. Another was of *Franc. Torrensis, Take heed lest your hearts be oppressed with surfetting and drunkennesse, and cares of this life:* Whereof Bishop h *Espencæus* is so ashamed, that he answers it with an *Absit*; *Godforbid*, (saith he) *that we should thinke that the Lord, which is the Author and sanctifier of Mariage, should hold it in the same ranke with surfetting and drunkennesse.* Another was of the same Author (i teaching vs to deny vngodlinesse and worldly lusts:) vs, of the Clergy; belike the rest need not; And who knowes not the witty and learned insinuations of their good *Siritius, Those that are in the flesh cannot please God?* These, and such like are the forceable insinuations of this imposed continency, which euen very boyes and Ideots can hisse out of the Schooles.

Refut. p. 107.

g Decret. pa. dist. 28.

Luke 21.

h Espencæ in cont. lib. 2.

i Tit. 2. *Si quis legitimam commixtionem & filorū recreationem, corruptionem & coinquinationem vocat, ille habet cohabitatorem demonem Apostatam.* Innat. Epist. ad Philadelp.

Sect. XXII.

FRom *Panormitan*, hee descends to my alledged *Gratian*, who because he speakes these words (by way of explication) in a continued tenor with a sentence of *Austin*, is (to my mortall sinne) cited by me as speaking from *Austin*. The position and the inference of the words is such, as might deceiue any eye that would trust a *Gratian*; What might the price be (trow we) of such a crime in the Apostolique chamber? In my next Shrift, he shall heare, *meâ culpâ*; The words are *Gratians*, that *Copula Sacerdotalis vel consanguineorum, The mariage* or (as this Clerkly Grammarian translates it) *the carnall copulation of Priests, or kinsfolke, is not forbidden by any Legall, Euangelicall or Apostolicall authority, but by Ecclesiasticall Law it is forbidden.* Wee could not hyre a Proctor to say more. But herein *C. E.* hath detected twe foule faults of the citation;

Refut. 105.

citation; The one, that I trusted his *Gratian* so far, as to make him speake out of *Austin*, which (I trust) a little Holy-water may wash off. The other; *That I concealed the mariage of kinsfolke, within the prohibited degrees: which* (saith he) *although only forbidden by Ecclesiasticall Law, yet dares not* M. Hall (*I think*) *transgresse it; so as this Law hath greater force then he supposeth it to haue.* So he. Plainly, my Refuter knowes not what he saith, else he would neuer thus palpably plead against himselfe; For, whatsoeuer thing was there in all the constitutions of his Church, more subiect to variation, then the legall supputation of the forbidden degrees? which was a long time confined to the third degree inclusiuely; another while extended to the fourth; and sometime to the seuenth. Let him herein reconcile his Pope *Nicholas* and *Gregory*, with Pope *Innocent*; Whereof the one left all free that were without the pale of the fourth degree, the other restrayned all to the seuenth; And when he findes an vnalterablenesse in the determination of these degrees, let him plead for an equally-fatall necessity of his Ecclesiasticall continence; in the meane time, let him take it patiently to be beaten with his owne Rod.

Refut. p. 106

No diuine Law then (he grants) hath inioyned this Celebate, but an Ecclesiasticall. What is this other then I said? *God neuer imposed this Law of continence; Who then?* [k] *The Church.* And why may not I goe on, to aske, *Whether a good wife would gain say what her husband willeth?* Flourishing will not answer this. All the prayses of beauty and fidelity which are giuen to the true Church, argue Rome to be the false. Whereas therefore the Priest shuts vp thus brauely; *And this Minister; who would make the one to gain-say the other, should bring some place or sentence to shew the same (which he may chance to doe the next morning after the Greeke Calends) or else neuer auouch so vnchristian a Paradoxe.* He shall vnderstand that his Greeke Calends are past. The Spirit of God saith, *A Bishop may be the Husband of one Wife.* The Church of Rome sayes, *A Bishop may not be the Husband of any wife at all:* Whether is this a contradiction? The Spirit of God sayes, *Mariage is honourable amongst all men*, The Church of Rome sayes, *Mariage is dishonourable to some.* The Spirit of God sayes, *To auoid Fornication, let euery man haue his wife:* The Church of Rome, like a quick-huswife, saies, *Some order of men shall not haue a wife, though to auoyd Fornication.* Let my Masse-Priest shew these to be no contradictions (which hee may chance to doe at the Greeke Calends) or else grant this to be neither Paradox, nor vnchristian.

[k] *Espenc. ex Test. Aeb. l. 1. c. 3. Faciat igitur Ecclesia bonus medici instar, medicamentum quod obsit magis quam prosit tollentis.* The Church should therefore doe like a good Physitian in remouing the medicine which he sees to doe more harme then good.

Refut. p. 107.

Sect. XXIII.

FRom Cardinall *Panormitan*, I ascended to Pope *Pius* the Second, whom I vshered in with this Preface, *Let a Pope himselfe speake out of* Peters *Chayre*, Pius *the second, as learned as hath sit in that roome this thousand yeeres.* Two things my Cauiller snarles at in the Preface, two in the authority it selfe.

Refut. p. 108.

My first manifest vntruth is, that *Pius* the Second spake this as out of the Chayre. A witlesse misprision. I hope he sate in *Peters* Chayre that spake it, if he spake it not as from the Chayre, I care for no more. Is not this sufficient to win respect from a Catholike Priest? Otherwise, whether it were Stoole, or Chaire; or if a chayre, whether the consistoriall, or the Porphyry chaire, wherein he sits before his first Triumph, [l] *tanquam in stercoraria*, it is all one to me. Themselues must first agree what it is to speake as from the Chaire, ere I can affirme that *Pius* the Second so spake this. *Id Populus curet*, I referred the chaire to the man, not to the speech: In the meane time *C.E.* is not so good a groome to the Chayre, as *Gregory* of Valence, who attributes infallibility to a Popes sentence, though it be [m] *sine curâ & studio.* My second wrong is the superlatiue lashing (so he cals it) of other Popes learning in comparison of this. I cry him mercy; I did not know what sinne it was to commend a Popes learning; That is not it (I confesse) that caries away the Crownes and the Keyes: But the comparison offended. Perhaps *C.E.* hath knowne the Chaire more learnedly furnished: It may be he

[l] *Lib. sacr. cerem.*

[m] *Vid. Rom. Irrecon.*

thinkes of *Boniface* the Ninth, called before *Peter de Thomacellis*, a Neapolitan, [a] who could neither write, nor ſing; hardly vnderſtanding the propoſitions of the Aduocates in the Conſiſtorie; inſomuch as in his time, *Inſcitia ferè venalis facta fuit in ipſa curiâ*: Ignorance was growne valuable. Or it may be he thinks of thoſe ancient ferule-fingred Boy-Popes; one of the *Benedicts*, a graue father of ten yeeres old; or *John* the Thirteenth an aged Stripling of nineteene. Or perhaps, hee alludes to thoſe learned times (within my compaſſe) which were acknowledged in the Councell of Rhemes, where, when offer was made of requiring the Popes iudgement, it was publikely replied, that beſides the expoſedneſſe of the City to ſale, *Romæ iam nullum fere eſſe qui literas didicerit, There was ſcarce a man at Rome, that could ſpell his Letters.*

Heu quàm perfatuæ ſunt tibi, Roma, togæ!

If I ſhould here adde out of *Alphonſus de Caſtro*, that ſome Popes were ſuch great Clerkes, [b] *vt Grammaticam penitùs ignorent, That they had no skill in Grammar*, C.E. would tell me that my Booke is not of a corrected edition, though it was printed at Coleine. Such bran hath beene caſt out in their latter ſifting and ſhifting of Authors.

[a] *Theod. Niem. lib. 1. c. 6.*

[b] *Alphonſ. contra hær. lib. 1. cap. 4. Edit. Colon. anno 1543.*

Sect. XXIIII.

IN the authority it ſelfe, his Cauils are childiſh; Where *Pius* ſaid * *Sacerdotibus magnâ ratione ſublatas nuptias, maiore reſtituendas videri*: My firſt fault is, that I turne *Sacerdotes*, *The Clergie*, in ſtead of *Prieſts*; which word is of a larger extent, including alſo Biſhops: The ſilly man ſees not that I tranſlated it to his aduantage, againſt my owne; For, euery *Sacerdos* is *Clericus*, not euery *Clericus*, *Sacerdos*. Very frequently are Biſhops comprehended vnder the name of *Sacerdotes*, as well as of *Clerus*; and no leſſe vſuall vnder the name of *Clerici* the ſuperior Orders are not comprehended. He is not worthy to write himſelfe Prieſt, that vnderſtands his Orders no better.

* Mariage vpon good reaſon was forbidden to Prieſts, but vpon greater reaſon ſeemes fit to be reſtored. *Refut. p. 105.*

My ſecond error is, That I turned the laſt Clauſe of the Sentence, (*Is to bee reſtored*) whereas the words are *Reſtituendas videri*. Here could be no fraud, whiles I ſet the Latine words in the Margine. The Man thinks of his (ſcaſ μὴ ἔχ ὅ) or his, *Videtur quod ſic; probatur quod non*, but if his Grammar had not been ill learned, he had known that (*Videri*) doth not alwaies ſignifie a doubtfull probability, but ſometimes a certaine euidence, as, *Viſum eſt Spiritui Sancto & nobis*; and *Qui videlantur columnæ*; Or (if this Logicke had fully taught him the Diſtinctions of *Sunt* and *Videntur*) this quarrell had beene ſpared. This *Seeming* was *Being*; Or, if this lawleſſe Lurker had euer had any taſte of the Ciuill or Canon Law, hee might haue beene able to conſtrue that Maxime, *Quod quis per alium facit; per ſe facere videtur*: and that iudged Caſe, *Qui nomen debitoris legatum viuens exegerit, legatum ademiſſe videtur*. In this ſtile ſpake this learned Pope, which my vnlearned Aduerſary cannot reach vnto. For, if *Pius*, or *Syluius*, may haue leaue to comment vpon himſelfe, when the queſtion was of ſuffering *Amadeus* Duke of Sauoy, a maried man, in the roome of *Eugenius*, *Ex quo conſtat* (ſaith he) &c. It is apparent that not onely hee, which hath beene maried, but hee that is maried, may bee aſſumed to the Popedome: and a little after; *Fortaſſe peius non eſſet*, &c. *And perhaps it were not worſe, if more Prieſts had wiues, for many would be ſaued in a maried Prieſthood, which now in a ſingle Prieſthood are damned*; hee ſaith directly, *Damnantur, They are damned*, not, They ſeem to bee damned. And therefore to preuent this reall damnation, Mariage is really to be reſtored to them, not that it ſhould onely ſeeme to be reſtored. To conclude, take *Videri*, for bare ſeeming, ſurely, it muſt be conſtrued, *Videtur mihi, I Pope* Pius *thinke, or iudge, that it were fit that Prieſts ſhould haue the libertie of mariage reſtored againe to them*; which together with *ſublatas* implyeth, that in former times Prieſts were maried; and as the caſe now ſtandeth, ought againe ſo to be. Which is the very ſame ſtate of this queſtion, which we auouch.

And

And in his Epistle to *Iohn Freund*, *Credimus te non insulso vti consilio*; *I think it is no ill counsell for thee (since thou canst not containe) to seeke for a Wife; although that should haue beene thought of, before thou didst enter into holy Orders; but wee are not all Gods, that we can fore see future things; since it is comne to this, that thou canst not resist the Law of thy Flesh, it is better for thee to marry then to burn.* Thus he. For which aduice, doubtlesse he found good cause in his owne experience; who hauing beene imployed formerly in this Iland of ours, left two Bastards behind him, the one, begotten of an Enlish woman, the other, of a Scottish; The one whereof he commends to his Father *Syluius*, a Citizen of *Syenna*; the other he confesses to his friend *P. de Noxeto*: But this indeed was before his Priesthood; Afterwards, it is strange what he confesses of himselfe in his 92 Epistle; *Mihi herclè parum meriti est in castitate; I cannot boast of any merit in my chastity, for to tell the truth (Magis me Venus fugitat, quam ego illam horreo) Venus doth rather flie from me, then I abhorre it.* It was not therefore out of speculation, but sense, not out of seeming, but certainty, that *Sylvius* passes his *Restituendas videri*.

Whiles he was Cardinall, he had his Concubine, to whom at last hee gaue threescore Florens for her Downy. *Epist.* 361.

So now to shut vp this point, the blessed Apostle St. *Paul*, and (in his Attendance) *Panormitan*, *Gratian*, and *Pius* (in their cleere suffrages for vs) are fully acquitted from the vaine cauils of my Detector; and God is on my side, the Church of Rome, on his. Let Sincerity iudge which Scale of the Ballance is heauier.

SECT. XXV.

FRom the lawfulnesse of our Mariages, I descended to the Antiquity; where my Refuter takes an ignorant exception. I said, *Some things haue nothing to plead for them but Time: Age hath beene an old refuge for falshood:* Then I lay for my foundation *Tertullians* Rule; * *That which is first is truest*; My Detector findes here a flat contradiction, and cryes out, *Doe these men wake or sleepe when they write?* There are none of his wise friends which will not be ashamed of this grosse stupidity; For whether of these two Sentences can he dislike? and if both be allowable, how can they be contradictory? neither am I his Aduersary herein, but *Tertullian*. What surer way could there bee, then to controll the pretences of a secondary antiquity by the first? And what contradiction is in this? The first is true, all vnder the first is obnoxious to error, The puisne posthumous Antiquity hath beene a refuge for falshood, the Primogenious Antiquity (which proceeded from the ancient of Dayes) is certaine. Let this Trifler goe learne to spell English, ere he presume to Diuinity. This Antiquity is the touch, whereby we desire all truth to be tryed; which easily findes all the gilded Coynes of Romish innouation, shamefully counterfeit.

Refut. p.110.

* *Rectum est quodcunq; primum; adulterinum quodcunq; posterius, Tert. de Præsc.*

Not to goe backe so farre as Paradise (though I well might) where God made the first wedding in perfect Innocence. I began with *Moses* and his Leuiticall Brotherhood; to which my Refuter replyes; *That yet in eating their Paschall Lambe they had their loynes girt.* Iustly concluded! All the Iewes did eate the Pasthall Lambe with their loynes girt, for the expedition, or moment of their flight, therefore their Priests and Leuites did not conuerse with their Wiues. If his Superiours of Doway doe not blush at this Logicke, his wit and their shame are gone together.

Refut. p.111.

But, *They abstained* (he saith) *from their Wiues, whiles they did minister in the Sanctuary*; What if we yeeld this? Their ministration was by courses, and had intermissions. There is an holy & decent modesty in all those which are worthy to serue at the Altar, which teacheth them to giue God his due times, with respect euen of outward purity; which is all that ¶ *Eusebius* by them misse-translated, and misse-alleaged by him, requireth. But what will my Refuter say to the High Priest himselfe, which was bound euery day to a morning and euening Sacrifice, who yet was not restrained from a coniugall society? That Bone hath troubled, blunted, and broken better Teeth then his.

¶ *Euseb. de præp. Euang. l. 1. c. 9.* τῆς ἱερωσύνας. *i Sacra facientibus*, they turn it, *Sacratis, &c. Refut. p.112.*

But (saith he) *The figure of the eternall Priesthood of Christ* (to wit) *Melchisedeck, is not read to haue had any wife at all*; What of this? He, whom he prefigured, was only a spi-

rituall Husband to his Church. If this man be not read to haue had a Wife; no more is he read to haue had Father or Mother. Nay, he is read to haue had neither. Why doe they not thence infer that Priests ought to haue neither, but to be begotten and borne of Angels, not of humane kinde? which is as good for an inference as that foppery is for a Legendary fable, that *Luther* was begotten by an *Incubus*. Yet had the Literall (not mysticall) *Melchisedec* both Father and Mother: and if *Sem* were *Melchisedec* (as wiser men then mine Aduersary haue vpon good probabilities thought) hee may passe, I hope, for a maried man.

As for the perfection of the new Law aboue the old, it onely bars those institutions which had in them an imperfection, not those which God thought fit for Paradise it selfe. So as the practice of the Iewish Church, founded by God himselfe, is an all-sufficient warrant for the mariage of his Euangelicall Ministers.

Sect. XXVI.

FRom *Moses* and the Prophets I descend to the Apostles. What did they? *C.E.* answers roundly: *They did not marie; and they who were maried before, did leaue their wiues.* I vrge Saint *Pauls* report of the rest of the Apostles, and the Brethren of the Lord and *Cephas*, that, they not onely had Wiues, but [r] caried them along in their Trauels. He answers, *They were not Wiues, but other deuout Women, which followed them to administer maintenance to them.* A likely tale, if they could all agree in it; That the Apostles would cast off their owne Wiues, and cary about strange Women with them, vpon what-euer pretence *Credat Iudæus apella, Non ego.* Yet my shameless Refuter cryes out of my pride and ignorance in not allowing this, which he dares proclaime for the receiued exposition of all the Fathers, and all that euer wrote in the Greeke and Latine Church: When he knowes that his [t] *Clement* in his Recognitions and his own Pope in their Canon Law, hath expounded contrarily, of Wiues, not of strange Women: [u] *Leo* the ninth, against the Epistle of *Nicetas* the Abbot, where he directly affirmes that the Apostles did cary about their Wiues, *Vt de mercede prædicationis sustentarentur ab ijs; That they might be maintained by the reward of their preaching*, making the force of the word to lie in *circumducendi, non amplectendi*: Eyther therefore his Pope erres in a deliberate exposition of Scripture, or else I haue not erred; And either his Popes are no Fathers, or *C.E.* hath no forehead.

Refut.p.113.

r 1.Cor.9.5.

t Clem. Recognit.l.7.

u Dist.13.Omnino.

Refut. page.113.

Nothing can make the *Rhemists* (ἀδελφὴν γυναῖκα, *a Sister, a Woman*) not ridiculous; not that Visor of Age, which my Refuter pleases to fasten vpon it. *There wants an Article* (he saith.) Our Apostle should haue comne to Cardinall *Bellarmine* and him to learne when, and where to vse it.

That our last acurate Translation of the English Bible, hath Women in the margin, is a poore aduantage, who seeth not, that it is the manner of that exquisite Edition, to set all the Idiotismes of either Language, and diuers readings in the Margin? Euery Schoole-Boy knowes that the word signifies both; but whether of them is fit to be receiued into the Text, our Text it selfe shewes. How wittily is Saint *Pauls, A Woman, a Sister*, paralleled with Saint *Peters, Viri Fratres? Ye Men which are Brethren*, is a meet predication, but, *Ye Sisters which are Women*, is absurd; Neither doth St. *Peter* say (ἀδελφοὶ ἄνδρες) *Brethren men*, as Saint *Paul* sayes, ἀδελφὴ γυναῖκα, *A Sister Woman*. As for the authority of *Hierome*, well may wee appeale from his iudgement as incompetent, whom his owne Doctors accuse as partiall, and censure as * μεμψίμοιρον, (if not μισόγαμον.) Yet euen he against *Heluidius* translates it, *Vxores circumducendi.*

Men and Brethren.

* A Title giuen to Gregory, also *in Apolog. Tumultuaria.*

Refut.p.115.

For the rest, it is worth my Readers note, how the Plagiary Priest hauing stolne this whole passage (as most of the rest *verbatim* out of *Bellarmine*, yet ouer-reaches his Master; for where *Bellarmine* sayes, *Ita ferè omnes Græci & Latini*; So almost all the Greeke and Latine; this Bayard dares say, All (sauing *Clemens*) as well Greeke, as Latine; and when he hath done, names some that say nothing of it at all, as *Chrysostom*;

Another, that in Hereſie ſpeakes for him one where, another-where againſt him, as *Tertullian*; who being alſo himſelfe a maried Prieſt, could ſay in his exhortation, *Licebat & Apoſtolis nubere & vxores circumducere*; Another that grounds vpon an euident miſreading, as *Ambroſe*; and to make vp the Bulke, puts in Saint *Bede* and St. *Thomas*, parties to the cauſe, and then ſings *Iopæan*. It is well yet that hee grants *Clemens* of *Alexandria*, and Saint *Ignatius* to be on our ſide, for this interpretation; and when he hath done, he muſt be forced to yeeld vs his Pope *Clement*, Pope *Leo*, ſeconded by his *Gratian*, and *Laurentius Valla*, and others cited by *Eraſmus*; in ſo much as *Eſpencæus* himſelfe grants herein, [x] *διαφοραν veterum, a difference amongſt the Ancient*. And if theſe had neuer beene, the Text cleares it ſelfe; for, not to inforce the word (περιαγειν) which implyes a power ouer the party caried; The Apoſtle ſpeakes of a matter of charge to the Church, by this circumduction; Now, that rich Matrones ſhould follow the Apoſtles, and miniſter to them of their ſubſtance, was a matter of eaſe to the Church. Neither was this attendance for miniſtration, ſo much an act of *Cephas*, and the other Apoſtles, as a voluntarie act of the women themſelues. To conclude, in this, the Apoſtles practice ſhould haue croſſed their doctrine. For if Saint *Paul* gaue that charge (of being the Husband of one Wife) on purpoſe (as [y] *Chryſoſtome* ſaith) to ſtop the mouth of the Enemies to Mariage; how muſt this needs open them againe, and breed a conceit of that impurity, which Saint *Paul* meant to oppoſe, that the Apoſtles themſelues as aſhamed of their wiues, forſooke them; and choſe rather to bee attended by Strangers?

So as I muſt take leaue to be euer in this Hereſie, that the Apoſtles had wiues, and caried them about.

[x] *Eſpenc. l. de Cone.* To lead about.

[y] *Chryſ. Hom in Tit. præcitat.*

SECT. XXVII.

BVt what Boyes play is this, To giue and take? Our doughty Champion hath granted vs *Clemens* of *Alexandria*, and now hee puls him backe againe; *Clemens* (ſaith he) *grants the Apoſtles to haue had wiues, but hee denyes that they vſed them as wiues*; cunningly diſſembling that which *Clemens* ſaid in the beginning of the ſame period; For *Peter* and *Philip* (ſaith hee) did beget children, &c. How did *Peter* beget them, if he were not *Peter* when he begot them? In the time of their painefull Euangelicall peregrination they forbore perhaps: doth it therefore follow that they did alwaies forget to be husbands? Whence, in all likelihood, had S. *Peter* his *Petronella*, if ſhe were not borne after he was *Peter*? Whence was that inſcription on *Pilagiaes* Tombe, (if we may beleeue [z] *Perionius*) *Hic ſita eſt ſponſa Dionyſij, Thomæ Apoſtoli filia*? There is not (I grant) neceſſity in this proofe, there is probability. It is therefore too boldly affirmed by my Detector, that the Apoſtles, after that publike calling vndertaken, vſed not their Wiues. Is that of Saint *Ignatius* nothing againſt him? *Opto Deo dignus, &c. I deſire to be found worthy of God, as* Peter *and* Paul, *and the reſt of the Apoſtles which were maried men, and* [a] *not for luſts ſake, but for propagation of poſterity inioyed their Wiues*. Thus he. So much againſt *C. E.* that *C. E.* is no leſſe againſt him. The teſtimony of S. *Ignatius* (ſaith he) *is a meer forgery*, eaſily anſwered. If *Ignatius* had either denyed or diſliked theſe Mariages, no mans word had been more authentike; now, this clauſe hath made him falſified: He cannot (I hope) ſay, that the ſentence came out of our Forge; we take him as we find him; neither doth *B. Eſpencæus*, or any other ingenuous Writer, take ſuch exception, but finds the authority weighty. That more vnliked Epiſtle which *Ignatius* wrote to Saint *Iohn*, and the bleſſed Virgin (though palpably reiected by their owne) is claſſicall enough, when it may ſerue a *Coccius*, or [b] a *Bellarmine*, or a *Pierre Cotton*; But here the Epiſtle it ſelfe is not queſtioned, onely this clauſe is bored in the Eare. And why ſo? Forſooth the ancient Greeke Copies haue it not. Doubtleſſe the man hath vexed the old Greek Manuſcripts; but when he hath done, his owne Fellow ſhall giue him the lye; who confeſſes it to be in all Copies both

Reſut p. 116.

[z] *Cit. ad Eſpen. loco citato.* Here lyes the Wife of Bishop Dionyſius, Daughter to Thomas the Apoſtle

[a] *Ignat. Ep. ad Philadelph. non libidinis cauſa, ſed poſteritatis ſuccreandæ gratia coniuges habuerunt.*

[b] *Bell. Tom. 1. pag. 837.*

both Greeke and Latine, old and new, whiles he saith, those words (b *Et alij Apostoli*) *ex textu abradenda.* Or if that will not serue, there is yet to be seene in Baliol Colledge in Oxford, an old Copy of the age of seuen hundred or eight hundred yeeres, wherein the words are found; Onely the words (Saint *Paul*, and the other Apostles) blurred; yet so, as they are still to bee well discerned: If the Greeke should want the clause, what were this? The first Edition of *Ignatius* in Greeke was (1558.) as the *Centuriists* haue noted; and how easie was it to leaue out one sentence that seemed preiudiciall? Let him neuer cast this vpon the *Grecians*: they neuer so excelled in this Faculty of counterfeiting as the Romans: Greece in this must yeeld to Italie, how-euer it pleases c Pope *Gregorie* and Cardinall *Bellarmine* herein onely to giue it superiority.

Amongst the rest, this very place puts me in mind of a memorable iugling Tricke of his Fellowes. The old *Platina* printed at *Paris* by *Francis Regnault*, *Anno* 1500. (which I haue seene) and other old Copies, read thus of Saint *Luke*; *Vixit annos* 84. d *Vxorem habens in Bithynia.* Now comes the *Onuphrian* Edition set forth at *Colcine*, *An.* 1600. from the shop of *Materuus Colinus*, and reads, *Vxorē non habens in Bithynia*; with which authority *Espencæus* himselfe was deceiued citing *Hierom* for it, as the Fountaine, whence perhaps *Platina* might fetch it: but if my Reader please to turne to that e Catalogue of famous Writers, ascribed (not vniustly) to *Hierome*, there shall he find the very same coozenage; the words runne so indeed, in the Latine printed Copies; but not acknowledged, not mentioned by *Sophronius* in the Greeke Translation; and *Erasmus*, reading it either, *Hauing, or not hauing*, at last shuts vp; *Hæc verba videntur adiecta; quando quidem nec adduntur apud* Sophronium, *nec in exemplaribus emendatioribus. These words* (saith Erasmus) *seeme patched to the rest; since they neither are added in* Sophronius, *nor in the better Copies.* Thus he. It was fit my Reader should haue a taste of the Romane integritie.

I alleaged the learned Cardinall *Caietan* for the likelihood of Saint *Pauls* Mariage; Can my Refuter deny this? The words are plaine: f *Locus cogere videtur; The place seemes to inforce it, not by demonstratiue reason, but in all reasonable sense, that* Paul *had a Wife.* So he. Which is all I contended for. If now he shall thinke to choake me with a crosse Testimonie of the same Author, concerning Saint *Pauls* not conuersing with his Wife after his Apostleship, he may vnderstand, that I well remember *Caietan* to haue beene a Roman Cardinall; and therefore in some points necessarily vnsound; whose ingenuity yet in this businesse I haue formerly shewed.

b These words (And the other Apostles) are to be razed out of the text. *Margar. de la Bigne. Not. in Epist. ad Philadelph.*

c *Erat consuetudo Græcorum sacerdotia non committendi libros Bellarmin. de Monach. l. 1. c. 11. Quoniam Romani mittunt non acuminata ita nec imposituras habent. Erasm. l. 5. Ep. 14. ad Nonnen.*

d *Platina in Clemente ad finem. Luke liued 84. yeeres, hauing a Wife in Bithynia.*

Hauing not a Wife in Bithinia

e *Hier. Catal. Script. Illustr.*

f *Caiet. Com. in Phil. c. 4. Quia omnes Apostoli, exceptis Ioanne & Paulo, vxores habuerunt. Ambr. Refut. p. 117.*

Sect. XXVIII.

Refut. p. 118

FRom the practice of the Apostles (which is yet cleare for vs) we descended to their Canons. It troubles my Refuter, that I say, the *Romish Church fathers these vpon the Apostles, and that their Iesuit* Turrian *sweats to defend it*, (insinuating my contrary opinion) and yet that I cite them for my selfe; whereas his wisdome might haue considered, that their force is no whit lesse strong against them, notwithstanding our doubt or denyall. For example, The Trent Canons rore terribly to them: to vs, or the French, they are but as the Pot-guns of Boyes: wee may cite these to them as Gospell, they may cite them to vs as *Alchoran.*

By this it appeares how farre not onely Schoole-learning, but euen Logicke transcends this poore Refuters capacity, who could not distinguish betweene disputing *ad rem* and *ad hominem.*

What I sayd in my Epistle to my reuerend and worthy friend Master Doctor *Iames*, the incomparably industrious and learned Bibliothecary of Oxford (a man whom their *Possenine* thought so well of, that he hath handsomely stolne a booke of his, and clapt it out for his owne, a man whom so base a Tongue as my Detectors cannot disgrace) I professe still, that I hold those Canons of the Apostles vncanonicall; And doe I hold

I hold this alone? Doth not his Pope *Gelasius* so? Doth not *Isidore*, Bishop of *Hispalis* so? Doth not *Leo* the Ninth so? Are not some of them at pleasure reiected by *Possevine*, *Baronius*, *Bellarmine*? Or, in a word, if they be the true issue of the Apostles, are they accordingly respected, and obserued of the Roman Church? Doth not his § *Medina* grant to their shame, that the Latine Church scarce obserues six or eight of them? These Canons then I doe not hold Apostolicall; I doe hold ancient, and not vnworthy of respect; and such as I wonder they haue escaped the Roman Purgations. As for those other nine or ten noted Counterfeits, which I ioyned herewith for company, in that Epistle, his shame would serue him to iustifie, if his leasure would, whereas there is scarce one of them whom his owne Authors haue not branded.

Can.65 67.&c. § Mic. Me. de sacr. hom. Conti. l. 5. Vix sex aut octo Latina Ecclesia nunc obseruat.

My Refuter must haue a fling; In an idle excursion therefore hee iustly railes on the Protestant practice, in reiecting those Fathers for bastardie one while, whom otherwhiles they cite for currant; when his own eminẽt impudency in the very passage next going before, and in the next following (to goe no further) offends in the same kind. The truth is, The Protestants take liberty to refuse those Fathers, whom euen ingenuous Papists haue censured as base; The Papists take libertie, when they list, to reiect the authority of those Fathers, whose truth they cannot deny. The instances hereof would be endlesse. But with what face can any Papist taxe vs for this, when all the World may see aboue three hundred and twenty of their Authors, whom after the first allowance they haue either suppressed, or censured? To their eternall and open conuiction, Doctor *Iames*, (whom they may reuile, but shall neuer answer) hath collected and published the names and pages.

Ref. p. 120. 120. vsque ad. 125.

Sect. XXIX.

NOt to follow therefore this babling vagary of my Aduersary against *Zuinglius*, *Luther*, *Musculus*, *Whitakers*, (what Puppy cannot barke at a dead Lyon?) we come close to the Canon: That no Bishop, Presbyter, or Deacon shall forsake or cast off his Wife in pretence of Religion, or Piety, vpon paine of deposition. Wherewith how much my Refuter is pressed, appeares, in that hee is faine with *Baronius* to auoid it, with, *Apocryphorum non est tanta authoritas*; *There is no so great authority in Apocryphall Canons*.

Ref. p. 126. 127. Apost. can. 5.

Where is the man that euen now vpbraided vs with the lawlesse reiection of ancient Records; and by name would vndertake to iustifie those whom my Epistle taxed for Adulterine, whereof these Canons of the Apostles, were a part? now he is fayne to change his note, *Apocryphorum non est tanta authoritas*. Hee hath cast off *Ignatius* already, anon you shall finde him reiecting *Socrates*, *Sozomen*, *Nicephorus*, *Gratian*, *Sigebert*, *H. Huntingdon*, and whom not? vpon euery occasion shamelesly practizing that which he censures.

If I alleage the sixth generall Councell, that of *Constantinople*, proclaiming this sense truly Apostolicall, euen the sixth generall Councell is reiected as neither sixth, nor generall, nor Councell; That this Apostolicall Canon is bent against the deniall of Matrimoniall conuersation, is apparently expressed in those Canons of *Constantinople*, how-euer the extent of it in regard of some persons is restrained. There is no way therefore to vntie this knot, but by cutting it; and my cauilling Priest with his Iesuits may gnaw long enough vpon this bone, ere they sucke in *any thing from hence, but the blood of their owne iawes*.

Any of those words single might be auoided, but so set together, will abide no illusion, *Let him not vpon pretence of religion eiect his Wife*.

The shift that *C. E.* borrowes from *Bellarmine*, is grosse, and such as his owne heart cannot trust (προφάσει δολερείας, saith he) *that is*, * *prætextu cautionis*. Looke ouer all the Copies; all interpretatiõs of these Canons; that of *Dionysius Exiguus*; that of *Gentianus Hervetus*; that of *Caranza*; that which *Gratian*, (whom my either graceless or ignorant

*Refut. p. 128. * In pretence of beedinesse.*

rant adulterie dares name against me) citeth from hence; all of them runne *prætexta religionis*. How cleere is that of their owne [b] Law? *Si quis docuit Sacerdotem, &c. If any man shall teach that a Priest, vnder pretence of Religion, may contemne his owne Wife, let him be accursed.*

[b] D. 1. 28. *Sub obtentu religionis propriam vxorem contemnere.*

And *Zonaras*, whom both our *Iunius*, and their *Espencæus* cite out of *Quintinus* his Exposition, is most cleere; *Hoc enim videtur in calumniam fieri nuptiarum, &c. For this election* (saith he) *would seeme to be done in reproach of mariage, as if the Matrimoniall knowledge of Man and Wife caused any vncleannesse.* Thus he. Where it is plaine, that he takes it not of maintenance, but (τῆς Μίξεως) of the Coniugall act. The necessity of which sense also is euicted by their owne * *Espensæus* out of Saint *Chrysostome*, in his second Homily vpon *Titus*. And [i] *Balsamon* no lesse directly; *Because* (saith hee) *before that Law of* Iustinian, *it was lawfull for a man vpon any cause to diuorce his Wife: therefore the present Canon giues charge, that it shall not be lawfull for a Bishop, Priest or Deacon, vpon pretence of Piety, to put away his Wife.* Thus he.

* *Espenc. l. 1. de Cont. c. 4.*
[i] *In Canon. Apost. in Photium Nomo Can.*

From all which it is not hard to see, that in those young dayes of the Church, the mystery of iniquity began in this point to worke; so as Mariage, according to the Apostles prediction, began to be in an ill name, though the cleere Light of that Primitiue Truth would not endure the disgrace.

So as in all this I haue both by *Moses*, and the examples of that Leuiticall Priesthood; by the Testimonie of the Apostles, by their practice, by their anciently-reputed Canons, and by the testimonie of the agedest Fathers, so made good the lawfulnesse and antiquitie of the Mariages of persons Ecclesiasticall, that I shall not need to feare a Diuorce either from my Wife, or from the Truth in that my Confident and iust Assertion.

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THE

THE HONOVR OF THE MARIED CLERGIE *maintained, &c.*

The second Booke.

SECT. I.

AND now, since in this point wee haue happily won the day; lesse labour needes in the other. It is safe erring with *Moses* and the Prophets, with Christ and his Apostles; soone after (according to Saint *Pauls* Prophesie) Spirits of Errors were abroad; and whether out of the necessarie exigence of those persecuted times, or out of an affectation to win fauour and admiration in the eyes of Gentilisme, Virginitie began to raise vp it selfe in some priuate conceits, vpon the ruines of honest Wedlocke; neither is it hard to discerne by what degrees; yet neuer with such absolute successe, as to proceed to any Law of restraint. *I doe not therefore faine to my selfe* (as mine idle Refuter) *golden ages of mirth, and*[k] *marying, vnder those tyrannous persecutions, but in those bloody ages, I doe auouch to him*, and the World, an immunitie from the tyrannous yoke of forced continency. This if hee could haue disproued by any iust instances, he had not giuen vs words. *Refut.* 130.

If he be angry that I said, *some of the pretended Epistles of his ancient Popes to this purpose are palpably foysted:* Let him fasten where he lists, if he haue not an answer, let me haue the shame; in the meane time, it is enough to snarle where he dares not bite.

That which I cited from *Origen*, aduising the sons of Clergie-men not to bee proud of their parentage, he cannot deny, he can cauill at. *The same perswasion* (saith he) *might be made to Saint* Peters *daughter* (*as many are of opinion that he had one*) *yet will it not follow that he knew his wife, after he was an Apostle.* So he. But what needs this Parenthesis, if the man be true to his owne Authors? Did wee deuise the Storie of *Petronilla*? Did we inuent the passage of her Sutor *Flaccus*; Of her Feuer, the cure whereof her father denyed? Of her Epitaph ingrauen in Marble, by her fathers owne hand: *Aureæ Petronillæ, dilectissimæ filiæ, To my deare and precious* Petronilla, *my most beloued daughter*, found by *Paul* the First? Are not these things reported by their owne *Volateranus Petr. Natalis, Beda, Vssuradus, Sigebertus, Platina*? Still where is the man that cryes out of reiecting authorities in other cases allowed? either then let him giue the lye to his Histories;

[k] Though *Amram* the Leuite father to *Moses* maried in the heat of *Pharaohs* persecution: and *Dauid* did the like in *Sauls*. *Refut. p.* 131. *Refut. p.* 131, 132, 133.

[l] *Esp.* 1. *c.* 8. *Volat.* 1. 18. *Pet Nat. l.* 5. *c.* 69. *Plat. vit. Paul* 1. *Sigeb.* 757.

Hiſtories; or elſe let him compute the Time when *Flaccus*, the Roman Count, was a Suitor to her, and ſee if he be not forced to grant that ſhe was begotten of S. *Peter* after his Apoſtleſhip: and ſo (for ought he knowes) might thoſe ſonnes be whom *Origen* thus dehorteth: This man was not their Midwife. The place of *Origen* which he [m] cites to the contrary, he took vp ſomewhat on truſt: let him goe and enquire better of his Creditor; by the ſame token, that in the Homily of *Origen*, whither hee ſends vs, he ſhall finde nothing but *Balaams* Aſſe; an obiect fit for his meditation. As for that parcell of the teſtimony, which hee ſaith my chin-cough cauſed mee to ſuppreſſe *(in ipſa Chriſtianitate)* it is a Herbe-Iohn in the Pot, to the purpoſe of my allegation. *Origen* ſpeakes of that Text, *Many that are firſt, ſhall be laſt, &c.* Which he applies as a cooling-card to the children of Chriſtian Parents, eſpecially. *Si fuerint ex patribus Sacerdotali ſede dignificatis, If they be the ſons of them, which are dignified with Sacerdotall honour*: The change of the Preposition is remarkable, *ex Patribus*, arguing that hee ſpeakes not of their education, but their deſcent, and therefore implying no leſſe then I affirmed, that their parentage giues them a ſuppoſed cauſe of exaltation.

[m] *Orig. Homil. 13. in Numer.*

Refut. p. 133.

Sect. II.

HOly [n] *Athanaſius* was brought by me *in ſtead of a thouſand Hiſtories*: Who tels vs that it was no rare thing to finde maried Biſhops in his time. My wiſe Refuter, after he hath idlely gone about the buſh a little, comes out with this dry verdict, *What will* Maſter Hall *hence infer? That Biſhops and Prieſts may lawfully marrie? Saint* Athanaſius *ſaith it not, but onely recounteth the fact, that ſome maried of both ſorts, but whether they did well or ill, or whether himſelfe did approue or condemne the ſame, there is no word in this ſentence.* Thus he. We take what he giues, and ſeeke for no more: We cited *Athanaſius* in ſtead of many Hiſtories, not of many Arguments: Hiſtories *de facto*, not diſcourſes *de iure*: The lawfulneſſe was diſcuſſed before; the practice and vſe is now inquired of. This *Athanaſius* witneſſes, and *C. E.* yeelds: Wherein yet I may not forget to put my Refuter in minde, how brittle his memory is; who in the ſame leafe contradicts himſelfe: For when he had before *confeſſed that* Athanaſius *doth neither approue nor condemne the practice, either as good or euill*, now he plainely tels vs, *that the words were not ſpoken by way of ſimple narration, but of miſlike and reprehenſion.* He would be a good lyer, if he could agree with himſelfe. Why of diſlike? *For* (ſaith he) *it was neuer lawfull for Monks or Biſhops to beget children. Ipſe dixit*, wee muſt beleeue him: Not to tell him that ° *Chryſoſtome* teaches vs (δυνατὸν μετὰ γάμου τὰ τῆς μοναζόντων πρᾶξαι) *it is poſſible with Mariage to doe the acts of Monkes*: not to conuince him with counter teſtimonies, let him tell me what fault it is, to doe or not to doe miracles. Theſe in this ſentence of * *Athanaſius* goe in the ſame ranke with Mariage. But, to cleare *Athanaſius*, he brings *Hierom* againſt *Vigilantius*, (impudently called by him, The father of the Proteſtants, who would haue all Clergie men to marry; when his very Rhemiſts haue checkt him for this ſlander) pleading againſt that neceſſitie, from which wee haue oft waſht our hands; when as the ſame Author againſt *Iouinian* affirmes *de facto*, the ſame with *Athanaſius*, and vs.

[n] *Athanaſ. Epiſt. ad Dracont.* Many Biſhops, &c. *Refut. p. 134.*

Refut. p. 136.

° *Chryſ. ad Heber. ſ. λζ.*

* *Athanaſ. Ibid. we haue knowne Biſhops working miracles, and Monkes working none; Many Biſhops not to haue maried &c. Aſlikewiſe you may finde Biſhops to haue beene fathers of Children, and Monkes not to haue ſought for mariage.*

To ſay then that *Athanaſius* ſpoke this onely of Lewd licentious Monks or Biſhops, is but the Lewd libertie of a licentious tongue that will ouer-runne both Truth and it ſelfe.

From hence this Orator, this parcell of wit, flyes out into a pleaſant frumpe, as hee thinks, but indeed an vgly, inhumane, lothſome ribauldry, ill-beſeeming the mouth of any that was borne of a woman, I will not ſay whether ill or well beſeeming the Pen of a Virgin-Prieſt, forſooth ſo pure and angelicall, that Mariage would vn-Saint him. His vnmanly vnnaturall Stile belcheth thus: *Thus* Luther, *of* Katherine Bore, *his Sow, had ſixe Pigs... Away nafty C. E. transformed by Circe!* Hoy! backe to her Styes, yea thine, where thou maiſt freely

Pag. 137.

Grunnire

Grannire in septis cum fœdo hoc agmine clausus.

Then proceeds he, enuying the matrimoniall fruitfulnesse of *Bucer*: who surely, had hee vnder the vaile of maydenly Priesthood beene farre more fruitfull in a whole swarm of Bastards, should neuer haue heard of it, vnlesse perhaps he had denied to pay *Taxam Cameræ*. As for *Ochius*, allowing Polygamy, and perhaps other worse obliquities in his opinions, what are they to vs? For the mariage of *P. Martyr*, *Oecolampadius*, *Pellican*, &c. Let him take for an acquittance that which hath beene paied them thus, *Nobis nostræ sunt Iunones, vobis vestræ Veneres.* And then I aske, *Viuat vter nostrum cruce dignior.* If this will not serue for repriment, I must eeke it out with a small, yet currant, commodity of two poore verses, which I learned of his *Mantuan* at the Grammer Schoole:

Sanctus ager scurris, venerabilis ara Cynædis,
Seruit, honorandæ Diuum Ganymedibus ædes.

Let him take this spoonfull of Holy-water to digest his Hogges flesh.

Sect. III.

HItherto my Refuters P Yron hath beene as Straw, his Brasse as rotten Wood, his Sling stones as stubble, but now he hath found that will kill me dead; and sayes no lesse then *Hoc habet*. 9 *Cyprian* is by me alledged for the History of *Numidicus*; whom I auouched a maried Presbyter, by the same token that hee saw his wife burning (besides him) with the flames of Martyrdome. And Lord, what out-cryes are here of fraud and corruption! and how could this Masse-Priest wish himselfe neere me when I should be vrged with this imposture, to see what face I would make thereon? Euen such a one (good sir *Shorne*) as is framed by the confidence of honest innocency. God deale so with my soule, as it meanes nothing but ingenuous sincerity; neither hath my pen swarued one letter from the Text: My margine said, *Numidicus Presbyter*; so doth *Cyprian* himselfe, two or three lines before this report of his wife; so (besides the Text) doth the margine of *Erasmus*. And what trechery could it bee to adde the word of *Cyprians* owne explication? But *Numidicus* was not then Priest, when his wife was martyred; rather vpon that constancy was honored with holy Orders. How appeares that, when *Cyprian* only sayes, *Numidicus Presbyter ascribatur Presbyterorum Carthaginensium numero & nobiscum sedeat in clero.* He was before a Priest, for ought this Libeller, or any mortall man knowes, and now was ascribed into the honoured Clergie of *Carthage*, soone after to be promoted to Episcopall dignity. Before the report therefore of his wiues martyrdome, he is named a Priest. What haue I offended in seconding Saint *Cyprian*? Let this peremptory babler proue this ordination to be after that noble proofe of his faith; I shall confesse my selfe mistaken in the time, neuer false in mine intentions.

P *Iob* 41. 27. *Relat. p.* 138. 139.
9 *Cypr. l.* 4. *Epist.* 10.

Numidicus Priest.

Till then, he shall giue me leaue to stile the man as I finde him, *Numidicus Presbyter*.

Let *Numid.* the Priest be receiued into the number of the Priests of *Carthage*, &c.

If *Cyprian* had said, *Numidicus Presbyterorum numero ascribatur*, the case had beene cleare; but now doubling the word, he implies him a Priest before; and how long before, and whether not before his Confession, it will trouble my learned Aduersary to determine. How faine would this man crow, if hee could but get the colour of an aduantage!

Numid. Presbyter Presbyterorum Carth numero ascr.

In the meane while, this impotent insultation bewrayes nothing but malice and ignorance.

Sect. IIII.

MY Refuter may transpose the History of *Paphnutius*, but hee shall neuer answer it. After his old guise therefore he falls to his Hatchet, and when he hath tried

Resut. p. 140.

to

to bow it a little and findes it stiffe, he cuts it vp by the roots. What one word can hee controll in the relation of [r] *Socrates*, or mine Illation? *The Bishops went about to bring in a new law of Continency to be imposed vpon their Clergie*, saith *Socrates* and *Sozomen*, therefore before it was not. *Paphnutius* reclaimed and called that yoake heauy and vnsupportable, the vse of the Mariage-bed, Chastity. The issue was, *Potestas permissa cuique pro arbitratu: Euery man left to his owne libertie*: the story is plaine, there is no place for cauils. The onely comfort that my Detector and his Tutors finde in the Historie, is, that *Paphnutius* is not all ours: Hee cals for the vse of mariage to the wedded Clergie, not for wedlocke of the vnmaried. True; therein I must retort the answer of *Sotus*, that the good Martyr gaue way to the corruption of the Times; wherein the wicked mystery had begun with St. *Pauls* (καλογηρων.) But in the meane time, let him know, that if *Paphnutius* pleade but by halues for vs, hee pleades against them altogether; yea, this he knowes already, else he would neuer bee so audacious as to condemne the authors for vnsincere, and fabulous, yea heretical; and to bring the clamours of his *Bellarmine*, to discredit *Socrates* in three grosse vntruths, and *Sozomen* with *Multa mentitur*. O impudency without measure, without example! *Cassiodorus* and *Epiphanius*, *Socrates*, *Sozomen*, *Nicephorus*, graue and approued Authors of our Ecclesiasticall Story, for but reporting one piece of an History, in fauour of Clergiemens mariages, are spit vpon, and discarded with disgrace. This is no new Song; my Refuter hath learned it of *Copus*, *Torrensis*, *Bellarmine*, *Baronius*, and others. All whose mouthes together with his, in these particular exceptions, let mee stop with that ingenuous answer of * B. *Espencæus*, there needs no other Aduocate, *Excipit Torrensis, &c. But* Torrensis *excepts against* Socrates *and* Sozomen, *as though they had lewdly, and shamefully belyed this story of* Pathnucius; *and sayes, the one was a friend of the* Nouatians, *the other an abettor of* Theodorus *the Heretike; that both their Histories are in this, voyd of credit, authority, probability. As if they could not at once be bad Men, and yet good historians:* or *if they lye in any other place, they must needs lye in this: For* Sozomen, Tritemius *commends him for a worthy furtherer of secular learning, and well versed in the Scriptures. And for* Socrates, *he extols him for a learned and eloquent man, for a very excellent, and greatly experienced Historian.* Thus he, and much more; to which (for breuity) I referre my peremptory Refuter; who shall there finde satisfaction to his Obiections of the silence of other Authors, and the Canon alledged against the sub-introduction of (*Mulieres extraneæ*) *strange women* into the houses of Clergie-men: His *Clictouæus* telling him *vxores dici non posse extraneas*, and the Law made afterwards by *Honorius* and *Theodosius*, plainly commenting vpon this Constitution.

r *Socr. l. 8.*
Sozom. l. 1. c. 22.

Refut. p. 143.

Refut. p. 146.

* *Espen. l. 1. de Contin.*

Refut. p. 144. 145.
That Wiues cannot be comprehended vnder the name of Strange Women.
* *Socrat. l. 5. c. 22.*
Refut. p. 148.

Sect. V.

AS for his Testimonie of *Leo* the Great, liuing in the time of *Socrates*, I answer it by the testimony of * *Socrates*, liuing in the time of *Leo* the Great, *Atulti enim, &c. For many* (saith he) *in this Episcopall dignity, in their Episcopall houses, in the time of their being Bishops, doe beget children of their Wiues, whom they had before lawfully maried.* Thus he. A place that answers for it selfe, and many others. Wherein yet my Refuter findes some of my faulty concealments. First, that the more, and more famous Bishops, and Priests did the contrary. True, they did so, but volunrarily, as with vs some of the Heads of our Clergie, and others of the Body, doe containe, not forced; [c] *Continent sponte ac pro arbitrio*: This I thinke is not the Roman fashion. Secondly, *They conuersed with the Wiues which they maried before their Ordination, they did not marry after.* Let his wisedome shew mee vpon what reason the act of marying should be vnlawfull, where the act of Mariage is lawfull, and we will yeeld him iustly to sticke at this difference. And when hee hath done, let him bite vpon their old [d] Glosse (though now by them defaced,) *Dicunt quod olim, ante Siricium sacerdotes poterant contrahere.*

[r] They containe of their owne accord, and at their owne choice.
[d] *Dist. 84. cùm in præterito.* They say that of old, before *Siricius*, Priests might contract Matrimony. *Et quòd Gregorius introduxit continentiam Subdiaconis, sed Presbyteris & Diaconis, Siricius, Dist. 82.*

Sect. VI.

IN the reſt, he fals not vpon me, but the receiued Hiſtorians, *Socrates* and *Nicephorus*, They haue done him a ſpight, and he will reuenge it. Theſe hee will conuince of a double lye. The one, that *Heliodorus was the firſt Author of the Law of Continencie in Theſſalia*; the other, *that this Continencie was arbitrarie*. His reaſon for the former is weighty; *It is not likely* (ſaith he) *that* Heliodorus *which would rather loſe his Biſhoprick then recall his laſciuious Booke, would be ſo eager aboue the reſt for the Continencie of his Clergie.* As if euer any man had beene more luxurious then the greateſt enemies to mariage; as if it were poſſible for Pope *Iohn* the thirteenth (from whom *Dunſtan* receiued his rigorous Commiſſion) to be vnnaturally inceſtuous; as if it were impoſſible for his great Prelate of Crema, when he came to oppoſe the Mariage of our Engliſh Clergie, to be [e] found that night in bed with an Harlot?

Refut. p. 150

[e] *Vid. Poſ. l. 3.*

And here my childiſh Aduerſarie will needs make ſport for Boyes; I cited in my Margin *Heliodorus*, the Author of the *Æthiopick* Hiſtory; *As if* (ſaith he) *Heliodorus had written ſome Hiſtorie of Æthiopia, whereas he onely intuled his worke Æthiopia.* Ridiculous head! what Schoole-boy, what apprentice knowes not *Heliodorus? Noſque manum ferule, &c.* If this learned Critick had but euer opened the Book, he had found Αἰθιοπικῶν; Neither doth any Engliſh man know it by any other name, then, as it is tranſlated (ere I was borne) *The Æthiopick Hiſtory*; yea, if a man were not reſolute to ſhut his eyes in the very place of *Socrates*, which he cites; the Booke is called *Æthiopica*, whereto what conſtruction can be giuen, but this of mine? Such folly is for the rod or Ferule; This is (I confeſſe) a Trifle; yet ſuch as may giue my Reader a taſte of the bold blindneſſe of my impudent Detector.

Sect. VII.

THe other ſtings yet more, that this Epiſcopall and Prieſtly Continency was vpon no other termes, then [f] *Modo ipſi voluerint*, and, *Nulla lege coacti*; and *conſuetudo inualuit.* And now all in a rage my Refuter will proue againſt *Socrates* that there was a Law for this, and to this purpoſe he *brings in two Canons of the Conſtantinopolitane Councell in Trullo*: Marke, Reader, with what iudgement. The *Trullan* Councell was aboue two hundred yeares after: *Socrates* ended his Hiſtory in the yeare [g] 443. The *Trullan* Councell was held (as their *Binius* computes it) in the yeare 692, and yet the Canon of the *Trullan* Councell, in a matter of fact, diſproues *Socrates*. The other Councels of *Ancyra, Caſaria*, and *Nice*, are either Prouinciall, or againſt him. As for the plea of *Syneſius*, that he might not be a Biſhop, becauſe he would not leaue his wife, it is anſwered by the fact of *Syneſius*, that he was made a Biſhop, and left not his Wife. But what an idle and inſolent boldneſſe is this, for an obſcure Libeller, to goe about now almoſt 1200 yeares after, to controll a graue approued Hiſtorian of the Church, in a matter of ordinary practice, which his owne eyes and the Worlds did dayly witneſſe; As if he durſt haue publiſhed ſuch a report of the common vſe of his time, wherein all the Age he liued in, could haue conuinced him?

Refut. p. 151.

[f] *Socrat. l. 5. c. 22. If themſelues will, Forced by no Law. The cuſtome haue beene.*

[g] *Hiſtor. Sacr. ad ſæcul.*

The witleſſely-malicious Proſopopey, wherein my Refuter brings in the Reuerend and Peereleſſe Biſhop of *London*, pleading for his wife to his Metropolitan, becomes well the mouth of a ſcurrile Maſſe-Prieſt, and is worthy nothing but a ſcorne. Thoſe two incomparable Prelates are the chiefe obiects of theſe euill eyes; whom God hath raiſed happily aboue the reach of their enuy. It galls this Romiſh Rabble, that theſe two Ring leaders of the *Engliſh* Clergie (beſides their buſie imploiments in their carefull, prudent, and zealous gouernment) preach more Sermons in a yeare, then, perhaps, all the Biſhops vnder the Papacie. *Rumpantur & ilia.*

Refut. p. 153.

Sect. VIII.

IT pleaseth his discretion to marshall my Epistle as he lists, and then to complaine of disorder, and my leaping ouer hundreds of yeares from the *Nicen* Councell to *Gratian* the Canonist, My Readers eyes can conflute him, which cannot but witnesse that I name diuers in all ages recorded for maried Bishops and Presbyters. This *Beadrole* (saith he) *is idle, because I shew not that they then vsed their Wiues when they were Bishops.* An hard condition; That I must bring witnesses from their Bed-sides. It is not enough that we shew they had wiues, that they had children? No (saith my Refuter) *it must be proued that they had these children by these Wiues after Ordination.* Wee were neither their Midwiues nor their Gossips, to keepe so strict an account. But what meanes, * *Cum vxoribus dormiunt?* and, *Tempore Episcopatus filios gignunt ex propriis vxoribus.* This we haue shewed out of *Socrates*. What was that which *Dionysius*, the ancient B. of *Corinth*, (before euer *Paphnutius* was) wrote to *Pinytus*, charging him, z *Ne grauet seruandæ castitatis onus necessario fratribus imponat.*

What was that, for which *Eustathius*, B. of *Sebastia*, the vnworthy sonne of *Eulalius* B. of *Cæsaria* was censured? was not this one of the Articles, y *Benedictionem &c? That he taught men to decline the blessing and communion of maried Priests?* Away then with this either ignorant, or impudent facing of so euident a falshood.

The testimony of *Hierom*, the example of *Vrbicus* B. of *Clarmont*, and of *Genebaldus* B. of *Laudune*, shew what was the conceit & practice of those particular places wherin they liued. And yet *Hierome* in the same Booke can say; *Quæsti non hodie quoque plurimi sacerdotes habeant matrimonia.* In the story of *Vrbicus*, related by *Greg. Turonensis*, I can but wonder how far men may bee transported by superstition; so as to make the Apostles charge giue way to an humane opinion. The wife of *Vrbicus* comes to his doore, and alledges S. *Pauls* charge; (*Meet together againe, lest Satan tempt you &c.*) *Cur coniugem spernis, &c?* he yeelds to do the duty of an Husband, and now in remorse inioynes himselfe a perpetuall penance. What penance do we think S. *Paul* was worthy of, forgiuing this charge which she alledged? Let my Reader iudge whether of the two was the better Diuine. How insolent is tradition, thus to trample vpon Scripture? But since it pleased my Refuter to lend me this one example of *Greg. Turonensis*, I am ready to giue him vse for it. In the 2. booke of *Turonensis* he shall find b *Sidonius* a maried Bishop and his Wife, a Noble Matron, in all likelihood liuing with him, for (*nesciente coniuge*) without his wiues knowledge he gaue siluer plate to the Poore. c In the fourth Booke he shall finde *Anastatius* a maried Presbyter, feoffed in some Temporalties which he would rather die then not leaue to his issue. d In the eight Booke hee shall find *Badegisilus*, the cruell Bishop of the *Cenomans*, matched with an ill wife, who yet liued with him (as it seemes) all his time, and had altercations with *Bertran* Archdeacon of *Paris*, for his goods, deceased. In these there is strength of legall presumption, though no necessity of inference. But what doe I instance in these, or any other, when *Balsamon* tels vs cleerly that before the sixt Synod e it was lawfull for Bishops to haue wiues, *Etiam post dignitatem Episcopalem?* And his owne Canon law can tel him that in the East Church, their Priests, *Matrimonio copulantur*; which his warieft Masters expounding, would interpret by *copulato vtuntur*. Iudge then, Reader, what to think of the metall of this mans forehead, who would beare vs downe, that *no one Bishop or Priests was allowed, after Orders, to haue any wife.* Yea, euen for the very contraction of mariage it selfe after Orders, f honest *Espencæus* can cite one g *Ioannes Marius*, a Dutch-man by birth, but a French Historian, to whom hee allowes the title of (*non indiligens*) who writes, that he knowes that in the times of Pope *Formosus*, & *Ludouicus Balbus*, Priests were maried, *Et ijs licuisse sponsam legitimam ducere modò Virginem, non verò Viduam; and that it was lawfull for them to marry a Wife, so she were a Virgin, not a Widow.*

As for that base slander wherewith this venemous Penne besprinkles the now glori-

Refut. 254.
* *They sleepe with their Wiues, and in the time of being Bishops, beget children of their owne wiues* Socr. vbi supr.
z *That he doe not necessarily impose the heauy burden of continencie vpon his Brethren.* Euseb. l. 4. hist. c. 22.
y Socrat. l. 2. c. 22.
Refut. p. 155.
a *Hier. l. 1. aduers. Iouin.* As if now adayes many Priests also were not maried.
b *Greg. Tur. l. 1. c. 44*
Cur coniugem spernis, cur obturatis aures his Pauli præceptis non audis? Scriptum enim, Reuertimini ad alterutrum, &c. Ecce ego ad te reuertor, nec ad extraneum sed ad proprium vas recurro. &c. Why dispisest thou thy Wife? why dost thou shut thine eares against the precept of S. Paul? For he hath written, Meet together againe, lest. &c.
b *Greg. Turon. l. 2. c. 21.*
Nat. Theodos. Iun. & Valen. 2. Imperat. Vxor Petronillæ, cum qua concorditer vixit liberosq; ex ea suscepit vtriusque sexus, Ad Acall epist. 16. l. 5.
c *Turon. 4. c. 12.*
d *Tur. 8. c. 39.*
e After their Episcopall dignitie, *Balsam. in Can. 48. apost.* Are ioyned in Mariage. *vid. supr.* Vse Mariage contracted.
f *Espenc. l. 3. c. 11.*
g *Io. Maior, & comptuar. Concil. Refut. p. 159.*

ous

ous face of our renowned Archbishop and Martyr Doctor *Cranmer*; whom hee most lewdly charges with lasciuiousnesse and incontinent liuing with I know not what *Dutch Fraw*, it is worthy of no other answer then, *Increpet te Dominus*. It is true that the holy man wisely declining the danger and malignitie of the times, made not at the first any publike profession of his Mariage; as, what needed to inuite mischiefe? But that hee euer had any dishonest conuersation with her or any other, it is no other then the accent of the mouth of Blasphemy. And if any one of our Clergie, after a legall and iust Diuorce long since, haue taken to himselfe that liberty which other Reformed Churches publikely allow (as granting in some case a full release, both *à thoro* and *à vinculo*) what ground is this for an impure wretch to cast dirt in the eyes of our Clergie, and in the teeth of our Church? Malicious Masse-Priest, cast backe those emissitious eyes to your owne infamous Chaire of *Rome*; and if euen in that thou canst discerne no spectacles of abominable vncleannesse, spend thy spightfull censures vpon ours. I reckoned diuers examples of maried Bishops and Priests out of *Eusebius*, *Rufinus*, others; amongst the rest *Domnus* Bishop of *Antioch*, which succeeded *Samosatenus*, for which my Margent cited *Eusebius*, in his 7 Booke, and 29 Chap. My Detector taxes me for citing Authors at random; as *Euseb. lib. 7. cap. 29.* when as there are (he saith) but 26 Chapters; and for things which are not found in him; As if the man had desperately sworne to write nothing but false. Trust not me, Reader; Trust thine owne eyes; Thou shalt finde that Booke of [h] *Eusebius*, to haue one and thirty Chapters; and in the cited place thou shalt duly finde the History of *Domnus*. Whose patience would not this impudency moue?

Refut. p. 160.

[h] *Vid. Euseb. Edit Basil. Anno 1587.*

If I reckoned not examples enow, or such as he likes not, (as vniustly seeming litigious,) there is choice enough of more; *Tertullian*, *Prosper Hilary*, *Eupsychus*, *Polycrates*, and his seuen Ancestors; to which let him adde 24 Diocesses at once in *Germanie*, *France*, *Spaine*, *Anno* 1057 of maried Clergie-men, recorded by their owne [i] *Gebuilerus*, and make vp his mouth, with that honest confession of *Auentine*, [k] *Sacerdotes illa tempestate publicè vxores, sicut cæteri Christiani habebant, filios procreabant, Priests in those dayes publikely had wiues as other Christians had, and begat children; which the old Verse (if he had rather) expresses in almost the same termes;*

Quondam Præsbyteri poterant vxoribus vti:

which his *Mantuan* hath yet spun a finer thred, as we shall shew in this Section.

[i] *Fox Act & Mon. in hac quæst.*

[k] *Auent. hist. Boior l. 5.* Their Wiues called, *presbyterissæ, ibid &c. honesto vocabulo*, as he there speakes.

What [l] danger is there now therefore either of the breach of my promise to my worthy friend Master Doctor *Whiting*, or of my diuorce, or of his victory? If the man and his modesty had not been long since parted, these idle crackes had neuer beene.

[l] *Hodie apud Græcos Sacerdotes post susceptum ordinem ducere vxorem, sed vnicam ac virginem, à Græcis didici. Propesit. Erasmo rum, censur. cum declamatione de cælibatu.*

But whereas this mighty Champion challenges me with great insultation in many passages of his brauing discourse, to name but one Bishop or Priest of note, which after holy Orders conuersed coniugally with his Wife; without the scandall of the Church branding such (if any were) for infamous; and daring to pawne his cause vpon this tryall; I doe here accept his offer, and am ready to produce him such an Example, as if all the Iesuites heads in the world stood vpon his shoulders, they could not tell how to wrangle against. I doe not vrge to him that *Prosper* of *Aquitane*, a Bishop and a Saint, whose Verses to his Wife are famous, and imply their inseparable conuersation.

Tu vero si quid minus per ætatem in hymno, & Epistolæ intelegis. His children hurt him not, nor his Wife lawfully coniowned in Wedlocke. In those dayes God misliked not the Mariage-bed, nor the cradle, &c.

Age iam precor mearum
Comes irremota rerum, &c.

Nor yet the fore-named *Hilary*, Bishop of *Poitiers*, who in his old age (if that Epistle be worthy of any credit) writing to his Daughter, confesses her yeares so few, that through the incapacitie of her age, shee might perhaps not vnderstand the Hymne or Epistle; of whom the honest *Carmelite Mantuanus* could ingenuously confesse:

Non nocuit tibi progenies, non obstitit vxor
Legitimo coniuncta thoro. Non horruit illa
Tempestate Deus thalamos, cunabula, tædas.

Nor Bishop *Simplicius*, of whom [m] *Sidonius* giues this praise, that his Parents were

[m] *Sidon. Apol. Conc adiunct. Ep. 9. l. 7.*

nent either in *Cathedris*, or *Tribunalibus*, and that his Pedigree was famous either *Episcopis*, or *Præfectis*: and for his wife, that she was of the Stocke of the *Palludii*, *qui aut literarum, aut altarium cathedras cum sui ordinis laude tenuerunt*; of whom also *Sidonius* can say, hee did *respondere Sacerdotiis vtriusq; familiæ*, *answer the Priesthoods of either Family*.

Nor *Alcimus* [n] *Auitus* the French Archbishop, who writing to his Sister, of her Parentage, hath thus,

——Stemma Parentum,
Quos licet antiquo mundus donârit honore,
Et titulis à primæuo insigniuerit ortu,
Plus tamen ornantur sacris insignibus illi, &c.
Nec jam atauos soror alma tibi proauosq; retexam;
Vita Sacerdotum quos reddidit inclyta claros.

n *Alcim. Auit. Mem. Gal. Arch. Lud soror sem, circa An.* 492. I will not deare Sister, make report of the Pedegree of thy great grandfathers, &c. whom the renowned life of Priests made famous to the World.

Nor *Paulinus* Bishop of *Nola* in *Campania*; to whom *Ausonius* writes, *Tanaquil tua nesciat illud*; And *Formidatam q; iugatam objicis, &c.*

These and such like might suffice reasonable men; but since wee haue to doe with those Aduersaries, whom S. *Paul* cals ἀπλους who, if we vrge hundreds of such euident examples, turne vs off with bold shifts; and will needs put vs to proue those acts which seeke secrecy; Let him and all his complices whet their wits vpon that cleare and irrefragable place of *Gregory Nazianzen*, a man beyond all exception; who brings in his Father *Gregory*, whom the world knowes to haue beene Bishop of the same See, speaking thus of him,

ὔπω τοσῶνδ' ἐκτετμήκεσαν βίον
ὅσσοι σὺ λωβᾷ θυσιῶν ἐμοὶ χρόνῳ
Δῶ πλὴν χάριν, φίλε, &c.

Greg. Naz. Car. de vita sua, Edit. Morel. Paris. To. 2. p. 9.

Nondum tot anni sunt tui, quod jam in sacris mihi sunt peracti victimis, &c. That is, *The yeares of thy age are not so many as of my Priesthood.*

Words that will conuince the most importunate gain-sayer, that *Greg. Nazianzen* was borne to his worthy father, after the time of his holy Orders. And lest any man should suspect that this (ὔπω *nondum*) may reach only to the birth, not to the begetting of *Gregory Nazianzen*; so as perhaps he might be borne after his Fathers Orders, begotten before them: Let him know (to make all sure and plaine) that *Gorgonia* and *Cæsarius* the sister and brother of this *Gregory*, where by the same father begotten afterwards; as is euident both by that Verse of *Nazianzen*; who speaking of his mother, as then childlesse when she begged him of God, sayes,

Cupiebat illa masculum fœtum domi
Spectare magna vt pars cupit mortalium.

Ibid. de vita sua, &c. Iamb.

And the cleare Testimonie of *Elias Cretensis*, *Quamvis enim si natiuitatem spectes, &c. Although* (saith he) *if you regard his birth, he was not the onely child of his Parents, forasmuch as after him both* Gorgonia *and* Cæsarius *were borne.* Thus he.

Elias Cretens. In Orat. Greg. Naz. 19.

O infamous *Gregories*, the scum of the Clergy! O irregular Father, that durst defile his sacred function with so carnall an act! O shameless sonne, that blushes not to proclaime his owne sinfull generation! Goe now petulant Refuter, and see whether you can either yeeld, or answer.

As for that glorious shew of Antiquity, wherewith *C. E.* hopes to bleare his Readers eyes, gracing himselfe herein with the assipulation of our Reuerend *Iewel*, I neede not returne any other answer then of his *Beatus Rhenanus*: *Quanquam veteres omnes, &c. Although all the Ancient, and* Hierome *himselfe were no whit equall or indifferent to Mariage; esteeming Virginity and Chastity very high; both because they thought the Last-day was neere at hand, as remembring that sentence of* St. Paul, *Tempus incollecto est; and because they saw many impediments grow from Mariage, which marred the puritie of Christianitie, in those dayes, especially when Christians liued amongst Heathens, and matched in mariage with them: Surely it is euident, that for this cause* Hierome *was in a ill*

Aug. lib. Tert. Exhort. cast. matrimonio parum æqui fuerint, &c. The time is short.

name

name at Rome, &c. Thus he. We durſt not haue ſaid ſo much for our ſelues. The higheſt Antiquitie is ours, the latter had beene ours, if it had not beene vpon theſe grounds which were then their owne, proper to the time, place, occaſion.

Sect. IX.

I Deſcend to the Teſtimony of *Gratian*; Champion *E.* calls this picking of Strawes. If picking of Strawes be boyes play, and argue that they which vſe it are fooled, and haue loſt all, as our Refuter merrily pipeth, let him acknowledge how beggerly the prooſes are growne of the martyrdome of their Saintly Ieſuits and Prieſts amongſt vs, did they not ſtoop to picke ſtrawes, to threſh out a miracle (when it was) for tranſlating Father *Garnet* from a Traytor to a Martyr? yea, and that Chaffe, the gallery whereof themſelues ſmile at here, is deuoutly tranſported beyond the Seas, and enſhrined for a ſacred reliq ue, and proclaimed by their *Kornmannus* for one of the great Wonders of the Dead; *Redet aruſpex vbi aruſpicem viderit.*

It is well that the great Compiler of the Canon Law of Rome is growne ſo baſe with Catholique Prieſts. He witneſſes plainly, that ſome Biſhops of Rome were the ſonnes of Prieſts, not ſpurious, but begot in lawfull wedlocke; [m] Which was (according to *Gratian*) euery where lawfull to the Clergie, before the prohibition *C. E.* bites the lip at this authoritie, and firſt hee tells vs, it is the *Palea*, not *Gratian*. But if this bee the Chaffe, there is no Corne. Reader, try by this the egregious impudence of this fellow. Turne to the place, thou ſhalt finde the words to be none but *Gratians*: and the notes allowed by publique authoritie, openly to confirme it: *Hic aperte oſtendit Gratianus ſe in ea fuiſſe opinione, &c. Here Gratian openly ſhewes, that he was in that opinion, that heretofore the Prieſts of the Latine Church might be maried.*

m *Diſt. 56. Cenomanens. &c.*

Ref. p. 161.

Secondly, my Parentheſis diſpleaſes him (*As now adayes*:) But what needes this quarrell? He muſt grant if the Romiſh Prieſts haue ſonnes, they can be no other then ſpurious. It is his beſt not to preſſe this point too farre. This idle iealouſie of his can argue no good. I touched not the continency of his *Paulus Quintus*, ſo much as in my thought, I onely wiſh that his holineſſe would beſtow ſome of the offals of his Nephewes great Benefices, vpon this Maſſe-Prieſt for the reward of his ſuperfluous *Oleum peccatorum*.

Refut. p. 163.

My third vntruth, (and that a groſſe one) is, that *I ſay many Biſhops of Rome followed their Fathers in the Pontificall Chaire*: whereas in this Chaffe of *Gratian*, he findes but one *Syluerius* Pope, ſonne of *Syluerius* Biſhop of *Rome*. And what if in his Chaffe hee finde but one, whiles I in my Corne-heape can finde more? Did I tye my ſelfe in this clauſe onely to *Gratian*? Was not Pope *Iohn* the Eleuenth, or, in ſome accounts, the tenth, ſonne to Pope *Sergius*? And is there no Chaire Pontificall but the Romane? Was not *Theodorus* Pope, ſonne to *Theodorus* Biſhop of *Ieruſalem*? *Felix* the Third, ſonne to Biſhop *Valerius*? Pope *Adrian* the Second, ſonne to Biſhop *Taraſius*? His *Platina* can ſupply his *Gratian* in theſe.

Refut. p. 163, 164. 165.

What haue I to doe with his quarrels about *Oſius, Felix, Agapetus, Steuen?* They are their owne; Let him wring *Gratian* by the eare, till I feele: And ſurely, the poore Canoniſt bleedes on all hands. *Bellarmine, Baronius, Poſſeuine*, & this ſtout Beagle haue euery one a ſnatch at him; and hee muſt bee content to goe away with this gaſh; *(We are not bound to follow him as an infallible Writer, but may with free libertie reiect him.)* Yea, how merry doth my Refuter make himſelfe with his deſpiſed *Gratian*? Like a Philiſtim he hath pulled out the eyes of this *Sampſon*, and now makes ſport with him; If *Doway* like it well, it ſhall not be diſpleaſing to vs. The man (as ill as he loues mariage) will needes make a match betwixt his *Gratians* Pope *Steuen*, and his Pope *Ioane*, ſo *Hymen*! Was euer man ſo mad, to make himſelfe paſtime with his owne ſhame? Was the Hiſtory of that their monſtrous Papeſſe of our making? Doe not [n] the whole ſtreame of their Writers of Chronicles, their owne Biſhops, Monks, Recluſes,

Refut. p. 166.

n *Sigebert. Martin. Polon. Platin. Mart. Minorit. Oth. Friſ. Flores. Temp. Petrarcha &c.*

Registers record it openly to all posterity, without the contradiction of the next ages, yea of any, till this last? Let them take to themselues therefore, this fruitfull Successor in the infallible Chayre; shee is their owne, they may dispose of her, where they list; and since my Refuter will finde out a match for her out of the Chayre of exploration, why should not we dance at the wedding? Why doe we not helpe him to a piece of an Epithalamium?

Papa pater patrum,
Papissa pandito partum.

* *Flor. temp. Impr. vlt* 1436. ◦ A floure that neuer came out of *Luthers* Posie.

Sect. X.

ISee, that whiles I follow this Wrangler by the foote, I am become insensibly tedious, the residue of his longsome Treatise is spent vpon the Councell of *Constantinople*, *Gregories* charge, *Isodores* rule, *Hulderick*, *Hildebrand*, *Dunstan*, and *Anselme*, and the estate of our fore-fathers in the English Clergie. The discussion of all which, as not being essentiall to our businesse, (except onely the last) will admit more breuity of dispatch. The vitall parts of our cause being secured, there will be lesse danger in the remoter lims; which yet, if our Target gard not, our sword shall. In all these, it shall be best to reduce his Cauls vnto heads, that we may crop them with more speed and ease; Onely I must craue leaue to dwell some while in the last.

Concil. 6. Const. in Trullo

Refut p 168. vsque ad 174.

Concerning the Councell of *Constantinople* (after some idle mis-taken discourse of the occasion thereof) he insists vpon these foure points.

First, That it was not generall: Secondly, Not the sixt: Thirdly, Not peremptorily ours: Fourthly, Not by them defaced or torne out.

First, it is no trusting what a Romane Priest sayes in choller of a Grecian Councell. The Greeke Church is equally in their Bookes with ours; and this Councell, with the Synod of *Dort*. It is an eternall quarrell, which all the vassals of *Rome* haue against this Councell, that it quailed the Bishop of *Constantinople*, with the Romane: A crime that cannot be forgiuen.

P *Vid. Bell. de Rom. Pont. l. 4. cap 18.*

q *Balsam in Phot. Nomoc.*

The iniections of our Popish Diuines, especially *Pighius*, P *Bellarmine*, *Baronius*, haue made good that note of q *Balsamon*, *Occidentales Episcopi, &c. The Westerne Bishops* (saith he) *that is, the Italian or Latine* (*Ab huius Synodi Canonibus opportunè icti*) *finding themselues galled with the Canons of this Synod, haue giuen it out not to bee Generall:* Thus he. And why was it not generall? It had no forme *of a Councell* (saith my Refuter) *No Legates of the Pope, no inuitation of the Latine Bishops, neither were any of the other Patriarkes present or consenting*. Euery word a shameleſſe vntruth. *Basilius* Bishop of *Gortyna* the Metropolis of *Creete*, (which was then vnder the Archbishop of *Rome*) and the Bishop of *Rauenna* (saith *Balsamon*) were there to represent the Romane Church; The Bishops of *Thessalonica*, *Sardinea*, *Heracles*, *Corinth*, were there and then the Popes Legates. And for the Patriarkes; *Basilius* (saith the same *Balsamon*) Bishop of *Gortina*, which was present in the name of the Romane Church, is found to haue subscribed after the foure Patriarks, and certaine other Metropolitans, what can be more plaine? But *S. Beda* (saith *C. E.*) *tels vs that* Iustinian *the Yonger, commanded* Sergius *Bishop of Rome to be caried to Constantinople, because he would not subcribe huic erratica Synodo*. Still mistaking and ignorance. His *Surius* and *Turrian* could haue taught him out of *Theophanes*, this was another a Pseudo-Synodo, which the same *Iustinian* had in his first gouerment called in fauour of the Monothelites; which was some yeares after the true Synode vnder *Constantine* the Bearded. This mans wit wanders with his erraticall Synode.

Refut. p. 171.

Balsam. ibid.

Refut. p. 174.

Constantinus Pogonatus.

Sect. XI.

FOr the number of *Sixt*, wee neede not be ſcrupulous; whether it were the fift, or ſixt, or both (as *Balſamon* cals it, πενθέκτω) or neither. It is enough for me that *Gratian, Caranza, Eſpencæus*, and other his owne great Maſters call it familiarly both *Sixt*, and *Generall*; In this I cannot but be ſafe enough. I grant, that (to ſpeake preciſely) the ſixt Synode vnder *Conſtantine* publiſhed no Canons, but afterwards many of the ſame Fathers which had formerly met in the ſixt Synode, and others to the number of 227, being called togeather by the then penitent & reſtored *Iuſtinian*, (μετανοήσαντος) gathered vp, and ſet forth with vniuerſall conſent, the Canons formerly made, and by them re-enforced. But what need I trouble my ſelfe with any other anſwer to all theſe windie cauils of my Aduerſarie, then that which *Tharaſius* himſelfe, the Patriarke of *Conſtantinople*; hath moſt fully giuen; [r] *Quæ eſt hæc ignorantia, &c. What ignorance* (ſaith he) *is this, wherewith many men are tainted, about theſe Canons? For it is a ſcandall to doubt whether they were the Canons of the ſixt Synod. Let theſe men therfore know, that the ſixt Synod was gathered in the time of* Conſtantine, *againſt thoſe which aſcribe one onely action and will to Chriſt; The Fathers then condemning thoſe Heretikes, and confirming the Orthodoxe Faith about the fourteenth yeere of* Conſtantine, *returned home: After foure or fiue yeares, the ſame Fathers (being met vnder* Iuſtinian *the ſon of* Conſtantine) *ſet forth the foreſaid Canons; Neither let any man doubt of this; For thoſe very ſame Fathers, which in the time of* Conſtantine *ſubſcribed, did alſo vnder* Iuſtinian *ſubſigne this preſent Paper; which thing is euident enough by the vnchangeable likeneſſe of their owne hands.* So he. Whether therefore the computation of *Tharaſius* or *Theophanes*, be followed, we haue what we deſired; The ſame acts are ſet forth, if not by altogether the ſame perſons, and [s] *Gratians* iudgement is herein ours.

Quini-ſextam.

Slit-noſe.

[r] *Gratian diſt. 26. Habeo librum.*

[s] *Diſt. 16. vbi ſupr.*

Sect. XII.

FOr the third point. To proue that this Synode is not peremptorily for vs; Hee vrgeth diuers other Canons for it, which in other things ſound againſt vs. Then he ſhewes the inſtanced thirteenth Canon, not to bee ſo abſolutely and fully ours, as is pretended.

Reſut. p. 175. vſq. ad 182.

First, where findes he this Law, that no man may alledge one teſtimony of a Father, or a Councell, but he muſt be tyed to iuſtifie all the reſt? Himſelfe would be the firſt that would ſhrinke at this condition. This challenge is vnreaſonable, and might turne off all allegation. For example, If a man ſhould alledge the *Nicene* Counſell, *Canon* 1. againſt any ſuperſtitious Foole that hath made himſelfe a corporall Eunuch; might he ſtraight for his iuſtification fly vpon the laſt Canon of that Councell, vnneceſſarily inioyning vs to ſtand at our Sundayes Prayers. Or if a man ſhould cite the Synode of *Laodicea* againſt a Deacon (though a Cardinall) ſitting before a Prieſt, or againſt the worſhipping of Angels; were it meet to choke him with a return of the laſt Canon of that Councell, forbidding the Apocryphall bookes; or the 37 Canon forbidding his Holineſſe to take ſo much as a Bible in his ſolemnitie, from the hands of Iewes: If a man ſhall alledge a Teſtimonie of *Cyprian*, were it fit to vpbraid him with the errour of re-baptization? Or if of *Auguſtine*, with the errour of the neceſſity of Infants communicating? This is *clauum clauo*. For mee, I haue vndertaken no ſuch taske; to warrant them that once ſayd true, from euer erring: I doe therefore herein ſcorne my ſilly Refuters *compaſſion*, who is ſo farre from cruſhing me in this, that he hurts none but his owne fiſts, in beating them about his own hard head. For, if the preſſing vs with the authority of ſome of theſe Canons, be to iuſtifie the reſt, then the 36 Canon of that Councell beares him and his *Rome* down before it, whiles it ſets *Conſtantinople* cheeke by iole with it, maugre. A point, which rather then they will yeeld, they

Synod. Laodic. Can. 20. Can. 35. Can. 60. Can. 37.

Reſut. p. 181.

Refut. p. 181. Append. 192.

they will be glad to abate vs all the reſt: This we are ſure of, that the al'edged Canon is peremptorily, fully, cautelouſly ours: For this, my credit is at the ſtake, which my Refuter pleaſes himſelfe with the hope to impaire, inſulting in the idle fancy of a iuſt aduantage, whiles he ſhewes the Canon to come ſhort in ſome points of our requiſition and practice; For there, Biſhops are excepted, and the freedome of Mariage after Ordination.

Reader, compare the Canon with the words of my ingagement, I vndertooke thou ſhouldeſt find no decree could be made more peremptory, more cautelous, more full and abſolute, for the lawfulneſſe of the Mariage of Eccleſiaſticall perſons.

For firſt; The Fathers profeſſe herein to croſſe the practice and Decree of the *Romane* Church. Secondly, they profeſſe the coniugall cohabitations of ſacred perſons to ſtand by the Apoſtolike Canons, and to be a ſincere, exquiſite, and orderly conſtitution. What could be ſaid more? They (thirdly) ratifie this libertie for euer. They (fourthly) giue charge that no man by the cohabitation with his lawfull wife, bee hindred from aſcending to the higheſt degree of holy Orders. (Fifthly) that in the time of their Ordination, it be not ſo much as required of them, to abſtaine from the lawfull companying with their Wiues; which were (ſay they) to offer iniury to mariage ordained by God, and bleſſed by his preſence; and to croſſe him that ſaid, *Thoſe whom God hath ioyned together, let no man ſeparate*; and, *Mariage is honourable amongſt all, &c.* (Sixtly) That if any man ſhall preſume ſo farre, as to offer to debarre any Prieſt, Deacon, or Subdeacon, from the coniunction and ſocietie with his lawfull Wife, he ſhall be depoſed; Or if any Prieſt, or Deacon ſhall voluntarily caſt off his Wife, vpon pretence of Religion, that he ſhall be ſuſpended, and (if he goe on) depoſed. Iudge now whether herein my proteſtation haue erred; Not that there can be no circumſtance deuiſed, as of the extent of the perſons, or time, or manner, wherein curioſitie might inlarge the ſcope of this libertie (ſo I neuer meant:) but if this one point (*That the mariage of perſons Eccleſiaſticall is lawfull*) can be more fully and warily ſet downe, let me lye open to cenſure; if not, hate the vanity of this idle Mountebanke, and confeſſe with *Ariſtophanes*,

There is no ſalue for the ſting of a Sycophant. *Refut. p. 102. 193. 194.*

Aduerſus tetum Sychophantæ non ineſſe pharmacum.

The Parliamentall law in the time of King *Edward*, was (I grant) more full in extending the liberty, could not bee more full in auouching the lawfulneſſe of our Mariages. Where I muſt take leaue to tell my Refuter, that the compariſon he preſumes to make of King *Edwards* Parliament, with the proceedings of *Iacke Straw, Wat Tiler, &c.* is, like himſelfe ſeditious and traiterous. And what maruell if ſuch repiners blow out the foggie vaporous blaſt of ſeditious words, againſt our higheſt Court of Parliament, which ſome of their companions haue attempted to blow vp with a blaſt of fire? This Conſtitution was not ciuill only, but Syrodicall: And may not a lawfull Synode or Conuocation, with the concurrence of the three States, and the ſway of Royall authority, make or re-eſtabliſh a Law agreeable to the Word of God, and the receiued practice of their Progenitors, but euery Iacke-lawce of Rome ſhall thus odiouſly dare to controll and diſgrace it? One of his Capitoline gods of Rome called England his Aſſe; So it was whiles it might heare nothing but his Trumperie, and goe but where his Groomes would either leade, or driue it: now that it hath taken heart, and (with Cardinall *Campegius* his Sumpter) caſt off this baſe loade; and hath happily ouer-runne his ſeruitude; they are ready, with the Keeper of metamorphoſed *Apuleius*, to ſeeke a deſperate remedie from the next Tree.

Etiam Aſinus meus recalcitrat?

Sect. XIII.

Such then is the Canon of *Constantinople*, which therefore (I said) because they cannot blemish enough, they haue indignely torne out of the Councels: and here is much vehement and braving Rhetoricke, spent vpon me as a shamelesse Writer; and this passage as the groseſt lye, that euer was published by Protestant, and now I am conjured, how blemished? how torne? what? where? how? when? Because innocence is bold, the man will be bold, that he may seeme innocent; but we shall well find that facing will not serue his turne. Is he so ignorant as not to know that all his great [r] Masters discard this whole Counsell as *spurious*? Doth he not know that it is (if not torne) yet left out in diuers of their Editions of the Councels? Let him learne, if he know not, that their ancient collection of Canons, which was called *Codex*, or *Corpus Canonum*, which was in vse in *Leo* the fourths time, mentioned by *Gratian, dist.* 20. *c. de libellis*, and printed *Anno* 1526 at *Mentz*, and re-printed at *Paris*, in *octauo*, *Anno* 1609. omits it. The other Collection of Councels by *Isidorus Mercator*, which began to bee receiued about *Charles* the Great his Time, wherein, besides the forged Decretal Epistles of diuers Popes, are the Canons of many Prouinciall Councels of *Africke*, *France*, *Spaine*, &c. set forth by *Iac. Merlin* at *Coleine* 1530. and which hath beene vsually receiued in the Westerne Church, in the times of the Schoolemen, who vsually (as doe also *Ivo* and *Burchardus*) alledge them, likewise omits it. The two Editions of the Councels by *P. Crabbe*, likewise omit it; and if it had not been for starke shame, so would the rest also. Doth he not know what his *Anastatius* & *Nũbertus* protest of some particular Canons, and this for one, [u] *Hæc capitula omnino refutamus*, and, *nullatenùs recipiantur*. And for this very particular Canon; If he know not, There is first an attempt of a double blemish to be cast vpon it: The one, in that they read it so, as if the Romane Clergie professed *quòd copulentur vxoribus non suis*, as by way of scorne; whereas the words runne, *se deinceps cum vxoribus suis non congressuros.*

The other, in that some of their Authors would refer *Sacrorum virorum* to *Constitutiones*, not to *Nuptias*; marring quite the sense of the Canon. This for the blemish. For the wiping out of this very Canon, and denying it place with the rest; Let him heare his owne [x] *Espencæus*, telling him, that euen they which allowed this Synod reiected by *Pighius*, & others, yet *hunc Canonem duriter tractant, &c. Vse this Canon somewhat hardly, as altogether prophane, ful of errour, insolence, immodestie, manifest falshood, Apocryphal, and most corrupted*; and his ingenuitie is faine to plead, in conclusion, *Canonem hunc legitimum esse non gratis, sed necessario donemus*; *That they must (not vpon courtesie, but of necessity) yeeld this Canon for legitimate, not suppositicious.* And what is this in my Detectors construction, but a cashiering of this Canon out of the Councels against the authority of *Gratian*, and the Greeke Copies? Lastly, the eyes of learned *Chemnitius*, are vndoubted witnesses to vs, what credit soeuer they finde with this *Italianate* generation; *In Tomis Conciliorum prorsus expunxerunt, & omiserunt hunc Canonem*: [y] *In the Tomes of the Councels they haue altogether whip't out, and omitted this Canon.* So as if we had those blurred Copies which hee saw bleeding from the hand of the Inquisitors, there could be no fence for this charge, but that which serues for all, impudent denials.

Neither needed my Refuter to take it so highly, that I obiected to them the tearing, blemishing, and defacing of this, and other Records against them; Ere long the World shall see, to the foule shame of these selfe-condemned Impostors, that in the writings both of ancient and later Authors, they haue blotted out more then an hundred places (some of them containing aboue two sheetes apiece) concerning this very point which we haue in hand.

This is no newes therefore; neither needed my Detector to make it so dainty.

Sect.

Refut. p. 195. vsq ad 198.

r *Baron. An. 68. nu. 18. & Bell. l. 1 de verbo Dei, c. 2. & 2 de Rom. Pont. c. 17. l. 1. de Conc. c. 7. l. 1. de Cleric. c. 21. Bin. Tom. 1 p. 14 &c*

u *Dist. 16. In Notis.* These Chapters we do altogether reiect. Let them by no meanes be receiued. That they are ioyned with Wiues not their owne.

x *Esp. l. 1. de Contin. Vt etsi scilicet profanum, erroris, insolentiæ, impudicitiæ plenum, manifestæ falsitatis Apocryphum, & corruptissimum.*

y *Chemnit. hist. de Cœlib. Sacerd. p. 65.*

Refut. p. 196.

Erasm. Lang. in Niceph. Io. Nevizan. D. Venatorius P. Crinitus L. de solas, Polyd. Virg. Rolewinch Thuanus. Ignat. Sigebert, &c.

Sect. XIV.

Refut p. 198: & seq. ad 203.

I Cited from *Gratian* the free confession of Pope *Steuen* the second, acknowledging the open liberty of Mariage to the Clergie of the Easterne Church, *Matrimonio copulantur.* A place truely irrefragable; My Refuter first excepts against the number, telling vs that *Steuen* the second liued but three or foure dayes at the most, and therefore he could not be the man; what spirit of Cauillation possesses this Masse-Priest? He cannot but know that his owne *Sigebertus* ascribes fiue yeares to this *Steuen*, and *Hermannus*, six: But fiue is the least: And his *Binius* tels him that the *Steuen* he speakes of (sitting but two dayes exclusiuely) *is by the most omitted in the Catalogue of the Romane Bishops:* whence it is that the Chronicle names not two *Steuens* betwixt the first & the fourth. *But this man* (he saith) *called no Councell*, what is that to me? *Gratian* affirmes it, I do not. Let him fall out, for this, with his friends. And now according to the old wont, (after he hath tryed to shift off *Matrimonio copulantur*, with the sleeueles euasion of a false glosse (*inuoluuntur*) which *Cajetan* hath sufficiently confuted for vs) hee fals to a flat reiection of *Gratian*, and tels vs, out of *Bellarmine*, *That Canon to bee perhaps of no authority, but an errour of the Collectors.* Good God! what face haue these men? That none of their receiued Authors can be produced against thē, but they are straight counterfeit, and yet the very same, where they speake for them, canonicall? Their Clyents, if they might but know these tricks, would be ashamed of their Patrons.

So also *Funcius* in his *Chronol.* & *Bin. Steph. 2. A pluribus è Serie Rom. Pontificum dimittitur.*

Caiet. Opusc. Castit.

Refut. p. 203.

Refut. p. 204.

That the Clergy not onely of the East might *Matrimonio copulari*, but of the West also might *Matrimonium contrahere* (which are the words they are vnwilling to know in their owne Canon Law) shew sufficiently that they not onely were maried of old, but might marry; But for the Easterne Clergie, it is freely granted, by all ingenuous spirits; insomuch as *Espencæus* tels vs, that neuer Author, either old or new, imputed this for a fault vnto the Greeke Church, that their Clergie was maried.

Refut. p. 206, 207.

What shall we say then to this bold Bayard, that *compares this toleration of Mariage in the Greeke Church with* Moses's *permission of the Bill of Diuorce vnto the Iewes?* As if Mariage had beene only tolerated, not allowed; as if vniust Diuorce were a fit match for lawfull Wedlocke; while he here talkes of *Duritia cordis*, well may we talke of his *Duritia frontis.* It is true, euery Church, euery Country, hath their Customes and Fashions; which *Ioannes Maior* pleades against *Beda's* Censure of the *English* and *Scottish* and *Brittish* obseruation of Easter, and may be as iustly in this case pleaded for vs. This was of old no lesse ours, then the Greekes; And if any Church will be prescribing against God, we haue no such Custome, nor the Church of God; But what a ridiculous insinuation is it, that the Greek Priests are dispensed with by supreme authority Ecclesiastical? Forsooth, by the Pope of Rome. Faine would I learne when, vpon what termes, at what rate the Græcians purchased in the Court of Rome Dispensation for their Mariages.

Refut. p. 207, 208.

I would my Refuter had the Office appointed him to shuffle ouer all the Records of the Apostolike Chamber, till hee finde such a grant made *propter duritiem cordis*; then should a great deale of good Paper escape the misery of being besmeared by his Pen.

What strange fantastike Dreames are put vpon the World? Where the Papacy cannot preuaile, there forsooth his Holinesse dispenceth. The Greeke Church admitteth maried Priests, the Pope dispenseth with them; They deny and defie the Popes Supremacie; I trow he dispenseth with them for that too: and why not with the Church of *England?* We pay no *Peter*-pence, we run not to *Romes*-market to buy trash, I hope his Holinesse dispenseth with vs for these *Peccadillo's*; we take liberty here to marry rather then to burne, why should wee not hope to receiue that Dispensation, whereof wee heard the newes of late from a poore Bankrupt Carier? *Ad populum phaleras.*

Sect.

Sect. XV.

AS for the contradiction, which his ſagacitie findes (not without much ſcorne) in the two Parliamentall Lawes of the Father, and the Sonne, King *Henry* the Eight, and King *Edward* the Sixt; whereof the one forbids, the other allowes the Mariage of Eccleſiaſtiques, it needed not haue beene any wonder to a learned Prieſt, which might haue knowne Councels enow, diametrally oppoſite to each other: what fault was it in the recouer'd blind man, that he firſt ſaw men walk like Trees, and after like men? Euen the beſt man may correct himſelfe. Neither was there here any contradiction. King *Henry* ſpake with the Romane Church, (whoſe one halfe of him then was) King *Edward* ſpake with the Scriptures, and purer antiquitie: King *Henry* neuer ſaid, God diſallowed theſe Mariages; King *Edward* neuer ſaid, they were allowed by the Romiſh Church. *Refut p.209. vſq; ad 214.*

And why may not wee draw out the like abſurditie out of Queene *Maries* Parliaments; wherein ſhee reuerſed many things eſtabliſhed by King *Edward*, as in this very caſe concerning Mariage of Prieſts? May not wee hereupon aske, What will you ſay to ſuch Parliaments wherein the Brother is thwarted by the Siſter, and that with the conſent of the moſt of the ſame Parliament-men enacting in a few yeares contrarily?

Or as if it were any newes with Popes *reſcindere acta prædeceſſorum*; euen of thoſe which immediately preceded them. Who knowes not the Story of Pope *Formoſus*, and *Stephanus*, and the many and ſtrong contradictions of decrees in the frequent long and deſperate Schiſmes of the Romiſh Church.

This laſh is indifferently fit for all backs; let him that hath no cauſe to ſmart, complaine.

What needed this foule mouth then to breake forth into ſo palpable ſlanders of that holy Archbiſhop and Martyr Doctor *Cranmer*, charging him with deepe diſſimulation, in ſoothing vp both theſe Kings in their contrary Decrees? When it is moſt manifeſt, that this Worthy Metropolitan was the onely man, which durſt for three dayes together openly in Parliament oppoſe thoſe wickedly projected Articles of King *Henry*; and this in ſpeciall. Inſomuch, as he was willed out of the houſe, till the act might paſſe; which (notwithſtanding hee well knew King *Henry*) hee ſtoutly refuſed. Would this man (thinke we) care to bely all the Saints in Heauen for an aduantage? What will not hee dare to ſay, that will obiect inconſtancie to him who ſealed Gods truth with his blood? *Refut p.212.*

The contradictions and weakneſſes that he findes in this Synode of *Conſtantinople*, doe no whit moue vs; If he can allow and commend, and cite againſt vs the ſeuen and thirtieth Canon of the councell, for the worſhip of the Croſſe, or the foureſcore and fifteenth for the holy Chriſme, and yet diſallow the thirteenth, why, may not we by the ſame Law cite and appoue the thirteenth Canon againſt them, and yet diſauow thoſe other? *Refut. p. 216. 218*

Sect. XVI.

NEither was it for want that I mentioned onely this Councell of *Conſtantinople*; The more ancient Conſtitutions of *Ancyra*, and *Gangra*; and the firſt and fourth of *Toledo*, beſides the Apoſtolicall and Nicene, might haue beene viged by mee. It was not mine intent (with this blabber) to ſay more then all; but onely to take an handfull out of the Sacks mouth for a taſte to the buyer; That faire flouriſh therefore of Councels which hee muſters vp againſt me herein, will be but, *Arma armis contraria*: Wherein ſince my Refuter will needs make himſelfe ſo buſie, let mee intreat him by the way to compare the Councell of [a] *Gangra*, with the Decree of his Pope *Refut. p. 220.* *Refut. p. 225.*

a About Ann. 324.

Pope *Hildebrand*; The Councell sayes flatly, *Si quis discernit Presbyterum coniugatum, &c. If any man make difference of a maried Priest, so as that by occasion of his mariage hee ought not to offer, and doth therefore abstaine from his oblation, let him bee accursed.* But, his *Hildebrand, vxoratos Sacerdotes a diuino remouit officio, & laicis missam eorum audire interdixit; nouo exemplo, &c. That is, remoued maried Priests from their diuine office, and forbade Lay men to heare their Masses, saith* [b] *Sigebert*; Therefore by the sentence of the Councell, Pope *Hildebrand* is accursed; And accursed for that very point which made him a Romish Saint: When my Resuter hath gnawed a while vpon this bone, he may hope to be rewarded with a crust.

[b] *Sigeb. de Gregor. Pap. an. 1074 Idem & Matth. Paris. Refut. p. 225. vsq; ad 234.*

And now for his Councels, to make vp the number hee names for the foreman of the Quest, the Councell of *Ancyra* (somewhat before the *Nicene*) one who hath passed a direct verdict against him, allowing Deacons, vpon their profession, to marry. The miserable euasions of his [c] *Binius*, and *Baronius*, in this point, argue both a minde and a cause desperate; whiles (without all colour of warrant) they imperiously turne downe these maried Deacons to a lay-communion, and faine this libertie onely in a forced Ordination, not in a voluntarie.

[c] *Vid. Biu. ibid.*

Refut. p. 226.

As for that first Canon which hee citeth of the Councell of *Arles*, *That a man cannot be made Priest in the band of Wedlocke, vnlesse hee premise connexion*: It is a grosse counterfeit: And that the world may see wee vse not to passe these censures without euident reason; It mentions the Arrians which were not yet hatched; It mentions *Bonosus*, which liued long after in the time of *Innocent* 1. It mentions the *Concilium Vasense*, which was yet later, in the time of *Leo* the first. When his authors can agree of the time, and make good the Synode, hee shall receiue an answer to it: In the meane time, it was either before the Councell of *Nice*, or after it; if before, it was corrected by the *Nicene*; a Prouinciall must yeeld to a Generall; if after, it was presumptuous, in decreeing that peremptorily which the Generall determinately left free.

Refut. p. 227. Carthaginen. 5. Afric. Can 3. Chalc. Can 37.

The Councell of *Arausica* is cited by him in direct termes opposite to the *Ancyran*. He must make them friends, ere hee can bring it forth against an enemie. As for the maine stay of this cause of his, which is the two Councels of *Africke*, lent him by his *Bellarmine*, it is grounded (as our learned *Iunius* hath probably answered) vpon meere corruption, and mis-taking; the Latine Copies taking *propria*, for *priora*: The charge of the Councell being onely, that Deacons, Priests, Bishops (κατὰ τοὺς ἰδίους ἕρους) *according to their turnes of ministration, should abstaine from their Wiues*, which no modest Diuine will not willingly subscribe vnto. Moreouer, I am sure, if the one word be not corrupted, the other is ambiguous, and may as well signifie *Balsamons* ἑρμηνεία. And if these Canons were first Latine, and after translated into the Greeke; yet the Greeke shewes what was the first Latine, and may well correct the mistaken Originall. But to discusse the seuerall Councels, which he onely thinkes fit to name, and vtter by whole-sale against vs, were a worke for a volume apart. The old word is *Dolosus versatur in generalibus*; *There is deceit in generalities*; It were easie to shew that some of these are impertinent; others plainly against them; others corrupted to speake against vs, as that of *Mentz*, and *Wormes*, whereof in the sequell; others partiall to the faction of *Rome*. So then, here, *Obruimur numero*; Hee thinkes to cary it by number, not by weight; where with vs, one piece of Gold is worth a whole bagge of Counters. But, if after the Tyrannicall impositions of his *Siritius* and *Innocentius* tooke place in the Church, he could name for euery one of his Prouinciall Synods, an hundred, it were all one to vs; wee are not the worse, his cause no whit the better. This Tradition, after that in an emulation of the Montanisticall vaunt of Virginitie, it had gotten head in the Church, ranne like fire in a traine; Those Prouinces that held correspondence at *Rome*, according to the charge of [d] *Gregory*, spake as shee did prompt them: What should they doe but follow their Mistresse? The Greeke Church, and those that either

Secundum priorum terminos, vel propria statuta. Where they read it, *Secundum priora statuta.*

[d] *Ad similitudinem sedis Apostolicæ, eos cuncta obseruare constituat, Greg. Epist. lib. 3. 34.*

either had dependance vpon it, or which had continued in the succession of this custome of mariage, still maintaining the lawfulnesse and vse of it inuiolable. So then, in summe. This he hath gained, which I am ready euer to auow; The ancientest Councels are against him; The later are against vs; and God with vs against them; of which we haue learned [e] to say, *Væ vobis filij desertores, vt faceretis Concilium & non ex me.* And if his Mistris of *Rome* haue else-where found vassals, it followes not, that we may not be free. Yea, it is more than manifest, by those euidences we haue already produced from their owne records, that notwithstanding this cogged number of his prouinciall Synods, and *Priuate decrees* (as *Volusian* termes them) all the time of the first seuen hundred yeares, the freedome of this practice continued in many parts of the Christian world; In so much as amongst the rest, the Church of *Armenia*, for the time of the yeares mentioned, vpheld a Tradition, [f] not to admit of any Clergy-man, but those which descended *ex genere Sacerdotali, descended from Priests*; Witnesse the Fathers of *Constantinople*, in their three and thirtieth Canon. Where my Detector should doe well to inquire what *Balsamons Clerici Chryso-bullati* meanes; Sure I am, that this example sufficiently proues the practicall libertie of those Churches in the questioned limits of the seuen first Centuries. To which we may adde the Church of *Bulgaria*, out of his [g] *Gratian*; The Church of *Germany* out of [h] *Auentine*; The Church of *Ireland* out of [i] *Bernard*, who confesses the Episcopall See of *Armach* to haue beene furnished with a lineall descent of Bishops, for eight generations, before the time of his *Malachias*; which were still both *vxorati* and *literati*. How those men were Bishops, and yet *sine ordinibus*, is a Riddle which (I confesse) I cannot aread. Perhaps, they were without Romane Orders, but if they were not Clerkes after the then Irish fashion, what needed they be *Literati*, that they might be Bishops? The Church of our *Britaine* (as we shall see in the Processe) and others. These are more than enough to let the World see this restraint, for all this pretence of Prouinciall and partiall Councells neuer vniuersally obtained.

[e] *Cranzius Orat. in defens. Io. Pistorij.* Woe to you rebellious children, that you should hold your Councell, and not of me.

Priuata decreta.

[f] *Concil. Constant. 6. Can 3. Quoniam cognouimus in Armeniorum regione eos solos in Cleri Ordinem referri, qui sunt ex genere Sacerdotali.*

[g] *Dist. 28.*

[h] *Annal. Boiorum, supra.*

[i] *Vita S. Malach. Lib. Synod. Wegern. Eccles. Canon. Concil. Hybern. sub Patricio, Auxilio Iserninc. Quicunque Clericus ab ostiario vsq; ad Sacerdotem sine tunica visus fuerit, &c. & vxor eius sine velato capite ambulauerit, pariter à laicis condemnantur, &c. Matth. Park. Def. of Fr. Mar. Refut. p. 235.*

SECT. XVII.

YEt the man hauing vnmercifully crusht me in peeces with this emptie bladder of windy and worthlesse authority, crowes ouer me, thus, in conclusion: *And truly to me he seemeth not to be more mad, than blinde; for otherwise he would neuer haue proclaimed this freedome of seuen hundred yeeres, seeing the very forme of words vsed by his owne sacred Councell, doth so strongly withstand his fond collection*; For there it is decreed, *Qui sunt in sacris, &c. We will that the mariages of such as be in holy Orders, from this time forward be firme and valid: For in case this freedome had beene common before, why did they say, Deinceps, from this time forward?* Thus he. Wherein I would his superiours did but see how kindly he buffets himselfe. For if this be the force of *Deinceps* or *A modo*, I thus argue against him; He hath pleaded before, that neither this nor any other Church euer allowed, nor euer practised the celebration of mariage after Ordination; Now, if hee turne to the sixth Canon of this Councell of *Constantinople*, hee shall finde *Decernimus vt nulli deinceps hypodiacono, &c. Wee decree that from hence forward no Sub Deacon, Deacon, or Priest may marry after his Ordination*; Therefore by the force of his inference before this time (for almost seuen hundred yeeres) this was commonly practised. And now to answer my Refuters *Deinceps*: If his wit had beene any way matchable with his malice, he might haue seene that this *Deinceps* had relation to the Roman Church, not to the Greeke; For, (if he know not) this Synod meant to prescribe Lawes to his Mistresse, and to correct that their iniurious Tradition of restraint, and to inlarge this liberty thorow all the Territories of the Vniuersall Church; For this purpose is the *Deinceps* of the Constantinopolitane Fathers, who well knew, how much it needed in the Westerne Church, which had inthralled their Clergie in the bondage of that vnlawfull prohibition. So as the Refuter, whiles hee playes

From this time forward.

vpon my want of Logicke, in not deſcrying the dangerous neceſſitie of this inference vpon me, plainly bewrayes his owne want of braines, in not deſcrying the folly of his obiection; and where he tels me (like a dull Ieſter) *That all the Walls and Windowes from the Hall to the Kitchin, may mourne to ſee an Vniuerſitie-man haue ſo little wit,* I muſt tell him that all the Doores of *Doway* may leape off their hindges, to ſee their Champion ſo childiſhly abſurd.

Reſol. p. 36.

Reſol. p. 37.

Now then to anſwer his idle Epilogue; if it appeare that his owne Pope and Canoniſt, and the receiued Hiſtories of the Church, and the examples of ſeuerall Nations and perſons acknowledge this ancient liberty both in the Eaſterne and (ſome) Weſterne Churches *de facto*; And *Moſes* and the Prophets, Chriſt and his Apoſtles, the ancient Councels, with this ſixt of *Conſtantinople*, approue it *de iure*; it followes that the neceſſarie impoſition of profeſſed continencie, is but a part of that ſowre milke wherewith the Shee-Wolfe of the Seuen-hills feeds the faction of her Romuliſts and Rhemiſts, and none of that wholeſome ſuſtenance which God and his purer Church haue prouided for their Children.

THE

THE HONOVR OF THE MARIED CLERGIE maintained, &c.

The third Booke.

Sect. I.

THe Mariage of Ecclesiastiques, which had the common allowance of the first Times, had in some parts but the commune nce of the subsequent, and the prohibition of the last. Those Churches that were not parties to the faction of Rome, could not but be much moued with so peremptory a Decree of a famous Councell, reducing them, in this point, to the exactnesse of Apostolique institution, and professing to rectifie that Romane deuiation; No maruell therefore, if not long after, there ensued a collision of oppesite parts, and much scuffling betwixt the abettors of Antichristian seruitude, and Euangelicall liberty; whom this Hedge-creeper dare terme *incontinent Grecians, Schismatikes, Heretikes*; his Pen is no slander: The multitude of his Synods, wherein was such reiteration of the same Law, shewes the opposition which it still found in the Church, and the preuailing vse of the contrary practice. *Refut p. 241.*

The Epistle of Pope *Gregory* the Third, to the Clergie of *Bauaria*, which giues that disiunct charge, *Of either liuing chastely, or marying a Wife whom they may not diuorce*, is no where (forsooth) extent, because he findes it not in his *Binius*, or *Baronius*; as if no water had gone beside their Mill; and here I am threatned with *the Cornelian Law for forgery*; no lesse crime: To auoid the perill whereof, let my farre seene Detector turne to the *Bauarian Annals* of * *Auentine*, in the third Booke, there he shall finde it; An Epistle sent to *Vitulus*, and the other Clergie of *Bauaria*, by the hands of *Martinian*, *George*, *Dorotheus*, a Bishop, Priest, Deacon, with this expresse disiunction, *Aut castè viuat, aut vxorem ducat, &c.* That which he brings from the successor of this *Gregory*, *Zacharias*, shewes what his Pope wished, when he had gotten better footing in *Germany*, but the successe makes for vs; for B. *Boniface* either neuer durst, or at least neuer did vrge these Rules to his *Germans*. So, I hope, his mouth is stopt for my forged Testimonie of his *Gregory*, which could not in his conceit be other, because he neuer saw it peepe *Refut. p. 243.* * *Auent. Boiorum Annot. l. 3.* *Refut. p. 244.*

peepe forth *before this in other mens bookes.* Ywis nothing euer lookt forth of the Presse, that escaped that bookish eye: witnesse the next passage, which if his Superiours could haue had the leisure to haue viewed, they had blushed at their Champion. This *charge of* Gregory (I said) *was according to that rule of Clerkes cited from* Isidore, *and renued in the Councell of* Mentz; *but by our iuggling aduersaries clipped in the recitall:* Here the man cries out, as before of forgery, so now of ignorance, telling his Readers, that I haue onely taken this vpon trust from another mans note-booke. Reader, by this iudge of the spirit of my Detractor. It is true; *Isidore* wrote no booke of this title: But in the second Booke of his Ecclesiasticall Offices, he makes the title of his second Chapter, *De Regulis Clericorum*; *Of the Rules of Clerkes.* From this Chapter, I cite a confessed passage, and am thus censured; whereas the Councell of *Mentz* cites it by this very stile, *Sicut in Regula Clericorum dictum est, As it is said in the Rule of Clerkes.* Is it simplicitie that he knowes not this title of *Isidore?* or maliciousnesse, that he conceales it? One of them is vnauoidable. It is cleere then, to his shame (if he haue any) that the testimony is aright cited; and is it lesse cleere that it is maimed, and cut off by the hams in their *Moguntine* Councell? Compare the places, the fraud shall be manifest. That Councell in the tenth Chapter professes to transcribe *(verbatim)* the words of *Isidore* in the forecited Tract; and where *Isidore* saith, *Castimoniam inuiolati corporis perpetuò conseruare studeant, aut certè vnius matrimonij vinculo fœderentur*; *Let them liue chaste or marry but one:* Their good Clerkes haue vtterly left out the latter clause, and make *Isidore* charge his Clerkes with perpetuall continencie; *Let them liue chaste.* He that denies this, let him deny that there is a Sunne in the Heauen, or light in that Sunne; what need I say more? Let the bookes speake.

Refut. p. 245.

Conc. Mogunt. 1.

Here my Refuter doth so shuffle and cut, that any man may see he speakes against his owne heart; for (to omit his strained misse-interpretation of *Isidore*, since we now contend not of the sense, but of the citation) how poorely doth he salue vp the credit of his *Moguntine* Fathers, whiles hee saith, *Isidore spake in generall, the Fathers in that Councell more strictly*; when hee that hath but one halfe of an eye may see, that both speake in one latitude of the same persons? Those Fathers giuing the same title to that Chapter, and professing to follow the Letters and Syllables of *Isidore*; both name onely *Clericos* in that rule, without distinction. Away then with this graceless facing of wilfull frauds in your faithlesse Secretaries, which haue also fetcht two Canons out of *Carthage* to *Wormes*, and learne to be ashamed of your grosse falsifications, and iniurious expurgations; else doubtlesse the World will be ashamed of you.

Refut. p. 246. & 249.

Sect. II.

Refut. p. 252. to 281.

I Did but name *Huldericus* his Epistle in mine, as a witnesse, not as the foundation of my cause; my Refuter spends but one and thirty whole Pages vpon him: how else should he haue made a Volume? In all this what sayes he? Little in many words; and the same words thrice ouer for failing.

And first, he wonders at my extreme prodigality of credit, and searedneſse of conscience, in citing an Epistle so conuicted by *Bellarmine, Baronius, Eckius, Faber, Fitz-Simons* the Iesuite, and others. Why doth he not wonder that the Moone will keepe her pace in the skie, whiles so many Dogs barke at her below? When these Proctors of *Rome* haue said their worst, there is more true authority in the very face of this Letter, and better Arguments in the body of it, than in an hundred Decretal Epistles which he adoreth. Let the World wonder rather at his shamelesnesse, who relating the occasion of this fable (as he termes it) faines it to be only a *Lutheran* fiction to couer their incestuous mariages, whereas their owne Cardinall *Æneas Syluius*, almost two hundred yeares ago, mentions it, and reports the argument of it; whereas it is yet extant (as *Illiricus*) in the Libraries of *Germany*; whereas *Hedio* found an ancient copy of it in *Holland*; and our *Iohn Bale*; Archbishop *Parker*, B. *Iewel*, *Iohn Fox*, had a copie of it remarkable

able for reuerend Antiquitie, in aged Parchment here in *England*; which, I hope to haue the meanes to produce. Whereas, laſtly, the very ſtile importeth age. As well may he queſtion all the Records of their *Vatican*, all report of Hiſtories, all Hiſtories of Times: He that would doubt whether ſuch an Epiſtle were written, may as well doubt whether Pope *Zachary* wrote to B. *Boniface* in *Germany* a direction when to eat bacon: may doubt whether *Paul* the fift wrote to his Engliſh Catholikes to perſwade them not to ſweare they would be good ſubiects: may doubt whether Spider-catcher, corner-creeper *C. E.* Pſeudo-Catholike Prieſt, wrote a ſcurrilous Letter of aboue two quire of paper, in a twelue-yeeres anſwer to three leaues of *I. H.* It is not more ſure that there is a Rome, or that *Gregory* and *Nicolas* ſate there, than that ſuch an Epiſtle was written thither aboue ſeuen hundred yeeres agoe. It was extant of old, before euer thoſe Lutheran quarrels were hatched. Let him therefore goe fiſh for Frogs in the Pond of his *Gregory*, whiles he derines thence the vaine pleas of improbabilitie. If there were differences in relating the circumſtances of that ſtory (as I know none) muſt it needs thereupon be falſe? Which of their Hiſtories is not lyable to variety of report? To begin with the firſt: The ſucceſſion of *Linus*, and *Cletus*, and *Clemens*, is diuerſly reported; is there no truth in it? To end with the laſt: The title of *Paul* the fift to the chaire of *Peter* in the lawfulneſſe of his election, is diuerſly reported; hath hee therefore no true claime to his ſeat? But who euer placed *Gregories* pond in Sicily? This is one of the fittens of his *Fitz-Simons*. If other authors haue mentioned this narration, then all the ſtrength of this Hiſtory lyeth not on *Hulderick*; If none beſides him, his words vary not; Theſe are but trickes to out-face truth.

The Epiſtle, in ſpight of contradiction, is ſo ancient; and what care wee then for names? Whether it were Saint *Vdalricke*, or *Hulderick*, or *Voluſianus*, wee labour not much. Let it be the taske of idle Criticks to diſpute who was *Hecuba's* mother, and what was her age; No leſſe vaine is my Refuter, that ſpends many waſte words about his Saint *Vdalricke*, in ſhewing the difference of time, betwixt him, and Pope *Nicolas*; the one dying, *Anno* 869. the other being borne, 890. and prouing out of his obſcure *Sorboniſt Monchiacenus*, that there were fiue Biſhops of *Auſpurge*, betwixt the times of the one, and the other: whereby a ſimple Reader might eaſily be deluded, and drawne to thinke, there is nothing but impoſſibility and vntruth in our report: whereas there is nothing in all this peremptory and colourable flouriſh of his, but meere cogging or miſpriſion: For both *Illyricus* apart, and the *Centuriſts*, and *Chemnitius* (all Germanes that ſhould be beſt acquainted with the ſtate of their owne) haue long ſince told him, that his Saint *Vdalrick* was not the man, whom they held the Author of this Epiſtle, but, *Hulderick*, another, not much different in name, but differing in time, aboue ſeuentie yeares; *Ne nominis æquiuocatio lectorem turbet*, and *leſt the equiuocation of the name* (ſaith *Chemnitius*) *ſhould trouble the Reader*; *There is another Vdalrick of Auguſta, whom Auentine writes to haue died Anno* 973. *But this Hulderick, Æneas Syluius writes to haue died, Anno* 900. *and in the yeare of his age* 83. Thus he: from the authoritie of two their famouſeſt Hiſtorians: from whoſe account *Onuphrius* differs not much: But (that my Refuter may hereafter ſaue the labour of ſcanning their diſcordant Computations) whether it were either, or neither of them, it is not worth to vs one haire of his crowne: ſince with our faithfull and learned *Fox*, we rather from the authority of ancient Engliſh Copies, aſcribe it to *Voluſianus*, whoſe ſecond Epiſtle alſo in the ſame ſtile, to the ſame purpoſe, is extant from the ſame Records, not inferiour to the former: What matters it for the name, when it appeares that the Epiſtle it ſelfe is truly ancient, ponderous, reuerend, Theologicall, conuictiue: and ſuch as the beſt *Romanes* heads cannot after ſeuen hundred yeares ſhape a iuſt anſwer vnto? Euen in ſome Canonicall Bookes, though there be difference in the names of the Pen-men, there is full aſſent to to their diuine authoritie: And why is it not ſo in humane? Thus then we haue eaſily blowne away theſe light bubbles of Diſcourſe, which our Aduerſarie hath raiſed out of the Nut-ſhell of his computation; from the Age, Perſon, Writings, of his Saint *Vdalricke*; and returne his *impuram neſcio cuius nebulonis Epiſtolam*; with his *ferrei oris*,

Chem. hiſt. de caſtibatu.

Act. & Mon. pag. 1055.

and *plumbei cordis*, backe whence it came; to the Writer cited by my Aduersarie, not named: But by better due to the next hand; whereto I am no whit beholding for leauing it vn-englished: In that *C.E.* spared not me but himselfe: who is *nescio quis*, but he that leapeth into the Presse without a name? Who *Nebulo*, rather than he that maskeh and marcheth *sub nebulâ*, hoping to passe in the conflict for a doughtie Knight or Champion *Sconoscinto*, not daring to lift vp his Beuer? Who writes *impuram Epistolam*, but he that hath scribbled a Voluminous Epistle, to cry downe pure and Honourable Mariage, for the inhauncing of impure Celibate? not that, *in Thesi*, Celibate is impure, but *in Hypothesi*, theirs, forced and hypocriticall.

Sect. III.

AS for the difference that he findes in our number of Pope *Nicolas*, whether first, or second, or third, we may thanke his *Gratian*; whose fashion it is (as likewise *Sigeberts*) to name the Popes without the note of their number; we are sure it was not *Nicolas Nemo*, which wrote to *Ode*, Bishop of *Vienna*, reprouing him for giuing leaue to *Alnericus* a Deacon to marry: thereupon sending his contrary Decree to the Germane Churches; which it seemes, (or the like imposition) gaue occasion to this noble Epistle.

But can there be any Game amongst our *English Popish Pamphleters*, where the Fox is not in chase? Where is the shame of this Romane Priest, whiles hee so manifestly belyes our holy, reuerend, worthy Master *Fox*, whom this *Scoganly* Pen dare say playes the Goose in the inconstancie of his Relation of this *Nicolas*, first reporting him the first, then the second; when it is most manifest in the during Monuments of that industrious and excellent Author, that he still insists vpon *Nicolas* the second; reecting by many Arguments, the opinion of them which haue referred it to the first? Such truth there is in shorne crownes.

Iohn Husse was a Goose by name, and now *Iohn Fox* is a Goose by reproch; Two such Geese are more worth than all the fawning Curres of the Romane Capitoll.

And how much more wit than fidelitie is there in my Detector, whiles he would proue that Pope *Gregory* had then no pond; because there is now no ponds at Rome? As if Rome were now in any thing as it was; as if twelue hundred yeeres had made no alteration; As if the streets of *Troy* were not now Champaine; As if his *Lipsius* could now finde Rome in Rome: As if lastly, that man were vncapable of a large pond, whose Sea is vniuersall.

Nunquid est vbi Troia fuit.

As for the number of childrens heads, I say no more for it than he can against it; this History shall be more worth to vs than his deniall; But this I dare say, that I know persons both of credit and honour, that saw betwixt fifty and threescore, cast vp out of the little Mote of an Abbey where I now liue: Let who list cast vp the proportion.

Vid. quæ supra. l. 1 S. 12. Histor. Radulphi Boiorn, &c.

After the refusall of this worthy Epistle, according to his fashion he tries to disgrace it with vs; telling vs, that therein the Bishop of Rome is stiled Supreme Head and Gouernour of the whole Church. If it were thus, so much more powerfull is the Testimony against them, by how much more the witnesse was theirs. There must needs be much cause, when he that so humbly ouer-titles the person, resists the Doctrine so vehemently. But the truth is, that the Epistle stiles Pope *Nicolas* no otherwise in the superscription, than *Sanctæ Ecclesiæ Romanæ prouisorem: Ouer-seer of the holy Romane Church.* And in the body of the letter, *Summæ sedis Pontificem*; *Bishop of the chiefe See; to whom the examination of the common affaires of the Church doth appertaine*; which is far other, than in the now *Romane* sense, the Supreme Head of the Church. Secondly, he tels vs that this Epistle both grants and allowes a Vow of Continency: *Nullum excipit nisi professorum continentiæ*; wherein we are no other than friends, we yeeld no lesse; where there is good euidence of the gift and calling of God. But whiles our *Volusian* grants the professor of continency bound, and pleads the Clergy to be free, how plainly doth he

He excepts none, but a professor of Continence.

he shew vs that there was no such Vow, then required of, no such made by the Clergie.

But what needs the man to be so furiously angry with the good old Epistler, for saying, that the Apostles charge (*Let euery one haue his own Wife*) is generall to all; reaching to the Clergie as well as the Laity? excepting none but those which haue the gift of Continency. What Logick, (the want whereof he sometimes causlesly obiecteth of me) euer taught him that ἕκας & *vnusquisque* was any other than vniuersall? Or what other sense can be put vpon the words of the Apostle? Could I as truly vpbraid Sir Refuter with reading the Logick Lesson, as he doth me with the Rhetorick, surely I should not now be put to paines to teach this Notice, that ἕκας & (*vnusquisque*) is a terme of collectiue vniuersalitie, and must be extended to all, where kinde is excepted tacitely, *ex natura rei*, as this case must needs be acknowledged to be; fore-prizing none but such as haue the gift of Continencie; which S. *Paul* toucheth vpon in that Chapter.

Pag. 272.

Euery one.

Iudge then, Reader, whether the Catholike Bishop that wrote this, or the Mis-Catholike Masse-Priest that reproues it, be more worthy of *Basileem*.

Sect. IV.

LAstly yet, as if in the loose he would shake hands and be friends with him, whom he had so long defied; he thus closes vp: *Then if Priests haue this gift, and haue prefixed this course to themselues in the Lord, they shall not need to marry. And this is the case of all Clergy-men who vow Chastitie.* Thus he. Beleeue him, Readers, if ye can: All the *Romish* Clergie, all Votaries haue the gift of Continencie; Witnesse our foresaid *Volusianus* in the same Period; *Multos eiusdem consilij assentatores hominibus non Deo pro falsa specie continentiæ placere volentes, grauiora vides committere, patrum scilicet vxores subagitare, masculorum ac pecudum amplexus non abhorrere.* I will not English it for shame: Would God the World did not too well finde still these proofes of Romish Chastitie.

Refut. p. 273.

Nunc etiam Romæ quidlibet audet Amor.

Propert.

But as one that thinkes no man can be his friend, except also he be our enemy; like a true Make-bate, he will tell vs a tale in our eare, that shall set a perpetuall iarre betwixt vs and our *Hulderick*. Iwis, sayes my Refuter, your *Vdalricke* is not the man you take him for; *For thus he there writes to the Pope, Wherefore, O reuerend Father, it shall be your part to cause and ouer-see, that whosoeuer either with hand or mouth hath made a Vow of Continencie (as all Clergy men in holy Orders haue) and afterwards would forsake the same, should be either compelled to keepe his Vow, or else by lawfull authoritie should be deposed from his order.* So he. But we are not so light of beleefe to lose a friend thus easily. Know then, Reader, that the * Parenthesis (which is the harshest peece of this clause) is foisted into the Text, and forged by this Cauiller; the quite contrary whereof is affirmed in the former Period of our *Vdalrick*, where thus he writes: *Non parùm quippe, &c. From this holy discretion thou hast not a little swarued, when as thou wouldest haue those Clergie men, whom thou oughtest only to aduise to Abstinence from Mariage, compelled vnto it by a certaine imperious violence; For is not this iustly in the iudgement of all wise men to be accounted violence, when as against the Euangelicall Institution, and the charge of the Holy Ghost, any man is constrained to the execution of priuate Decrees? The Lord in the old Law appointed Mariage to his Priest which he is neuer read afterwards to haue forbidden*; So he. Let my Refuter then reconcile this false Parenthesis with the true Text, (which hee can neuer doe, since it directly crosseth the whole scope of *Huldericks* Epistle) and then he shall see vs easily reconcile *Huldericks* proposition with ours.

Refut. p. 274.

* (As all Clergie men in holy Orders haue.)

But, not so long to delay my Readers satisfaction; the truth is; The Author pleads for an indifferent immunitie of Clergie men from the necessitie of this Vow, else the Epistle were contradictorie to it selfe: for if he suppose that all the Clergie had vowed, and all that had vowed should be compelled to keepe their Vow, how could he plead that the Clergie should not be compelled to Continence? The drift of *Vdalricke* or *Volusian*, then, is, that it may be equally lawfull, equally free for Priests either to vow, or

Præfixit hoc sibi in examine, ibid.

or not to vow continency; which granted, if any one hauing liberty not to haue vowed, or obserued it, shall notwithstanding *prefix this course to himselfe in the Lord*, out of a long-setled experience and assurance of this calling and gift of God, and now, when he hath thus ingaged himselfe to the expectation of the Church, *voluerit apostare, shall be froward wantonly to abandon this vow*, willingly neglecting all good meanes for the continued obseruation thereof, such a one shall be liable either to compulsion, or deposition; As now, if any one of ours should in the midst of freedome binde himselfe by a voluntary vow, it were pitie and shame that he should play fast and loose at pleasure with impunitie.

What Wooll then is here worthy of this crie? Or wherein hath our Author offended vs? whiles we neither make this vow, nor can therefore euer breake it, nor euer allowed the breakers of so made vowes, guiltlesse?

Refut. p. 276.

One quarrell yet he cannot remit to Master *Fox* and me; that for this fore-named *Hulderick*, we cite *Æneas Siluius* in his *Germania*; a booke that neuer was.

This great *helluo librorum* hath wearied all Libraries, and consulted with his *Tritemius* and *Possevine*, neither of them mention any such worke of *Æneas Siluius*; whereas, if he had but taken the booke next the doore, *Gesners Bibliotheca*, he had found (if at least he could haue seene the Wood for Trees) *Siluius* his *Germania*; which (for failing) he might haue heard of in a double Edition; The one larger, the other more contracted. The first, *Gesner* expresses thus, *Extat eiusdem Germania, quâ continentur grauamina naticnis Germanicæ. & confutatio eorundem, cum replicâ.* The latter is, *Æneæ Syluij Germania excerpta, &c. The Germania of Æneas Syluius gathered out of that booke, wherein the grieuances of the Germane nation obiected to the See of Rome, by Martine Mere a Lawyer of Mentz, are refelled.*

There is extant the same Authors Germania wherein are contained the grieuances of the German nation, and a confutation of the same, with a reply.

See now, Reader, whether my Refuter can blush. In the one of these, which (after deniall) he confesseth to haue seene, he findes somewhat that likes him not. *Syluius* speaking of *Ausburge*, *Sanctus Vdalricus huic præsidet* (saith he) *qui Papam arguit de Concubinis*; *Vdalrick is the Saint of that Citie, who reproued the Pope concerning Concubines.* The bone lyes before him, let him picke out the marrow as he can; which because he findes hard to breake, he casts it from him in a chafe, and tells vs for the Last refuge; *He hath seene a printed Copie, and two manuscripts without these words. In verbo Sacerdotis.* And so iust haue we found him of his word, all this while, that hee were hard-hearted that would not beleeue him.

In sua Germ. Illyr. Catal. Test. lib. 19. Æneas.

Sect. V.

Refut. p. 280.

BVt still I am taken tardie in my time, or rather doe ouer-take. I reckon this Libertie to haue continued in Germany after *Huldericke*, for some two hundred yeares; *Whereas betwixt Saint Vdalricke and Gregory the seuenth, were but a hundred and twelue yeeres.*

But still his Saint deceiues him, and (if I should haue erred) his owne Chronologers should haue deceiued me. For his *Onuphrius* in his Ecclesiasticall Chronicle, makes our *Huldericke* Bishop of *Ausburge* in the beginning of Pope *Nicolas*, *An.* 859. And his *Sigebert*, and other Chroniclers cast *Gregory* the seuenth his opposition to Priests mariage, vpon the yeare 1074. Where now is my errour? Where is my ouer-reaching? Count it, Reader, and see whether I cannot make my word good, and giue him fifteene yeares in to the bargaine: and now iudge whether of vs may say, *Non sat commodè dimissa sunt temporibus tibi, Daue, hæc*; and whether of vs it is, from whom nothing commeth, sauouring of any learning or truth: and if thou thinkst it fit, blush for him.

Refut. p. 281.

The like (I feare) willing errour vpon the same ground is the mis-calculation of the times of *Leo* the ninth, and *Nicolas* the second, betwixt whose times, and *Vdalricke*, he makes but fiftie yeares; abating one other halfe of the hundred, to expose mee to the laughter of his credulous Clients, which may now say, Loe the man which in a reckoning of 200. yeares did out-lash but 150. When as both their *Sigebert* and *Hermannus Contractus*,

Contractus, (and who not?) make *Leo* the ninth, Pope, *An.* 1049, and *Nicholas* the second some ten yeares after him; The very elder whereof, if we reckon to *Hildericke*, *An.* 856, will be in no lesse then 196. yeares distance. The man wanted either counters, or wit, or honesty; Truth I am sure he wants.

Sect. VI.

ANtichrist, which was conceiued in the Primitiue times, saw the light in *Boniface* the third, and was growne to his stature and age in *Gregory* the seuenth. So as I might well say, that the body of Antichristianisme, together with the prohibition of mariage, began to be compleat in that *Hildebrand*. The times accord better than our Papists would haue them. After a thousand yeares Satan was loosed: at that very time did this *Hildebrand* (otherwise *Gregory*) *by the instigation of the Deuill (as himselfe confessed at his death (witnesse Cardinall Benno and Sigebert) trouble the Church*; belike with the violent obtrusion of this doctrine of Deuils (prohibition of mariage) and insolent detrusion of imperiall authority. It is then but a Sardonian laughter that my Resuter takes vp at our compleat Antichrist; whose supparasitation may one day cost him teares and gnashing. *Refut. p. 283.*

But (good God!) what Saints hath the Romane Church? *Hildebrand* is one of their Calender; the Legend of whose holinesse shall anon make any man saue *C. E.* ashamed.

Since it will be no better; *Pergementiri*; I am now charged with a faire contradiction, whiles I am accused to say, *That the liberty of Priests mariages was vniuersall for a thousand yeares, and yet had before granted, that in* Steuen *the second his time (which was two hundred and forty yeares before) the Westerne Clergy was restrained.* In all which hee perswades his friends that I would faine lye grossely, if my memory would let mee. Reader, doe but reuiew my words. These they are: *After him* (that is, *Hildericke*) *so strongly did he plead and so happily, that for two hundred yeares more, this freedome still blessed those parts.* I speake of Germany, he of Italy: I speake of those parts, he of all. Is not this a Logicall and faithfull refutation? Yet more, this bold and false hand dares write, that *Leo* the ninth, and *Nicholas* the second, *neuer medled with the prohibition of these mariages; Onely the one made a decree against Harlots, the other against Concubines: neither of which (he hopes) we will apply to our selues.* We are so vsed to these impudent assertions, that now we cease to wonder at them. Let him tell mee what was that Epistle which *Leo* the ninth wrote to *Peter* the Hermite? Whose very title is *Incontinentiam Clericorum detestatur, & puniendam describit.* The Epistle is bitter, like my Libellers. And lest he should say we guiltily take to our selues the imputation of Incontinencie, it is bent against *quadrimodam carnalis contagionis pollutionem: a foure-fold pollution of Clergy-men: Whereof one he will not sure deny to be mariage.* *Refut. p. 284.* *Refut. p. 285.* *He detests the incontinencie of Clerkes, and writes to haue it punished. Append. Epist. Leon. 9. Binius.*

Let him tell me what was done vnder *Leo* in the Councell of Mentz (about the yeere 1049) of which, *Adam Bremensis* (who was there present) writes, *Simoniaca hæresis & nefanda Sacerdotum coniugia holographa Synodi manu perpetuò damnata est.* That is, [a] *The heresie of Symony, and the wicked mariages of Priests, by the consent of the Synod was condemned.* Is this nothing done by his *Leo*, the *Leo rugiens* of that time.

a *Adam Brem. l. 3. C. 31. Bin. not. in Synod. Mogunt. Refut. p. 286.*

As for his *Nicholas* the second; good man, he did nothing neither: Onely hee stayned women as honest as himselfe, with the name of Concubines, and men more holy than himselfe, with the name of Nicolaitans, (whom he must needs loue for the names sake) and an estate of life, as holy as his owne, with the name of *Filthy copulation.* Let his Popes shamefull decrees, and his shamelesse lyes, goe both together for company whence they came.

Sect. VII.

Refut p 287.

YEt still the further we goe, the worse. My Refuter surpasses himselfe in the prizes that he playes for his Pope *Gregory* the seuenth, who first (hee saith) did not ruine this liberty of mariages: Let *Vincentius*, and *Radulphus de Diceto* and *Sigebert* speake for vs both; [b] *Vxoratos Sacerdotes à diuino, &c. Hee remoued maried Priests from their function, and forbade the people to heare their Masses; a new example, and as many thought inconsiderately preiudiciall, against the iudgement of the holy Fathers, &c.* But hee fully preuailed not (saith my Refuter,) What thanke is that to him? hee did his best, and kindled those coales that could neuer be quenched. Hee ledde the way to his *Vrban* the second, and *Paschal* the second. They followed him, and preuailed; The broyles were his, if not the victory. *Gratum opus scortatoribus* (saith *Auentine*) *Auentine* (saith my Refuter) *a late Gospelling brother*. For vs, we are glad of the fraternity of so worthy an Author, whom *Beatus Rhenanus* gratulates to his *Germany*, and cals [c] *Eruditissimum Auentinum*, and [d] *Variarum cognitione disciplinarum præstantem*; and *Erasmus*, [e] *Hominem studio indefatigabili, ac reconditæ lectionis*. Lastly, whom his iust Epitaph stiles, [f] *Rerum antiquarum indagatorem sagacissimum*: But the truth is; no man by his Historie can tell his Religion: The Canons of *Augusta* praise him for the light hee giues to the institutions of their Monasteries; And when he speakes of the Shrines of *Berg*, *Valentia*, and *Halle*, I am sure he mentions them with too Popish deuotion; and when of *Io. Husse* and *Ierome* of *Prage*, he taxes them with *crimen irreligiositatis*; Yet this man (borne *Anno* 1466.) when he but speakes a famous truth of *Hildebrand*, and the *German* Clergie, he is become a *late Gospelling brother*. Still let vs haue Brethren that care more for their honesty, than their faction.

b Chron. Sigeb. An. 1074. Platina in Vita. Excepit & illustrauit Baron. An. 1074. Expressit grauiter Fasciculus. Reprehendit tempore suo Auentinus. Refut. p 288.

c Most learned *Auentine*.

d Excelling in the knowledge of all varieties of learning.

e A man of vnweariable paines, and deepe reading.

f A most diligent and accurate searcher of antiquities. Refut. p. 289.

Neither yet (to giue the Deuill his due) doe wee thinke so ill of those enemies of maried chastitie, that they did purposely enact Lawes of vnmaried looseneſſe: but that all abominable filthineſſe did follow vpon the restraint of lawfull remedies, who sees not? [g] *Sigebert* himselfe (their owne Monk) freely acknowledges it. *John Haywood* our old Epigrammatist told Queene *Mary*, her Clergie was sawcy; if they had not Wiues they would haue Lemans. Where there is not the gift of holy continency, how could it be otherwise? Where the water is dammed vp, and yet the streame runnes full, how can it choose but rise ouer the bankes? There is purity therefore out of Wedlocke, but not out of Continence. And what needed my detector to trauell so farre as *England*, for an example of incontinencie in a King *Henry*, or any wife of his, whether falsely or truly obiected, when he might haue looked neere the centre of their Church, and haue found his owne Pope *Iohn* (in the very time now questioned for his prohibition) [h] killed by the Deuill in the act of adultery with anothers mans wife? This end of the Wallet hangs behinde him.

g Porro continentiam paucis tenebris, aequalibus etiam modis causa quæsita ac iactantibus prætantibus, multis incontinentiam peperit aut multiplicem adulterio cumulationem, &c. Sigeb. An. 1074. Refut. p. 291.

h Is autem Papa se cum vxore cuiusdam obiectans, a diabolo in tempore percutitur, Sigeb. An. 963.

Sect. VIII.

The brand of Loue.

Brand of Hell. Refut. p. 293.

HIldebrand (as I learned of *Auentine*) is as much as *Titio amoris*. But how little hee differed in name or nature from *Hellebrand*, *Titio infernalis* (as *Chemnitius* cals him) his Historie shewes too well. And is it possible that any man should rise vp after so many hundredyeares, to Canonize Saint *Hildebrand*, euen in that for which hee condemned himselfe? My Reader must know the man a little from the witnesse of his owne Conclaue, his Cardinall *Benno*, Arch-priest of the Romane Church, then liuing: Others, besides, tell of his beginnings in wicked Necromancie, and murderous vndermynings, and tyrannicall swaying of the Keyes, ere he had them: *Benno* tels how hee got them, how he vsed them gotten: Hee got them by fraud, money, violence; vsed them with tyranny. There was a knot, and a succession of Necromancers in those dayes. *Gerbertus*, which was *Sylvester* the second, was the Master of the Schoole: His chiefe Schollers

Schollers in the Blacke Art, were *Theophylactus* (afterwards changed into Pope *Benedict*) and *Laurentius*, and *Gratianus*. These were the Tutors of *Hildebrands* youngest times, of whom he learned both Magicke and Policie. It is a world to see what warre these Magicians made (like the ill spirits they raised) in Church and Commonwealth; opposing Emperours, setting vp what Popes they pleased, poisoning whom they disliked: at last it came to *Hildebrands* turne to take the Chaire: [i] *To which purpose he seuerated first the Bishops from the Cardinals auerse from him: when hee had done, hee compelled them by terrour and force to sweare vnto his part; which done, he was elected in sight of the Canons, only by Lay-persons, by Souldiers; he expelled the Cardinals, rashly excommunicated the Emperour, of his owne head, without any Canonicall accusation, without subscription of any Cardinall; hired a bloudie Villaine to murder the Emperour; consulted with the Oracle of his breaden God, which because it answered not, he cast it into the fire; he exercised most horrible cruelties vpon many, hanging vp men at his pleasure vnconuicted*; in a word, *quantis hæresibus mundum corruperit, &c?* saith *Benno* in his conclusion, *His heresies, his periuries, can scarce be described by many Pens*; Clamat tamen altius, &c. *But the Christian bloud shed by his instigation and command*, (saith he) *cries yet louder to God*; *yea, the bloud of the Church, which the sword of his tongue in a miserable prodition hath shed, cries out against him*; *for which things, the Church did most iustly depart from all communion with him.* Thus *Benno*; who yet (to make amends) [k] tells vs, that *Hildebrand* vpon his death-bed repented of these lewd courses, and sent to the Emperour and the Church to crie them mercie: confessing (as *Sigebert* reports) that he had by the perswasion of the Deuill raised these wicked tumults.

[i] *Benno in vita Hildebr.*

Yet this is the man whom *Bellarmine* will iustifie by seuen and twenty Authors, and *C.E.* can adde two more to the heape; yea, in those very things for which he condemned himselfe.

[k] *Sweno Rogeruo Calabriæ, l. 7. Papa Hildebrandus diuersis in extremis, vocauit adsed. ad malem quem pius dimerat, & confessus esse suscitasse odium & schisma inter Imperatorem, & alios Christianos, vnde dissoluit vinculū bannorum, & abiit. Resat. p. 295. vsque ad 306.*

Reader, if one of his euill spirits should haue slept into *Peters* chaire, doe yee thinke he could haue wanted Proctors? But how good an account we were like to haue of seuen and twenty Authors (if it would requite the cost to examine them) appeares, in that [l] *Lambertus Schafnaburgensis* (which is cited for the man that magnifies the miracles of this *Gregory*) sayes only this one word of him, that he wrought many prodigies. And what prodigies these were, *Benno* the Cardinall tells vs, that he raised Deuils familiarly; that he shaked sparkes of fire out of his sleeue by his Magicke. A tricke that well beseemed an *Hellebrand*, who set all the world on fire by his wicked impetuositie. We will not enuie Rome this Saint, let them enioy him, let them celebrate him, and crie downe *Henry* the Emperour, and all that opposed him. Still may such as these be the Tutelar gods of that holy Citie; For vs, it is comfort enough to vs, that our mariages had such a persecutor.

[l] *Lamb. Schafnab. Hist rerum Germ.*

That the Churches did hereupon ring of him for Antichrist, *Auentine* is my Author: *Prælectione, &c. In their Sermons* (saith he) *they did curse* Hildebrand, *they cried out on him as a man transported with hatred and ambition*, Antichristum esse prædicant, *They declared him to be Antichrist*; *They said that vnder the colourable title of Christ, he did the seruice of Antichrist*; *That he sits in Babylon in the Temple of God, and is aduanced aboue all that is called God.* So he. And little better is that which his [m] *Schafnaburgensis* (so much extolled by *C.E.*) recordeth: *Aduersus hoc decretum insremuit tota factio Clericorum, &c. Against this Decree* (saith he) *all the whole faction of Clergy-men fretted and mutined*; *accusing him as an Heretike, and a man of peruerse opinion, who forgetting the word of Christ, which said* All men cannot receiue this, *did by a violent exaction compell men to liue in the fashion of Angells.*

Resat. p. 306. vsque ad 309.

Antichristi regnum cogitat.

[m] *Lamb. Schafnab. lib. de R. bus German.*

To which if I should adde the sentence of the Synod of *Wormes*, and that of *Brixia*, my Reader would easily see, that it is not the applause of some deuoted Pen, that can free him from these foule imputations of deserued infamie.

That vntruth then cleared, another belike hangs vpon the score; My refuter charges me with falshood, in saying, *That* Gregory *the seuenth was deposed by the French and German Bishops. Onely the Germans* (hee saith) *were Actors in that Tragedie.* But if not at *Wormes*,

Resat. p. 307.

Wormes, yet let him tell me what was done at *Brixia*, and by whom: *Quamobrem Italiæ, Germaniæ, Galliæ Pontifices, &c. Wherefore* (saith *Auentinus*) *the Bishops of Italy, Germany, and France, the seuenth of the Kalends of Iuly, met at Brixia in Bauaria, and sentenced* Hildebrand *to haue spoken and done against Christian pietie, &c. and condemned him of Heresie, Impietie, Sacrilege, &c.* And that my Refuter may finde himselfe answered at once to the last of his Cauills, wherein *he pleads that this deposition was not so much as pretended for the inhibition of these mariages*, but for other causes, let him see the Copie of the iudgement passed against him in the said Councell; wherein, after the accusation of his Simoniacall *climbing into the Chaire* (the vice which he pretended most to persecute in others) *his forcible possession, his heresie, his machinations against the Emperour, his peruerting of the Lawes both of God and Men, his false doctrines, sacrileges, periuries, lies, murders, by him suborned and commended, his tyrannie, his setting of discord betwixt Brethren, Friends, Cousins*; It followes; Inter coniuges diuortia facit; suauis homo sacerdotes qui vxores habent legitimos sacrificos esse pernegat; interim tamen scortatores, adulteros, incestuosos aris admouet, &c. *He causes diuorces betwixt Man and Wife; The fine man denies those Priests, which haue lawfull Wiues, to be Priests at all; in the meane time he admits to the Altar whore-mongers, adulterers, incestuous persons, &c.* Nos ergo. *We therefore by the authoritie of Almightie God, pronounce him deposed from his Popedome.* Thus *Auentine* specifies the Decree; which alone without Commentary, without inforcement, answers all the friuolous exceptions of my wordy Aduersary. So as now, to returne his Epilogue, he hath sent backe my ten pretended lies, with the vnreasonable and inuerted vsury of well-neere an hundred. *Pauperis est numerare.*

Refut. p. 310, 311.

The vertues of *C. E.*'s Saint.

Refut. p. 316.

Sect. IX.

FRom foraine parts, I returne at last to our owne; so I feare hath *C. E.* done long since; lurking some-where in England for no good. The Fugitiues loue not home more, than their home hath cause to hate them. His cauils of the wondrous contradiction betwixt my Margin and my Text, are too childish to be honoured with an answer. My Text was; *The bickerings of our English Clergie with their* Dunstans, *about this time are memorable.* My Margine cites *Henry* of *Huntingdon*, affirming *Anselme* to be the first that forbade Mariage: Betwixt these two, saith my Refuter, was an hundred yeares difference. I grant it: But (had my words beene thus) if my Detector were not disposed to seeke a knot in a Rush, hee had easily noted that in a generall suruay of all Ages, the phrase (*About that time*) admits much latitude, and will easily stretch without any straine to one whole Century of yeeres. Had the Quotation beene as he pleadeth, this answer were sufficient. But my words need no such reconciliation; I stand to the censure, and disclaime the mercy of any Reader: For that citation of *Anselme* hath plaine reference to the following words, *Our Histories testifie how late, how repiningly our Clergie stooped vnder this yoke:* it is for this that my Margine points to *Henry Huntingdon*, and *Fabian*, reporting *Anselme* the first man that prohibited these mariages. What contradiction now can his acutenesse detect in these two? The English Clergie had bickerings with their *Dunstans*; and stooped late and repiningly to this yoke vnder *Anselme*. See, Reader, and admire the equall Truth and Logicke of a Catholike Priest, and iudge how well he bestoweth his Pages.

Refut. p. 317.

Sect. X.

IT is true, *Dunstan* was the man who first with his other * two Cousins and partners in canonization, opposed any appendance of the maried Clergy; He wrought it with good King *Edgar*, by dreames, and visions, and miracles. He, who when the Deuill came to tempt him to lust, [a] caught him by the nose with an hot paire of Tongs, and made

Refut. p. 318.
* *Oswald* and *Ethelwold.*
[a] *Gul. Malmesb. It. Legend, &c.*

made him rore out for mercy, ſuppoſed that euery Clergy-man had the ſame Irons in the fire; and therefore blew Coales to that good King of the diſlike of theſe Clericall mariages; and with the ſame breath inkindled the zeale of Monkerie. The Church wherein I am now intereſſed, and wherein I doe (by the prouidence of God, and the bounty of my gratious Maſter) ſucceed their Saint *Oſwalds* Priors, yeelds me ſufficient records hereof; which becauſe they are both worthy of publike light, and giue no ſmall light to the buſineſſe in hand, I haue thought good here to inſert.

* *Nomina Fundatorum Eccleſiæ Wigornienſis. Tempore Ethelredi Regis, &c.——conſtituta eſt ſedes Epiſcopalis Wigorn: Boſel Epiſcopus primus——Septimuſdecimus, Sanctus Oſwaldus, tempore cuius Edgarus Rex dedit——Mediante verò Beato Oſwaldo, à Clericis in Monachos tranſlata eſt ſedes Pontificalis honoris.*

* The names of the Founders of the Church of *Worceſter*. In the time of King *Ethelred* was *Worceſter* made an Epiſcopal See; *Boſel* was the firſt Biſhop. The 17. was Saint *Oſwald*; in whoſe time King *Edgar* gaue, &c. And by the mediation of Saint *Oſwald* was this Cathedrall Church tranſlated from maried Clerkes vnto Monkes.

Then followes the Charter of King *Edgar* founding the Monkes with this Title, *Carta Regis* Eadgari, *de* Oſwaldeſlaw.

ALtitonantis Dei largiſluâ Clementiâ, qui eſt Rex Regum & Dominus Dominantium. Ego Eadgarus *Anglorum Baſileus omnium Regum inſularum Oceani quæ Britanniam circumiacent, cunctarumq; Nationum quæ infra eam includuntur, Imperator & Dominus, gratias ago ipſi Deo omnipotenti Regi meo, qui meum Imperium ſic amplificauit, & exaltauit ſuper Regnum Patrum meorum.——*

Quapropter & ego Chriſti gloriam & laudem in regno meo exaltare, & eius ſeruitium amplificare deuotus diſpoſui, & per meos fideles fautores Dunſtanum, *videlicet, Archiepiſcopum, &* Athelwoldum, *ac* Oſwaldum *Epiſcopos, quos mihi Patres ſpirituales, & conſiliarios elegi, magna ex parte ſecundum quod diſpoſui perfeci.——*

Et ipſis ſupradictis meis cooperatoribus ſtrenuè annitentibus, jam XL *&* VII. *Monaſteria cum Monachis & Sanctimonialibus conſtitui; & ſi Chriſtus vitam mihi tam diu conceſſerit, vſq; ad quinquageſimum remiſſionis numerum meæ deuotæ Deo munificentiæ oblationem protendere decreui. Vnde nunc in præſenti Monaſterium, quod prædictus reuerendus Epiſcopus* Oſwaldus *in ſede Epiſcopali Wereceaſtre, in honorem Sanctæ Dei genetricis* Mariæ *amplificauit, & eliminatis Clericorum nenijs, & ſpurcis laſciuijs, religioſis Dei ſeruis Monachis, meo conſenſu & fauore ſuffultus locauit, Ego ipſis Monaſticæ religionis viris Regali authoritate confirmo, & conſilio, & aſtipulatione Principum & Optimatum meorum corroboro, & conſigno, ita vt jam amplius non ſit fas, neq; ius Clericis reclamandi quicquã inde, quippe qui magis elegerunt cum ſui ordinis periculo, & Eccleſiaſtici beneficii diſpendi ſuis vxoribus adhærere, quàm Deo caſtè & canonicè ſeruire. Et ideo cuncta quæ illi de Eccleſia poſſederant, cum ipſa Eccleſiâ ſiue Eccleſiaſtica, ſiue Secularia, tam mobilia, quam immobilia, ipſis Dei ſeruis Monachis ab hac die perpetualiter Regiæ munificentiæ iure deinceps poſidenda trado, & conſigno, ita firmiter, vt nulli Principum, nec etiam vlli Epiſcopo ſuccedenti fas ſit, aut licitum quicquam inde ſubtrahere, aut peruadere, aut ab eorum poteſtate ſurripere, & in Clericorum ius iterum traducere, quamdiu fides Chriſtiana in Anglia perduraverit. Sed & dimidium Centuriatum, &c.——*

In the end dated thus, *Facta ſunt hæc Anno Dominicæ Natiuitatis* D. CCCC. LXIIII *Indictione* VIII. *Regni* Eadgari *Anglorũ Regis*, 6. *in Regia vrbe quæ ab incolis Glouceaſtre nominatur, in Natale Domini.* In Engliſh thus.

BY the bountifull mercy of Almighty God, which is King of Kings, and Lord of Lords, I *Edgar* King of England; and of all the Kings of the Ilands of the Ocean lying about *Brittaine*, and of all the Nations that are included within it, Emperour and Lord; doe giue thankes to Almighty God my King, which hath inlarged my Empire, and exalted it aboue the Kingdome of my Fathers.——

Wherefore I alſo hauing deuoted my ſelfe to exalt the glory and praiſe of Chriſt in my Kingdome, and to inlarge his ſeruice, haue intended, and by my faithfull Well-willers *Dunſtan* Archbiſhop, *Athelwold* and *Oſwald* Biſhops, (whom I haue choſen for my ſpirituall Fathers, and Counſellors) I haue for the greateſt part already performed what I intended, &c.——

And by the diligent indeuours of my fore-ſaid Helpers, I haue now conſtituted

and made seuen and forty Monasteries with Monkes and Nunnes; and if Christ shall giue me to liue so long, I haue decreed to draw forth the Oblation of this my deuout Munificence vnto God, to the full number of fifty, which is the number of my remission. * Whereupon, now for the present, I doe by my Royall Authoritie confirme to persons of Monasticall Religion, and by the consent and astipulation of my Princes and Peeres, doe establish and consigne to them, that Monasterie which the foresaid reuerend Bishop *Oswald*, (to the honour of the Blessed Mother of God) hath amplified in the Episcopall See of *Wereceastre*, and expelling the wanton and filthy lasciuiousnesse of Clerkes, hath, by my consent and fauour, bestowed it vpon the religious seruants of God, the Monkes; so as from henceforth it shall not bee lawfull for the said Clerkes, to challenge any thing therein, as those which haue rather chosen (with the danger of their Order, and the losse of their Ecclesiasticall * Benefice) to sticke vnto their wiues, then chastely and canonically to serue God. And therefore all that euer they possessed of the said Church, whether Ecclesiasticall or Secular, moueable, or vnmoueable, together with the Church it selfe, I doe from this day forward for euer, giue and consigne to the said Monkes, to bee possessed of them in the right of my Royall Munificence; so firmely, that it shall not bee lawfull for any Prince or any Bishop succeeding to subtract ought from them, or to withdraw any of the premisses from their power, and to deliuer it backe againe to the right and possession of Clerkes, so long as the Christian Faith shall remaine in England, &c.——

* So as it appeares, this number was set to King *Edgar* by *Dunstan* for his penance

* That is, their Prebend.

Facta sunt hæc, &c. These things were done in the yeare of Christs Natiuitie, D.CCCC.LXIIII. Indiction VIII. In the sixt yeare of the Raigne of *Edgar* King of England; in the Royall Citie, which by the Inhabitants is named *Glouceastre*, in the Feast of the Nativity of our Lord, &c.——

That *Dunstan* did this, none euer doubted; but withall it is considerable, who himselfe was; an Abbot; and therefore partiall to the Cloysters; and who put him into this Commission; Pope *Iohn* the thirteenth: a Monster of men, yea, of Popes; one who (as was articled against him in a generall Counsell) had committed Incest with two of his owne sisters, who called to the Deuill for his helpe at Dice; who deflowred Virgins, who lay with *Stephana* his Fathers Concubine, who dranke to the Deuill, besides many other horrible criminations; A man fit to set a Saint on worke against lawfull Mariages. And thirdly, what the state of the Times were, wherein litertie was degenerate into strange licentiousnesse; Euen change of Wiues (if we may beleeue Histories) was then no wonder; For the correcting whereof, the Reformers (according to the Philosophers aduice) laboured towards the other extreame; as those which to straighten a sticke, bow it as much the contrary way. And lastly, how farre this act and endeuour extended: for *Dunstan* sought not to thrust maried men out of the Clergie, but to thrust * maried Clergie-men out of the Cathedrall Churches, which required a quotidian attendance, which is euident both by the sentence of *Dunstan* (*Aut Canonicè viuendum, aut ab Ecclesia exeundum*) either that they must liue Canonically, or get out of the Church; that is, *ex Ecclesiis maioribus*, as Historians relate it; And by the sentence of the Rood for *Dunstan*: *Mutaretis non benè*: How much difference there was in these two, appeares in the Decree of Bishop *Lanfranc*, *Anselm's* Predecessor, which tolerating maried Seculars, driues directly against maried Canons. Little needed my Refuter then (but that he must haue something to say) to fall vpon our right Reuerend and Learned Bishop of *Hereford* (whose worthy labours haue iustly indeared him to all Posterity) for that true comparison he makes betwixt these three Saints of theirs, and *Anselme*: They by action, he by Synodicall Decree persecuted the Clergy: They bent their indeuours against Cathedrall Clerkes, hee against Priests; Their project was particular, his vniuersall.

* *Expulit malos Præsbyteres, introduxit peiores Monachos, Polyd.* From the greater Churches.

Refut. p. 321.

That a peremptory sentence passed generally against the Mariage of Ecclesiastiques in a publike Synod vnder *Dunstan*, he refers vs to *Binius*, which at randome talkes of *Concilium Anglicanum*: without all particulars of place, or persons, and refers vs to *Surius*, as if he had bidden vs aske his Fellow if hee lye: Why did hee not send vs to

Refut. p. 319.

Father

Father *Parsons*, or his *Gabriel Gifford*? Sure, it was in some obscure hole of the Freake, or some blinde Dormitorie of a Couent; neither can wee lay of it with the Apostle, These things were not done in a Corner; The Canons, whereto the fore-alledged Charter, and the sentence of *Dunstan* haue reference, were no other than Romish, which these Monkish Prelates had perswaded King *Edgar* to receiue, and in part to vrge vpon his maried prebendaries. The successe of his Synode at *Reading*, or *Winchester* hee knowes well enough: And is hee ashamed of the miraculous sentence of his Holy-Rood (which *Iornalensis* reports) who there openly spake for the Monks against the Clergie? *Absit vt hoc fiat*; that he passes ouer to that of *Calne*, where the falling of an ouer-charged floore, crushed the Mariage of Clergy-men. Idle Monks who for their owne turne set such a superstitious glosse vpon that accident, which (as *Henry Huntingdon* more probably interprets it) was *Signum excessi Dei, quod proditione & interfectione Regis sui ab amore Dei casuri essent, & diuersis gentibus digna contritione conterendi: A signe from the High God, that by their Treason and Murder of their King* (who was slaine in the yeare after) *they should fall from the fauour of God, and bee worthily crushed by other Nations.* Thus he. Such was the euent; For the construction of it the Reader may chuse, whether he will beleeue an Archdeacon of *Huntingdon*, or a Monke of *Malmesbury*. Ywis these rotten ioysts are foundation enough whereon to build the prohibition of our Mariages.

Lest. p. 321.

M. Hunt. l. 5.

Gul. Malmes.

SECT. XI.

VNder these late Romish Saints, *Dunstan* and *Anselme*, I might safely say, our English Clergie found the first machinations against their Mariage, and at last stooped perforce to this yoake of constrained continencie. *Neither doth my wit or my Logicke faile mee in this collection. If these were the men that made the first opposition to the mariage of Clergymen in England, then it formerly obtained here, without contradiction.* The bare word of my Refuter, is a hot shot to batter this necessarie illation: and to assure the Reader that the forced Celibate of the English Clergie is of a greater Antiquitie than these his Saints; To which he addes (in an ignorant begging of the question) *A thing so filthy, after a solemne vow to God, to take a Wife, as it neuer appeared without the brand of infamy.* As if our predecessors in the English Clergie had beene euer charged with a vow; As if the solemnitie of this vow had neuer had beginning? Chimericall fancies fit for a shorne head. [q] When as his Master *Harding* could not produce so much as a probabilitie of any vow anciently required, or vndertaken; whether by beck, or *Dieu gard*. When as the ancient *Saxon* Pontificall makes not the least mention of any such profession; yea, when *Girardus* (who was the second Bishop of *Yorke* after the conquest) writes flatly to *Anselme* concerning his owne Canons, *Professiones verò mihi penitus abnegant Canonici, &c. My Canons* (saith he) *vtterly deny to giue me profession of continencie, which without this profession haue beene disorderly aduanced to holy Orders; Cùm verò ad ordines aliquos invito, dura seruice renituntur, ne in ordinando castitatem profiteantur, And when I doe inuite any to take Orders, they doe resist me very stubbornly, that they will make no profession of chastitie in their Ordination.* Thus he. Shewing vs plainly that the Clergie in those times challenged no other than the liberty of their Predecessors. But well may he face vs downe in this more obscure (though certaine) truth, when hee dares to say that *Greece* it selfe neuer tolerated this estate in their Clergie, till by bad life it fell to Schisme, and from Schisme to open Heresie; whiles their owne Canon Law (besides all Histories) giue him the lye; and what [r] *Espencæus* hath ingenuously spoken concerning this point, we haue formerly shewed. If he did not presume vpon Readers that neuer saw Bookes, he durst not be thus impudent.

Lest. p. 332.

[q] D. Martiat argues Priests crowne signifie their Vow. No other proofe can be brought worth talking of, but from the Barbers shop. *Antiquit. Brit. Def. of Ep. Mart. p. 282.*

[r] *Latinorum nemo ante eum, vel recentiorum, inter Græcorum errores, aut hæreses, aut schismata, hanc coniugatorum vitam retentam fuisse putauit, non Hugo Etherianus, non Tho. Aquinas, non Gaudo Carmelita, p. 126. licet hic numerauerit, nec alius qui vel obiter, vel peculiariter de his egerit. Espens. l. 1. cap. 4.*

[s] *Apud Wigorn. & Monachos Lecc. Clericorum primus instituit. De Edgaro Rogerus Cestrens. lib. 6.*

Dunſtan and *Oſwald* together with him were the men, who (two yeares after) firſt expelled maried Clergie-men out of the greater houſes of *Merceland*; As 1177, in the dayes of King *Henry* the Second, the ſecular Prebendaries of *Waltham*, were firſt turned out, to giue way to their irregulars; therefore vntill theſe times, theſe places were interruptedly poſſeſſed by maried Clergie-men. If now he ſhall except; that this poſſeſſion of theirs was not of long continuance, but vpon vſurpation; whereby the maried Incumbents had iniuriouſly incroached vpon the right of Monks; Our Monkes of *Worceſter* ſhall herein fully conuince him; who write vnder their *Oſwaldus Archiepiſcopus*; *per me fundatus fuit ex clericis monachatus*, That is, *By mee were Monkes firſt founded out of Clerkes*; Which was alſo the faſhion of all other erections of this nature; ſo as it is manifeſt, that originally theſe Churches were founded in maried Clergie-men; afterwards wrongfully tranſlated, from them to Monkes; And if the firſt poſſeſſors had beene [t] Monkes, how could Monkes haue beene there firſt founded by *Oſwald*, when as *Ethelred* had long before both founded, and furniſhed it? and how out of Clerkes, if Monkes had beene there before? Let my Refuter ſhew me but a Verſe of equall antiquitie in a contrarie rime,

Oſwald Archbiſhop of Yorke.

[t] *A leui is in Monast. Anglic. part. 1. fol. 5. num. 10. vid. & fol.*

Per me fundatus fuit ex Monachis Clericatus.

And I yeeld him my argument: Otherwiſe let the world iudge, if hee be not ſhamelеſſly obſtinate in not yeelding.

Sect. XII.

Refut p.324. Non eſt ſe ipſum, ergo non eſt factum, &c.

BVt to ſtrike it dead, my aduerſarie will *proue the Engliſh Clergie euer to haue beene continent*. Reader, looke now for Demonſtrations; His firſt proofe is, *That in all the purſuit of this buſineſſe, we neuer reade of any that did ſtand vpon the former cuſtome of the Church*. A proper argument *ab authoritate negatiuè*. And what other arguments doth my Detector finde vſed by the then perſecuted Clergie? Hiſtories record them not; therefore doubtleſſe they ſaid nothing for themſelues; and if they vrged other proofes, which are not now deſcended to vs by any relation, why not this for one? Who can but hiſſe out ſo ſilly ſophiſtry? But to ſtop that clamorous mouth in this poore cauill; doth not his owne [u] Monke of *Malmesbury* tell him, that the Clergie vrged this plea for themſelues, *Ingens eſſe & miſerabile dedecus, vt nouus aduena veteres colonos migrare compellerit, &c. That it was a great and miſerable ſhame, that theſe vpſtarts, the Monkes, ſhould thurſt out the ancient poſſeſſors of thoſe places; that this was neither pleaſing to God, which had giuen them that long-continued habitation, nor yet to any good man, who might iuſtly feare the ſame hard meaſure which was offered to them*: Thus they, whoſe plea and complaint ſeemed ſo iuſt, that *Alfgina* the Queene, Prince *Alfere*, and others of the Nobilitie, ouerthrew many of thoſe new-founded Monaſteries, and reinſtalled the Prieſts in their former right.

[u] *Gul. Malmeſ. de geſt. Angl. l. 2. c. 9.*

Refut. p. 325.

His next proofe is from the Letters of Pope *Gregory*, which he wrote to *Auſtin* the Monke here in England. *Riſum teneatis?* Did euer any man doubt, but that Pope *Gregory* was deſirous to eſtabliſh Romiſh Lawes, and orders, amongſt the Engliſh. Where yet his Legate found many as good Chriſtians as himſelfe vnder another rule, conforme to the Greeke Church? But how followes this? This Pope was willing to inromanize the Engliſh; therefore the ſtaffe ſtands in the corner: And yet euen Pope *Gregory* allowed mariage to thoſe of the [x] Engliſh Clergie, which were not within the higher Orders; appointing them to receiue their ſtipends apart; a fauour which he ſaw neceſſarily to be yeelded to our Nation, whiles he abridged others.

[x] *Greg. reſp. ad interr. 2. Aug.*

Refut. p. 329. The noble Starre of Monkes.

From *Gregory*, he deſcends to *Beda*, a man doubtleſſe venerable for his learning, and vertue; but (as it is in his *Epitaph*) *Monachorum nobile ſydus*. Whether a neighbour at eaſt to *Italy*, by birth (as they contend) I am ſure a Diſciple of *Abbot Benedict*, and ſo great a fautor of the *Romane* faction, that hee cenſures S. *Aidanus* and *Colmannus*, for adhering to thoſe Greeke formes, which the Churches of this Iland had anciently followed;

lowed; whose part *Ioannes Maior* iustly takes against him. This *Beda* in a generall speculation speakes his conceit of the voluntary continency which hee holds requisite in the Priesthood; sayes nothing of the particular custome of the English Clergie; rather in diuers passages insinuating the contrary. Amongst the rest, hee tels vs that in the y Synod holden by Archbishop *Theodorus*, and other Bishops (at *Hereford*) in the third yeare of King *Egfride*, (which was about *Anno* 673.) their tenth and last Canon was *pro coniugiis; vt nulli liceat nisi legitimum habere connubium; For Mariages; That no man should mary vnlawfully, no man should commit incest, no man should leaue his owne wife, vnlesse (as the Gospel teacheth) for fornication onely, &c.* I know my Refuter will plead the vniuersality of this Canon, and will contend, that a Law generally made for all Christians, is not without iniury restrained to Ecclesiastiques; But let my Reader well consider both the Prologue and Epilogue of that Synode, hee shall see, that they who are required to keepe these Lawes, are *Consacerdotes omnes*; and that whosoeuer shall violate them, *Nouerit se ab omni officio Sacerdotali & nostra societate separatum; must know himselfe separate from all sacerdotall office and society: so as it will necessarily follow, that this Law did (at least) concerne the Clergie with others, though not apart*; Neither is there any other of those Canons, which concernes not the Clergie only; except the first, concerning the obseruation of Easter, which principally also belonged to them. Whereto it makes not a little, that in the Booke of *Saxon* Canons set out for the gouerning of the secular Priests, the rule is, *Let them also do their indeuour, that they hold with perpetuall diligence their chastity, in an vnspotted body or else let them be coupled with the bond of one Matrimony*. Words, wherein our Clergie meant to regulate themselues (as it seemes) by the holy prescript of *Isidore*, whereof wee haue spoken. Lastly, my Aduersary cannot deny, that this Synode giues order for many accidentall matters, concerning the Clergie, for their fixed station, for their maintenance, &c. but except in this Canon, there is no one word of their state of life; neither is there in all those Canons, one syllable of this pretended Celibate, as that, which the contrary receiued custome of our Church would neuer haue endured; My Refuter dares not say that these mariages were so quite out of vse, that it was needlesse to ordaine ought against them; he knowes that his *Dunstan* found here this course so inueterate, that the very age and deepe rooting of it hindred his designes.

y *Bed. Eccles. hist. Ang. l.4.*

I forbeare the *Saxon* word for lacke of their Characters. The Reader shall finde them cited in *Saxon* by *Mat. Parker. Def. of Pr. Mar.*

Sect. XIII.

FRom *Bede* he comes downe to his three premised Saints, *Dunstan*, *Oswald*, and *Ethelwold*; and, to make sure worke, cites an obscure z Scholler of *Ethelwold*, for an authentique Witnesse against eight honest Priests, and the lawfulnesse of all Priests mariages. And lastly, he makes vp the mouth of his discourse with the full Decree of Archbishop *Anselme Richard* in the Synods of *London*: and why not King *Henries* six Articles? and why not the Councell of *Trent*? *Sic conclusum est contra hereticos*, Now, because his heart told him, how light these proofes were, he layes in the scales with them certaine graue ponderations, which all put together, will proue almost as waightie as the Feather he wrote withall.

Refut. p. 328.

z *Vulfan in vit. Ethelwoldi.*

p. 329, 330, 331.

The first is, *That there cannot be a greater nationall proofe, then to haue the Bishops, and the King, and his Nobilitie to define, and deliuer this point with ioynt consent.* Take this, Reader, of King *Edward* the sixt, and his Parliament, and conuocation, and all is well. King *Edgars* Vtopicall decree was hatcht in a Monkes Cowle, and to his two King *Henries*, he might haue added *Philip* and *Mary*. And why might not wee oppose King *Edmund* to *Edgar*, and *Osulphus* his Bishop to *Dunstan*? And the Clergie before *Anselme* to the Clergie after him? This match were made with some indifferencie: But how idly hath my Refuter misplaid the comparison betwixt *Henry* of *Huntingdon*, and *Fabian* on our part, and all the Clergie and Laity of theirs? Since those two Authors (if we had no more) report onely *de facto*, that Priests mariages were not before

Refut. p. 332.

forbidden; and the cited Clergy and Laity doe now thus late-ward discusse *de iure*; Neither haue the Clergy and Laity by him alledged, euer contradicted that which *Huntingdon* and *Fabian* haue out of the course of all Story affirmed; Vnto which, let me adde [a] *Polydore Virgil*, seconding this their assertiō; who plainly tels vs, that for 970 yeares, the restraint of mariage was neuer in vse amongst the English Clergy. Search not for this, Reader, in the later editions, lest thou complaine of lost labour; Poore *Polydore* may cry out of his graue with that other *Polydore* in *Virgil*: *Eas omne abrumpit Polydorum obtrancat*. Let him then (to answer this vaine challenge) produce but any one author of equall authority to any of these, which doth auouch the contrary to that which these three haue thus confidently deliuered, and I shall confesse my selfe herein sufficiently answered; In the meane time, let him, and the world know, that all the ancient Clergy, and Laity of this Iland, was for this liberty, altogether ours: Whereto if he yeeld not, let him name the man, before his *Dunstan*, that euer in this Ile opened his mouth against it; Till then, the Reader cannot but see, that whereas our proofe is, *Ex ore duorum, aut trium*, his side is mute; that for our Something, hee can shew Nothing at all; and that our *Huntingdon*, *F. Fabian*, and *Polydore*, are better then *C. E.* and his man in the Moone.

[a] *Polyd. Hist. Ang. l. 6. Anno 970. De Iuuentute. l. 5.*

Sect. XIIII.

HIs second Ponderation of *the sanctity of the persons*, is no truer *auoir de pois*. That B. *Dunstan* was an holy man, we may easily grant; but taken from the Couent of Glastenbury. Neither would the Nobility of his time bee so liberall as to yeeld this; who accused him to the King, *de libidinibus & præstigijs*; for (two remarkable qualities in his Saintship) *lechery and sorcery*; whereupon he was cast out from the Court; & that he was receiued againe, he might thanke the Kings horse, whose sudden stop on the verge of a steepe down-fall, restored *Dunstan* to the good opinion of the superstitious Prince; who was yet so farre from being guilty of this deliuerance, that hee did not so much as know of the danger; an acquitall at least as causelesse as the accusation.

Refut. p. 335.

To King *Athelstan*, who first brought him from his Cell.

That B. shop *Anselme* was deuout and learned, we willingly grant, but withall an Italian, & taken from a Norman * Couent; he was holy, but how impetuously addicted to his owne will; and how refractary to authority, I had rather Histories should speake then my selfe. Neither is it any wonder if both these Prelates (how holy soeuer) sauored somewhat too strong of the Cloisters, and of *Rome*. Something must be yeelded to times and places; wee will not thinke but a wel-meant zeale caried them into these resolutions; but a zeale misguided with the sway of the times. The name of Saints, the truth of their sanctity did not priuiledge them from errours; wee know how to seuer their chaffe from their wheat, and to send one of them to the windes, the other to the granary. As for the maried Clergy, *That they were euer accounted the scumme and refuse of their Order*, it is but the scurrilous scummy blurre of an intemperate pen; what was *Spiridion*? what was *Hilary*? what were both *Gregories*? what was *Sidonius*? what was *Tertullian*, *Prosper*, *Simplicius*, *Enpsychius*? In a word, what were all those whom his *Damasus* recounteth? what was the father of the Archdeacon of *Huntingdon*, who within two leaues he recordeth (from his Epitaph) for [t] the starre of the Clergy. This scumme is better then their broth: which though it send forth a fume, seemingly delicious, yet many times being neerer tasted, proueth but cock-crowen pottage. These Saints he ignorantly ballanceth again with our *Huntingdon* and *Fabian*, as if their present decree did contradict the history of things passed; as if wee had no more histories on our side, because my margin cited them not. In the mean time he finds this testimonie of *Huntingdon* so too much, that he would faine strip vs of it; denying peremptorily that *Huntingdon* affirmes *Anselme* to be the first that forbade mariage to the Clergy. Reader, in stead of all other ponderations weigh the words, [u] *Eodem anno ad festum S. Michaelis tenuit Anselmus Archiepiscopus Concilium, apud Londoniam, in quo prohibuit uxores*

To King *Athelstan*, who first brought him from his Cell.

* The Clergie of *England* did so well approue these Monkish Archbishops, that after *Anselme*, and *Radulph*, the Bishops of the Land became Suitors to the King, that they might neuer haue any Archbishop of *Canterbury* chosen from the Monkish profession. *Sax. Chron. An.* 1123.

Refut. p. 338.

[t] *Stella caret cleri, splendeat arce Dei, Huntingd. l. 7.*

[u] *Henr. Huntingd. edit. Sauil p. 378.*

vxores sacerdotibus Anglorum, antea non prohibitas, i. *The same yeare, on the Feast of S. Michael, Archbishop* Anselme *held a Synode at* London, *wherein he forbade wiues to the Priests of England, before not forbidden*; and tell me whether my Detector be true.

The words are too plaine; hee will wrangle yet with the sense, and tels vs that the word, *Before*, may signifie, perhaps, *Immediately before*, in the raigne of the *Williams*, and not all succession of times. It were well if he could escape so: But this starting hole will not hide him. For (not to send him to Schoole to learne the difference betwixt *Antea* and *Dudum*, or *Pridem*) The same Author, in the following words, shewes vs the censures and conceits that passed vpon this Act, as an absolute and vnheard of noueltie, like as in *Germany*, the Historians brand this same act in *Hildebrand*, with a *nouo exemplo*, and *inconsiderato præiudicio*. And for the times preceding, *Polydore Virgil* giues the very same witnesse. Neither let him fly for succour to his *Dunstan*, who neuer can be proued to haue prohibited the mariage of Priests, though he disliked that Monasteries and Cathedrall Churches should be possessed by maried Clerkes.

Lastly, where the testimony is displeasing, the witnesse himselfe must be disgraced. Curiosity led my Detector to search who this *H. Huntingdon* might bee, with one inquiry he might find him to be a Canon Regular of *Austins* Order, and for dignity an Archdeacon; a person past exception: But for his parentage, he went no further then to the next Leafe, to finde that he was the sonne of a noted, and, in those dayes, eminent Clergy-man: His Epitaph at *Lincolne* shewes him to haue beene the star of the Clergie; no whit dimmed in his acknowledged light, or hindered in his influence, by his coniunction to lawfull wedlocke: What better instance could my Refuter haue giuen against himselfe? If he thinke to insinuate that his birth made him partiall; The Reader will easily consider, that if such Parentage had beene then accounted shamefull, the Historian would haue had the wit to haue suppressed it; And withall that he durst not, writing in the times when this thing was so familiarly and vniuersally knowne, haue offered such a Proposition to the light, out of a vaine partialitie, to incurre the controlment of all eyes. *Refut. p. 343.* *Vide supra.*

SECT. XV.

AS for our *Fabian*, if *C. E.* finde him a Merchant, I finde him to haue beene Sheriffe of the Honourable Citie of *London*; A man whose credit would scorne to be poised with an hundred nameless Fugitiues, parasiticall petty-chapmen of the late smallwares of *Rome*. Neither can the name of a Citizen disparage him to any wise iudge. How many haue our times yeelded of that ranke, whom both Academicall education, and experience, and trauell, and study haue wrought to an eminent perfection in all Arts, especially in Mathematikes, and History! Such was *Fabian*, whose fidelitie (besides his other worths) was neuer (that I find) taxed but by this insolent Pen that hath learned to forbeare no man; He was too old for vs to bribe, and too credible for *C. E.* to disgrace. If hee would haue lent *Rome* but this one lye, no man had beene more authenticall; now his truth makes him fabulous *Fabian*. That one fault hath marred our Archdeacon of *Huntingdon* also. *Refut. p. 333.*

The Story which hee tells of the Cardinall of *Crema* the Popes Legate, taken in bed (after his busie indeuours against the maried Clergie) the same day with an Harlot, hath vndone his reputation. Why will *C. E.* stirre this sinke? No man prouoked him: If hee did not long to blazon the shame of his friends, hee had rather smothered this foule occurrence; but since he will be medling, *Res apertissima negari non potuit, celari non debuit*, saith *Huntingdon*. *The thing was most openly knowne, it could not be denyed, it might not be concealed.* Yet now comes an Vpstart-Nouice, and dares tell vs from *Baronius*, that this was a meere Fable; how publike and notorious soeuer *Huntingdon* makes it: with these men this rule is vniuersall, whatsoeuer may tend to the dishonour of the Church of *Rome*, is false and fabulous. *Refut. p. 348.*

Indeed

Indeed, I remember what their Gloſſe ſaid of old, x *Clericus amplectens mulierem, præſumitur bene agere, ſi ergo Clericus amplectitur mulierem, interpretabitur quod causa benedicendi eam, hoc faciat:* That is; *A Clergie man imbracing a woman, muſt be preſumed to doe well; if therefore a Clerke take a woman by the middle, it muſt bee interpreted that he doth it to giue her his bleſsing.* * Perhaps, the good Legate was but beſtowing his ghoſtly bleſſing on ſo needfull a ſubiect, but that he was found in bed with her, if *C. E.* were not as ſhameleſſe as that Cardinall, or his bed-fellow, he durſt not deny; For what impudency is this, to caſt this relation only vpon *H. Huntingdon*, when ſo many vncontrolable Pens haue recorded it to the world? Men of their owne ſtampe, for Religion, for Deuotion. *Matthew Paris, Ranulfus Ceſtrenſis, Roger Houeden, Polydore Virgil, Fabian, Matthæus Weſtmonaſterienſis*, otherwiſe called *Florilegus*; *Dictus* Ioannes, *qui in Concilio &c.* ſaith he; *The ſaid* Iohn *which in the open Councell had grieuouſly condemned all the y Concubinary Prieſts*, was taken himſelfe in the ſame crime. Now let my Reader iudge, whether this Prieſts Truth, or that Cardinals honeſty were greater.

x *Extr. 26. Ioan.*

* So the Cronicle tels vs of *Aldine* Abbot of *Malmesbury*, who when hee was ſtuted to the vice of the fleſh, had wont to defie the Deuill, and torment himſelfe with holding a faire yong Virgin in his bed ſo long as he might lay ouer the whole Pſalter, *Vid. Pask. Def.* Polyd. *ſuppoſing the name telleth the Hiſtory.*

y *Viz. the maried: ſo did the enemies of Mariage diſgracefully terme the maried clergie, and ſo are the words of the Leaſue to be vnderſtood,* de latere meretricis; *the then railing againſt Mariage not (whoredome properly) was deprehended in whoredome.*

a *Ex Act. Concil. Wint. ſub. Lanfr. Martyrol. Cant.*

b *Fox Act. & Mon.*

If hee be the Sonne of a Biſhop, &c.

Sect. XVI.

His third Ponderation is the ſame with the firſt; Euery thing eekes. His S. *Dunſtan* and *Anſelme*, *Gregory* and *Beda* are againe laid in our diſh; we cannot feed on theſe ouer-oft-ſod Coleworts. I am challenged here, to produce any Prieſt or Deacon that liued in Wedlocke before the times of *Dunſtan*; The man preſumes vpon the ſuppreſsion of Records. For one, I name him hundreds. Who were they that *Dunſtan* and his fellow Saints found ſeated in the Cathedrall Churches of this Land? Whom did they eiect? Were they not maried Prieſts? What did the eiected Clergy plead but ancient poſſeſsion? After that; in the Synod which Archbiſhop a *Lanfranck* held at *Wincheſter* (which I wonder my Detector would ouer-ſee: Thus neglect is not for nothing;) was it not decreed, that the Canons ſhould not haue Wiues, but that the Prieſts which dwelt in Townes and Villages, ſhould not bee compelled to put away their Wiues; though caution is put in for the future?

What doth this imply, but that in thoſe ancient Times the Engliſh Clergie were inoffenſiuely maried? To which adde that old Record from an ancient Martyrologue of the Church of *Canterbury*: Lanfrancus *Archiepiſcopus reddidit Eccleſiæ Sancti Andreæ, &c. Lanfranck Archbiſhop hath reſtored to Saint Andrewes Church, the Monaſterie of Saint Mary, with the Lands and Houſes which Liuingus Prieſt, and his Wife had in London, &c.* And before him, or *Dunſtan* either, in King *Edmunds* time, b Biſhop *Oſulphus* with *Athelme* and *Vlrick*, Laicks, thruſts out the Monkes of *Eueſham*, and placed Canons (maried Prieſts) in their roome.

Laſtly, *Iornalenſis* records it as king *Ina's* Law, long before theſe times; *Si Epiſcopi filiolus ſit, ſit dimidium hoc, &c.* as ſuppoſing this no other then ordinary in thoſe times.

Now let my Refuter comfort himſelfe and his Catholikes, with the weake defence of Hereſie, and the ſtrong Bulwarkes of *Romane* Truth; who in the meane time muſt be put in minde, that he puts on mee the burden which ſhould lye vpon his owne ſhoulders; I haue produced Hiſtories which affirme peremptorily, that the *Engliſh* Clergy were neuer forbidden to marry vntill *Anſelmes* time; it is now his taske to diſproue this aſſertion of theirs by equall authoritie to the contrarie, which till hee haue done, the day is ours.

Sect. XVII.

His fourth Ponderation, is the difficultie of this grant in King *Edward's* Parliament. And is it poſsible the man ſhould not ſee the greater difficultie that was found in the inforcement of this glorious Celibate? How *Alfere* and the Nobles diſpoſſeſſed

Refut. p. 347.

poſſeſſed the Monkes of *Dunſtan* ; iuſtly reſtoring the maried prieſts to their ancient right ? How *Lanfranck* durſt not ſpeake it out ; *Anſelme* did ; but preuailed little : Let [c] *Girardus* then Archbiſhop of Yorke witneſſe. After whom *Roger* Archbiſhop of that See (as *Neubrigenſis* records) thruſt out [d] *Anſelmes* Monkes, and ſtood for the libertie of Mariage : in ſo much as in the ſucceſſion of Times, euen by Royall leaue alſo, Mariage of ſpirituall perſons yet continued. Neither could *Anſelmes* Succeſſors, *Radulphus*, *Gulielmus de Turbine* and the reſt, (notwithſtanding all their Canons and practices) preuaile againſt it. How plaine is that of the [e] *Saxon* Chronicle ? *Thus did the Archbiſhop of Canterbury and the Biſhops, which were in England ; And yet all theſe Decrees and biddings ſtood not, All held their Wiues by the Kings leaue, euen as they did. In ſo much as Archbiſhop* William *referred it to the King. The King decreed that the Prieſts ſhould continue with their Wiues ſtill.* Neither were any thing more eaſie than to giue ſtore of inſtances in this kinde. What need I giue more than that of *Galfride* B. of *Ely*, who was auouched before the Pope himſelfe to haue maried a wife ? which [f] Euangelicall excuſe (*vxorem duxit*) was made for his not appearing at *Rome* with the reſt. Of *Richard* Biſhop of *Chicheſter*. *Robert* Biſhop of *Lincolne* maried men, after theſe Decrees ; yea, good Euidences of ancient Charts are ready in our hands, to ſhew the vſe and legall allowance of theſe Mariages for no leſſe than two hundred yeares after.

As for thoſe idle words which his ſawcineſſe throwes after our reuerend Martyr, Archbiſhop *Cranmer*, (whom hee falſly affirmes to haue beene the firſt maried Archbiſhop of this Kingdome, when as Archbiſhop *Boniface* late maried in that See three hundred yeares before him) and King *Edwards* Parliament, wee anſwer them with ſilence and ſcorne. Let loſers haue leaue to talke.

The approbation, and better expedience of ſingle life in capable ſubiects, we doe willingly ſubſcribe vnto ; The lawfulneſſe, yea, neceſſitie of Mariage where the gift of Continencie is denyed, our Sauiour and his choſen veſſell iuſtifie with vs. So as I ſtill conclude, *He that made mariage, ſaith it is honourable, what care wee for the diſhonour of thoſe that corrupt it ?*

[c] *Vid ſupra Engliſh Anſel. Neubrig. lib. 5. & Pope Paſchalis* writing to *Anſelme* ſaith, that there was at this time ſo great a number of Prieſts ſons in England, that the greater part of the Clergie conſiſted of them.

[d] *Anno* 1129.

[e] *Chron. Saxon. Chron. Iornal.*

[f] *Habet excuſationem Euangelicam. reſp. eſt ab Epiſ. Acelat Alexandro Pape.*

SECT. XVIII.

HIs laſt ponderation is leaden indeed ; *That from the bickerings of our Engliſh Clergy with their* Dunſtans, *it will not follow, that Continencie was not ancient, but was repiningly, lately, vniuſtly impoſed. By this reaſon, hee will proue there was neuer Thiefe nor Malefactor in our Countrie, before the time of King* Iames ; *ſince all Iudges haue yeerely bickerings with ſuch people.* Thus he. But did euer ſuch looſe Beſome ſweepe the preſſe before ?

Refut. p. 351.

Reader, vouchſafe yet once more to caſt thine eye vpon the cloſe of my Epiſtle ; Doth my argument runne thus wildly as hee makes it ? *The Engliſh Clergy had brickerings with their* Dunſtans, *therefore continencie was repiningly and vniuſtly impoſed ?* Canſt thou thinke I haue met with a ſober Aduerſary ? My words are ; *That our Hiſtories teach vs how late, how repiningly, how vniuſtly our Engliſh Clergy ſtooped vnder this yoake.* And what can his ſophiſtrie make of this ? Are ye not aſhamed (ye Superiors of *Doway ?*) are ye not aſhamed of ſuch a Champion ; fitter for a troope of *Pigmees* to traile a reed in their bickerings with Cranes, than to be committed with any reaſonable or Scholler-like Antagoniſt ? In the bickerings with his *Dunſtans*, the Patients pleaded preſcription (as we haue ſhewed out of *Malmesbury*) and taxed his Saints with noueltie ; In my bickerings with him, I plead Antiquity, Scripture, Reaſon ; and taxe him moſt iuſtly with impudence, and abſurditie. How well is that man, that is matcht but with an honeſt Aduerſarie ?

C. E. *writes in the Margine, Maſter* Halls *looſe manner of diſputing.*

The

The Conclusion.

Refut. p. 353, &c.

THe Conclusion followes, a fit couer for such a dish; The Reader was not weary enough, but he must be tyred out with a tedious recapitulation; wherein my Refuter recollects all his dispersed folly, that it may shew the fairer: Telling his Protestant friend, what I haue bragged, what I haue vndertaken, what I haue not performed; how I haue falsified, how I haue mistaken; what himselfe hath in all passages performed against me, how he hath answered, how he hath conquered; The best is, the Conclusion can shew no more than the Premises. By them, let me be iudged: Those haue made good to my Reader, that *C. E.* hath accused much, and proued nothing; vanted much, and done nothing; rayled much, and hurt nothing; laboured much, and gained nothing; talked much, and said nothing.

It is a large and bold word: but if any one clause of mine be vnproued, if any one clause of mine be disproued, any one exception against my defence proued iust, any one charge of his proued true, any one falshood of mine detected, any one argument of mine refelled, any one argument or proposition of his not refelled: Let me goe away conuicted with shame. But if I haue answered euery challenge, vindicated euery * authoritie, iustified euery proofe, wiped away euery cauill, affirmed no proposition vntruly, censured nothing vniustly; satisfied all his malicious obiections, and warranted euery sentence of my poore Epistle: Let my apologie liue and passe; and let my Refuter goe as he is, *C.E. Cauillator Egregius:* Let my cause be no more victorious than iust; and let honest Mariages euer hold vp their heads; in despite of *Rome* and Hell: With this Farewell, I leaue my Refuter, either to the acting of his vnbloudie executions of the Sonne of God, or the plotting of the bloudie executions of the Deputies of God, or (as it were his best) to the knocking of his Beads; but if he will needs be medling with his pen, and will haue me, after some Iubilies, to expect an answer to my six weekes labour, I shall in the meane time pray, that God would giue him the grace to giue way to the knowne Truth, and sometimes to say true.

* *I only except that one slip of my Pen, that I said* Gracian *cited a sentence out of* Austin, *which was indeed his owne.*

Yet to gratifie my Reader at the parting, I may not conceale from him an ancient and worthy Monument, which I had the fauour and happinesse to see in the Inner Library of *Corpus Christi* College in Cambridge; An excellent Treatise written (amongst seuenteene other) in a faire set hand, by an Author of great learning and Antiquitie; He would needs suppresse his name, but describes himselfe to be *Rotomagensis*: The time wherein it was written, appeares to be amids the heat of contention, which was betwixt the Archbishop of *Canterbury* and *Yorke*, for precedencie; * which quarrell fell betwixt *Rodulph* of *Canterbury*, and *Thurstin* of *Yorke*, in the yeare (1114.) at which time Pope *Paschalis* wrote to King *Henry* concerning it; and was renued after about the yeere 1175. The Discourse shall speake enough for it selfe.

Of *Roane* in *France.*

* As also the contention betwixt the Church of *Roane* and *Vienna.* *Rog. Houed.*

ROTO-

ROTOMAGENSIS ANONYMVS.

AN LICEAT SACERDOTIBVS INIRE MATRIMONIA.

SCire volui quis primus instituit ne Sacerdotes Christiani inire deberent Matrimonia. Deus an homo? Si enim Deus, eius certe sententia & tenenda & obseruanda est cum omni veneratione & reuerentia. Si vero homo & non Deus, de corde hominis, & non ex ore Dei talis egressa est traditio: Ideoq; nec per eam salus acquiritus si obseruetur, nec amittitur si non obseruetur. Non enim est hominis saluare vel perdere aliquem pro meritis, sed Dei proprium vnius est, scilicet, quod Deus hoc instituerit, nec in veteri Testamento nec in Euangelio, nec in Apostolorum Epistolis scriptum reperitur, in quibus quicquid Deus hominibus præcepit insertum describitur. Traditio ergo hominis est & non Dei, non Apostolorum institutio. Quemadmodum & Apostolus instituit, vt oportet Episcopum esse vnius vxoris virum. Quod minime instituisset, si adulterium esset quod Episcopus haberet simul & vxorem, & Ecclesiam, quasi duas vxores, vt quidam asserunt. Quodq; de Scripturis sanctis non habet authoritatem eadem facilitate contemnitur qua dicitur. Sancta enim Ecclesia non Sacerdotis vxor, non sponsa, sed Christi est, sicut Ioannes dicit. Qui habet sponsam, sponsus est: huius inquam sponsi Ecclesia sponsa est, & tamen huic sponsæ licet in parte inire matrimonia ex Apostolica traditione. Dicit enim Apostolus ad Cor. Propter fornicationes (inquit) vnusquisq; vxorem suam habeat, & cætera vsq; volo omnes homines esse sicut meipsum, sed vnusquisq; proprium donum habet à Deo, alius quidem sic, alius verò sic. Nam enim omnes habent vnum donum virginitatis, scilicet, & continentiæ, sed quidam virgines sunt & continentes, quidam vero incontinentes, quibus concidit nuptias, ne tentet eos Sathanas propter incontinentiam suam & in ruinam turpitudinis corruant. Sed & Sacerdotes quoq; alij quidem continentes sunt, alij vero incontinentes, & qui continentes sunt, continentiæ suæ donum à Deo consecuti sunt, sine eius dono & gratia continentes esse non possunt. Incontinentes vero hoc donum gratiæ minime percipiunt, qui cum intemperantia suæ conspersionis, tum etiam animi infirmitate per carnis desideria diffluunt. Quod nullo modo facerent; si continentiæ gratiam & virtutem à Deo percepissent. Sentiunt enim & ipsi aliam legem in membris suis repugnantem legi mentis suæ, & captiuantem eos in lege peccati, & quod nolunt agere cogentem, qui de corpore mortis huius liberantur gratia Dei. Hac itaque eos lege captiuante, & carnis concupiscentia stimulante, aut fornicari coguntur aut nubere. Quorum quid melius sit Apostolica docemur authoritate, qua dicitur, melius nubere quàm vri. Quod melius est id certe eligendum & tenendum est: Melius est inquam nubere, quia peius est vri. Quia melius est nubere quàm vri, conueniens est incontinentibus vt nubant, non vt vrantur. Bonæ etenim sunt nuptiæ

nuptiæ, sicut Augustinus ait in libro super Genesin ad literam, in ipsis commendatur bonum naturæ quo incontinentiæ regitur prauitas, & naturæ decoratur fœcunditas. Nam vtriusq; sexus infirmitas propendens in ruinam turpitudinis, rectæ excipitur honestate nuptiarum, vt quod sanis possit esse officium, sit ægrotis remedium. Neque enim quia incontinentia malum est ideo connubium, vel quo incontinentes copulantur non est bonum. Imo vero non propter illud malum culpabile est bonum, sed propter hoc bonum veniale est illud malum: quoniam id quod bonum habent nuptiæ, & quod bonæ sunt nuptiæ, peccatum esse nunquam potest. Hoc autem tripartitum est, fides, proles, Sacramentum. In fide attenditur, ne præter vinculum coniugale, cum altera vel cum altero concubatur. In prole, vt amanter susscipiatur, benigne suscipiatur, religiosè educetur. In Sacramento, vt coniugium non separetur, & demissus aut demissa ne causa prolis alteri coniugatur. Hæc est tanquam regula nuptiarum, qua vel naturæ decoratur fœcunditas, vel incontinentiæ regitur prauitas. Hanc autem regulam nuptiarum, & hoc tripartitum bonum instituit æterna veritas ordine decenti & lege æterna, contra quam quicquid fit, vel dicitur, vel concupiscitur, peccatum est. Quod in libro contra Faustum Manichæum Augustinus testatur, dicens, Peccatum est factum, vel dictum, vel concubitum contra æternam legem. Æterna lex est diuina voluntas, siue ratio ordinem naturalem perturbari vetans, conseruari iubens. Quicquid igitur ordinem naturalem perturbari iubet, conseruari vetat, exerceri nuptias & earum tripartitum bonum, fidem, scilicet, prolem & Sacramentum eos habere prohibet, & regulã illam æternæ veritatis qua naturæ decoratur fœcunditas, vel incontinentiæ regitur prauitas, eos soluere præcipit, &c. quibus naturalis ordo peragitur, abhominari iubet. Hoc inquam mandatum naturalem ordinem conseruari vetat, perturbari iubet, & ideo contra æternam legem fit, & peccatum est: peccant enim qui mandatum tale instituunt, quo naturalis ordo destruitur. Nam etiam vt videtur, minime credunt quod de Sacerdotum filiis assumat Deus ad ædificandam supernam Ciuitatem, & ad restaurandum Angelorum numerum. Si enim crederent, nunquam tale mandatum instituerent, quia scienter & nimia temeritate id efficere conarentur, vt superna Ciuitas nunquam proficiatur, & Angelorum numerus nunquam repararetur: si enim superna Ciuitas de filiis etiam Sacerdotum perficienda est, & si Angelorum numerus de ipsis etiam reparandus est, qui hoc efficere conatur vt nulli sint, quantum in ipso est, & supernam ciuitatem destruit, & Angelorum numerus ne perficiatur efficit. Quo quod peruersius potest fieri? Hoc enim fit contra voluntatem & prædestinationem illius, qui quæ futura sint fecit. Fecit enim prædestinatione quæ futura sunt in opere. Quicunque ergo id efficere conatur vt non faciat Deus in opere quæ fecit in Prædestinatione, ipsam Prædestinationem Dei conatur euacuere. Si ergo Deus fecit in Prædestinatione, vt filii Sacerdotum futuri sint in opere, qui hoc efficere conatur vt non futuri sint, in opere destruere molitur facta Dei quod fecit prædestinatione, & ita prædestinationem Dei nititur euertere, & voluntatem Dei contraire quæ æterna est. Voluit enim Deus ab æterno, & ante sæculum omnes homines creare in sæculo, certo quidem ordine quo præcogitauit & prædestinauit eos se creaturum. Nihil enim inordinate facit, nihil in sæculo creat, quod non ante in prædestinatione suæ mentis procedente omnia sæculo disponendo præordinauerit. Quæcunq; ergo in hoc sæculo ab ipso creantur, Prædestinationem mentis prædisponentem ac præordinantem omnia necessario sequuntur, quod impossibile est non fieri quod Deus ab æterno voluit & præordinauit fieri. Necesse est igitur omnes homines eo ordine creari, quo voluit ab æterno & præordinauit. Alioquin non sicut voluit Deus neq; sicut præordinauit omnes homines sunt creati, sed quod hoc inconueniens est necesse est illos creari, sicut voluit ab æterno & præcogitauit atq; præordinauit, quod omnia quæ voluit fecit, & nihil vnquam fecit quæ non voluit ab æterno & præcogitauit decreto certo & incommutabili. Quia nec eius voluntas irrita potest fieri, nec præcogitatio falli, nec præordinationes commutari. Quæ cùm ita sint, necesse est vt sicut Laici, ita etiam Sacerdotes de quibus homines creantur, ad ipsos creandos ministerium exhibeant diuinæ voluntati & præordinationi. Parentes non sunt authores creationis filiorum, sed ministri. Qui si ministerium non exhiberent voluntatem Dei & præcogitationem si possibile esset irritam facerent, ordinationique resisterent. Quid si scienter facerent grauius vtique delinquerent, si nescienter minus, non solum in Deum Patrem, sed & in cœlestem Ierusalem sanctorum omnium matrem, quod quantum in ipsis esset illos creari non

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*permitterent, ex quibus ea ædificanda & cœlestis patriæ damna sunt præparanda. Sed ab hoc illicito defendit eos impotentia, quod non possunt voluntati Dei resistere & præordinationi contraire. Voluntas enim Dei & prædestinatio lex eterna est, in qua omnium rerum cursus decretus est, et paradigma est, in quo omnium sæculorum forma depicta est, quod nulla ratione abolere potest. Huic igitur ministerium non exhibere malum est, quod exhibere bonum est & maxime cum bona sit voluntate. Quod tum fit, cum parentes conueniunt causa gignendæ prolis, non appetitu exercendi libidinis. Gignendæ prolis dico, quia & præsens Ecclesia multiplicetur & cœlestis Ciuitas fabricetur, & electorũ numerus compleatur, quorum nihil potest fieri sine conuentione tali. Si enim primi parentes Sanctorum omnes aut continentes permansissent aut virgines, nullus Sanctorum ex eis esset natus in sæculo, nullus gloria & honore coronatus in cœlo, nullus adscitus in Angelorum numero. Sed quia inestimabile bonum est; quod sancti nati sunt in sæculo, quod gloria & honore coronantur in cœlo, & quod adscriti sunt in Angelorum numero, ex eo parentum fœcunditas beatior prædicatur, & conuentus sanctior. Sic ergo melius fuit eis tales filios genuisse quam non genuisse, talemq; fructum nuptiarum protulisse, quam sine fructu continentes, aut virgines extitisse. Quamvis bonum sit quibusdam continentes esse, vel virgines, illis viz. quos Deus voluit ab æterno, & præordinauit ita creandos esse in sæculo, vt continentia vel virginitate permaneant: sicut enim voluit ab æterno, & præordinauit quosdam, ita creandos esse in sæculo, vt fructum nuptiarum faciunt & filios generent, ita etiam voluit & præordinauit ab æterno, quosdam ita creandos esse, vt in continentia vel virginitate permaneant. Et sicut illi ad creandos filios voluntati Dei & præordinationi ministerium exhibent, ita & isti ad conseruandã & continentiã & virginitatẽ voluntati Dei est præordinationi ministrant. Ac per hoc & illorũ fœcunditas & istorũ virginitas bona est atque laudabilis, quæ si non ministeriũ exhiberet voluntati Dei & præordinationi, nec bona esset nec laudabilis. Omne enim quod voluntati Dei & præordinationi contrarium est, nec bonum est nec laudabile. Si ergo voluit Deus & prædestinauit alios futuros virgines, alios nuptiarum fructũ facientes. Si enim omnes essent virgines, nullus Sanctorum qui vel nascitur vel nasciturus sit in hoc sæculo natus esset, vel nasciturus. Nec ipsi etiam virgines essent, quia nati non essent. Ex fœcunditati eam illorum orta est istorum virginitas. Magnum igitur bonum est fœcunditas, de qua sancta præcessit virginitas. Quia autem virgines esse debeant, & qui nuptiarum fructus facientes, docet eos verbum quod Deus seminat in cordibus illorum. In aliorum enim cordibus seminat verbum bonæ fœcunditatis nuptiarum fructum facientis, in aliorum vero cordibus seminat verbum virginitatis, * ipsi virginitatem seruare desiderant: In quibus vero verbum nuptiarum seminat, ipsi facere nuptiarum fructum appetunt.*

* Deest (opinor) vna dictio, illi ergo in quibus seminat verbum virginitatis, &c.

WHICH, FOR MY COVNTRYMENS SAKE, *I haue thus Englished.*

I Would faine know who it was that first ordained, that Christian Priests might not marry, God or Man? For, if it were God, surely, his determination is to bee held and obserued with all veneration and reuerence; But, if it were Man, and not God; and this Tradition came out of the heart of Man, not out of the Mouth of God, then neither is saluation got by it, it it be obserued; nor lost, if it be not obserued: For it doth not belong to Man either to saue or destroy any man for his merits, but it is proper only vnto God. That God hath ordained this, it is neither found written in the Old Testament, nor in the Gospell, nor in the Epistles of the Apostles, in all which is set down whatsoeuer God hath enioyned vnto men. It is therefore a Tradition of man, and not an institution of God, nor of his Apostles: As the Apostle instituted (*rather*) that a Bishop should be the husband of one Wife; which hee would neuer haue appointed,

if it had beene adulterie for a Biſhop to haue at once a Wife, and a Church, as it were two Wiues, like as ſome affirme: Now, that which hath not authority from the holy Scriptures, is with the ſame facility contemned, that it is ſpoken: For, the holy Church is not the Wife, not the Spouſe of the Prieſt, but of Chriſt, as *S. Iohn* ſaith, *He that hath the Bride, he is the bridegroome*. Of this Bridegroome, I ſay, is the Church the Spouſe; and yet it is lawfull euen for this Spouſe in part to marry, by Apoſtolique Tradition; For the Apoſtle ſpeakes thus to the *Corinthians*, *becauſe of fornications, let euery man haue his owne Wife*. And I would that all men were as I am, but euery man hath his proper gift of God, one thus, another otherwiſe. For, all men haue not one gift, namely, of Virginity and Continency, but ſome are Virgins and containe; others containe not; to whom he granteth mariage, leſt Sathan tempt them through their incontinency, and they ſhould miſcary in the ruine of their vncleanneſſe. So alſo of Prieſts, ſome are continent, and others incontinent; and thoſe which are continent, haue receiued the gift of their continence from God, without whoſe Gift and Grace, they cannot be continent. But thoſe which are incontinent, haue not receiued this gift of grace, but, whether by the intemperance of their humour, or the weakneſſe of their mind, run out into fleſhly deſires; which they would in no wiſe doe, if they had receiued from God the Grace and Vertue of Continence. For they alſo which are deliuered by the Grace of God from the body of this death, feele another Law in their members rebelling againſt the Law of their minde, and captiuating them to the Law of ſin, and compelling them to doe that which they would not. This Law therefore, holding them captiue, and this Concupiſcence of the fleſh prouoking them, they are compelled either to fornicate, or marry: whereof whether is the better, we are taught by the authority of the Apoſtle, who tels vs, *it is better to marry then to burne*. Surely, that which is the better, is to be choſen and held; now it is better to marry, becauſe it is worſe to burne; and becauſe it is better to marry then to burne, it is conuenient for thoſe which containe not, to marry, not to burne. *For mariage is good*, as *Auguſt.* ſpeaks in his booke (*ſuper Geneſin ad Literam*) in it is commended the good of nature, whereby the prauity of incontinence is ruled, and the fruitfulneſſe of Nature graced; For the weakneſſe of either Sexe, declining towards the ruine of filthineſſe, is well relieued by honeſty of mariage, ſo as the ſame thing, which may be the office of the ſound, is alſo the remedie vnto the ſicke: Neither yet, becauſe incontinence is euill, is therefore Mariage (euen that wherewith the Incontinent are ioyned) to be reputed not good; yea rather, not for that euill, is the good faulty, but for this good is that euill pardonable, ſince that good which mariage hath, yea which mariage is, can neuer be ſin. Now, this good is three-fold, the Fidelity, the Fruit, the Sacrament of that eſtate; In the Fidelity, is regarded: That beſides this bond of Mariage, there be not carnall ſociety with any other. In the Fruit of it, That it be louingly raiſed and religiouſly bred. In the Sacrament of it, That the mariage be not ſeparated, and that the diſmiſſed party of either Sexe, be not ioyned to any other, no not for iſſues ſake. This is as it were the Rule of Mariage, whereby the fruitfulneſſe of Nature is graced, or the prauity of Incontinence ruled. And this Rule of Mariage, and this three-fold good, the eternall Truth hath appointed in the order of his Decree, and that eternall Law of his, againſt which whatſoeuer is done, ſpoken, or willed, is ſinne; which *Auguſtine* in his booke againſt *Fauſtus* the *Manichee* witneſſeth, ſaying, *Sin is either Deed, Word, or deſire againſt the Law eternall*. This Eternall Law is the diuine Will or Decree, forbidding the diſturbance, and commanding the preſeruation of due naturall order; whatſoeuer therefore commands naturall Order to be diſturbed, forbids it to be conſerued, prohibits men to vſe Mariage; and attaine to the threefold good thereof, Fidelitie, Iſſue, Sacrament; and commands them to breake that Rule of Eternall Truth, whereby the fruitfulneſſe of Nature is graced, or the prauity of Incontinency is ruled, commands men to abhorre thoſe things whereby naturall order is held and maintained. This Commandement, I ſay, forbids naturall Order to bee obſerued, commands it to bee diſturbed, and therefore is againſt the Law of God, and by conſequence, is ſinne: For, they

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Law that ordaine such a command by which naturall Order is destroyed.

These men doe not (it seemes) beleeue, that of the children of Priests, God takes for the building of his City aboue, and for the restoring of the number of Angels: For, if they did beleeue it, they would neuer ordaine such a Mandate, because they should wittingly and ouer-rashly, goe about to effect, that the supernall City should neuer be perfited, and the number of Angels neuer repayred. For if the supernall City be to be perfited euen of the soanes of Priests, and if the number of Angels be of them to be repayred, those that endeuour to procure that they should not be, doe (what in them lies) destroy the supernall City, and labour that the number of Angels may not be perfited; then which, what can be more peruersely done? For this is done against the will and predestination of him which hath done those things, which shall be; for he hath done in his predestination those things which shall be in effect; whosoeuer therefore goes about to procure that God may not in effect doe those things, which he hath done in his predestination, goes about to make void the very predestination of God. If then God haue already in his predestination decreed, that the sons of Priests shall once be in effect, he that goes about to procure that they may not be in effect, endeuours to destroy the worke of God, because he hath already done it in predestination; and so striues to ouerthrow Gods predestination, and to gain-stand that will of God which is eternall: For God would from eternity, and before all worlds, create all men in the world, in that certaine order wherein hee preconceiued, and predestinated to create them; He doth nothing disorderly, he createth nothing in the world which he hath not fore-ordained, by disposing it in the predestination of his mind that went before all worlds. Whatsoeuer therefore is by him created in this world, doth necessarily follow the predestination of his minde, prediſposing and preordaining all things; because it is impossible that should not be done, which God from eternity hath willed and fore-ordained to be done. It is therefore necessary that all men should be created in that very Order, wherein he willed, and from eternity fore-ordained; Or else, all men are not created as God would haue them, nor as hee foreordained them; But because this is inconuenient, it must needs bee that they are created as hee willed from eternity, and fore-thought, and fore-ordained; because he hath done all things that he would, and neuer did any thing which he willed not from euerlasting, and hath fore-conceiued in his certaine and vnchangeable Decree. For neither can his will be frustrated, nor his fore-thought deceiued, nor his fore-ordinations altered: Which, since it is so; needs must it be, that as Laicks, so Priests also, of whom men are created, should yeeld their seruice to the diuine will and preordination to the creating of them. For parents are not the authors of the creation of their children, but the seruants; who if they should not yeeld their seruice, they should (if it were possible) make void the fore-thought of God, and resist his ordination; which if they should wittingly doe, they should offend the more, if ignorantly, the lesse; not onely against God the Father, but also against the heauenly Ierusalem, the Mother of all Saints, because (what in them were) they should not suffer those to be created of whom it is to be builded, and those things to be prepared, whereby that Celestiall Country is bestowed. But from this offence their impotence frees them, because they cannot resist the will of God and crosse his preordination. For the will and predestination of God is that eternall Law, in which the course of all things is decreed; and the patterne wherein the forme of all ages is set forth, which can by no meanes be defaced. Not to yeeld our seruice then hereunto, is euill, because to yeeld it, is good, and especially if it be done with a good intent, which is then done, when as Parents meet together in a desire of propagation of issue, not in an appetite of exercising their lust. Of propagation, I say, that both the present Church may be multiplyed, and the celestiall City built, and the number of the Elect made vp, none of which could be done without such coniugal meeting. For if the first Parents of the Saints had continued all either continent or virgins, no Saint had beene borne of them in the world, none of them had beene crowned with glory and honour in heauen, none of them ascribed into the number of Angels. But since it is an inesti-

mable good, that Saints are borne in the world, that they are crowned with glory and honour in heauen, and that they are aſcribed into the number of Angels: thereupon the fruitfulneſſe of Parents is more bleſſed, and their meeting holier. So then it is better for them to haue begotten ſuch children, then not to haue begotten them, and to haue brought forth ſuch fruit of mariage, then to haue beene continent, or Virgins, without fruit. Although it is good for ſome to be continent, or virgins, namely, for them whom God eternally willed and preordained to be ſo created in the world, that they ſhould remaine either in Continence, or Virginity: For as he hath eternally willed and fore-ordained that ſome ſhould be ſo created in the world, as that they ſhould yeeld the fruit of mariage, and beget children, ſo alſo hath he willed, and from eternity fore-ordained, ſome to be ſo created, that they ſhould continue in Continencie or Virginity: And as thoſe other yeeld their ſeruice to the will and preordination of God in the creation of children; ſo theſe alſo ſerue the will and preordination of God in conſeruing their continence, and virginity; and hereupon is both the fruitfulneſſe of the one, and the virginity of the other good, and laudable; which if it did not yeeld ſeruice to the will and preordination of God, would be neither good nor laudable: For whatſoeuer is contrary to the will and preordination of God, is neither good nor laudable. If therefore God willed and predeſtinated ſome to be Virgins, others to yeeld the fruit of mariage (for if all were virgins, no Saint that now is, or ſhall bee borne, ſhould either bee now or hereafter borne in the world, neither ſhould thoſe virgins be at all, becauſe they ſhould not be borne; for of the fruitfulneſſe of the one ariſes the others virginity) therefore is fruitfulneſſe a great good, from which holy virginity hath proceeded: now that there ſhould be ſome virgins, and others that ſhould beare the fruits of mariage, the word which God ſoweth in their hearts, teacheth vs. For in the hearts of ſome he ſoweth the word of good fruitfulneſſe, yeelding the encreaſe of mariage, and in the hearts of others he ſowes the word of virginity; Thoſe then in whom hee ſowes the word of virginity, they deſire to keepe virginity, but thoſe in whom hee ſowes the word of mariage, they deſire to yeeld the fruit of mariage.

WHERETO I WILL ADDE FOR Concluſion the wiſe and ingenuous iudgement of *Eraſmus Roterodamus*; The rather, becauſe it pleaſed my Refuter to lay this worthy Author in our diſh.

In his Epiſtle to Chriſtopher *Biſhop of* Baſil, *concerning humane Conſtitutions, Thus he writes.*

Habetur Tom. nono Op. Eraſ. pag. 982.

Nam in totum que ſint humani iuris, quemadmodum, in morbis remedia, &c.

FOr thoſe things which are altogether of humane conſtitution, muſt (like toremedies in diſeaſes) be attempered to the preſent eſtate of matters and times. Thoſe things which were once religiouſly inſtituted, afterwards according to occaſion, and the changed quality of manners and times, may be with more Religion and Piety abrogated; which yet is not to bee done by the temerity of the people, but by the authority of Gouernors; that tumult may be auoyded; and that the publicke cuſtome may be ſo altred, that concord may not be broken: the very ſame is perhaps to be thought concerning the Mariage of Prieſts of old, as there was great

great paucity of priests, so great Pietie also; They, that they might more freely attend those holy Services, made themselues chaste of their owne accord. And so much were those Ancients affected to Chastitie, that they would hardly permit Mariage vnto that Christian, whom his Baptisme found single, but a second Mariage yet more hardly: And now that which seemed plausible in Bishops and Priests, was translated to Deacons, and at last to sub-Deacons: which voluntarily receiued custome was confirmed by the authority of Popes. In the meane time, the number of Priests increased, and their Pietie decreased. How many swarmes of Priests are maintained in Monasteries and Colledges? and amongst them how few are there that liue chastly? I speake of them which doe publikely keepe Concubines in their houses, in stead of their Wiues. I doe not now meddle with the mysteries of their more secret lusts; I onely speake of those things which are most notoriously knowne to the World: And yet, when we know these things, how easie are we to admit men into holy Orders, and how difficult in releasing this constitution of single life? when as contrarily S. Paul teaches, that hands must not be rashly laid vpon any; and more then once hath prescribed what manner of men Priests and Deacons ought to be, but of their single life, neither Christ, nor his Apostles, hath euer giuen any Law in the holy Scriptures. Long since hath the Church abrogated the nightly Vigils at the Tombes of Martyrs, which yet had been receiued by the publike custome of Christians, and that for diuers Ages. Those Fasts which were wont to continue till the euening, it hath transferred to noone; and many other things hath it changed according to the occasions arising: And why then doe we so obstinately vrge this humane constitution, especially when so many causes perswade vs to an alteration? For first a great part of our Priests liues with an ill name; and with an vnquiet conscience handleth those holy Mysteries; And then the fruit of their labours (for the most part) is vtterly lost, because their doctrine is contemned of their people by reason of their shamefull life. Whereas, if Mariage might be yeelded to those which doe not containe, both they would liue more quietly, and should preach Gods Word to the people with authority, and might honestly bring vp their children, neither should the one of them bee a mutuall shame to other,

&c.

Inter hæc quanta vanitas eorum qui caste viuunt?

Nec eo im atting, nunc secretiorem libidinum miserias, &c

Cur hic humanam constitutionem vrgemus tã obstinate, præsertim cum tot causæ suadeant mutationem? Primum enim magna pars Sacerdotum vivit cum malâ famâ, parumque requieta conscientia tractat illa sanctissima mysteria, &c.

FINIS.

A BRIEFE SVMME OF THE Principles of Religion, fit to be knowne of such as would addresse themselues to Gods TABLE.

Q. *How many things are required of a Christian?*
A. Two: Knowledge and Practice.
Q. *What are we bound to know?*
A. God and our selues.
Q. *What must we know of God?*
A. What one he is, and what he hath done.

Q. *What is God?*

A. He is one Almightie and infinite Spirit, Father, Sonne, and Holy Ghost.

Q. *What hath he done?*

A. He hath made all things, he gouerneth and preserueth all things, and hath eternally decreed how all things shall bee done, and hath reuealed his will to vs in his Word?

Q. *What more must we know concerning God and his actions?*

A. That God the Son, Christ Iesus, tooke our nature vpon him, dyed for our redemption, rose againe, and now liueth gloriously in Heauen, making intercession for vs.

Q. *Thus much concerning God: What must we know of our selues?*

A. What we were, what we are, and what we shall be.

Q. *What were we?*

A. We were made at first perfect and happy, according to Gods Image, in knowledge, in holinesse, in righteousnesse.

Q. *What are we?*

A. Euer since the fall of our first Parents, we are all naturally the sonnes of wrath, subiect to misery and death: But those whom God chooseth out to himselfe, are in part renewed through grace, and haue the Image of God in part repaired in them.

Q. *What shall we be?*

A. At the generall resurrection of all flesh, those which were in part renewed here, shall be fully perfited and glorified in body and soule: those which haue liued and dyed in their sinnes, shall be iudged to perpetuall torments.

Q. *Thus much for our knowledge: Now for our practice what is required of vs?*

A. Due obedience and seruice to God, both in our ordinary course of life, and also in the speciall exercise of his worship.

Q. *What is that obedience which is required of vs in the ordinary course of our life?*

A. It

A. It is partly preſcribed vs by the Law, and partly by the Goſpell.

Q. What doth the Law require?

A. The Law contained in Ten Commandements, enioyneth vs all piety to God, and all iuſtice and charity to our neighbour.

Q. What doth the Goſpell require?

A. Faith in the Lord Ieſus, with the fruit of it, Repentance; as our onely remedie for the breach of the Law.

Q. What is faith?

A. The affiance of the ſoule vpon Chriſt Ieſus, depending vpon him alone for forgiueneſſe and ſaluation.

Q. What is Repentance?

A. An effectuall breaking off our old ſinnes, with ſorrow and deteſtation, and an earneſt purpoſe and endeuour of contrary obedience.

Q. Thus much of our obedience in the whole courſe of life: What are the ſeruices required more ſpecially in the immediate exerciſes of Gods worſhip?

A. They are chiefly three: firſt, Due hearing and reading the Word: ſecondly, Receiuing the Sacraments: thirdly, Prayer.

Q. Which call you the Word of God?

A. The holy Scriptures contained in the Old and New Teſtament.

Q. How many Sacraments are there?

A. Two: Baptiſme, and the Lords Supper.

Q. What is the vſe of Baptiſme?

A. By water waſhing the body, to aſſure vs that the blood of Chriſt, applied to the ſoule of euery beleeuer, cleanſeth him from his ſinnes.

Q. What is the vſe of the Lords Supper?

A. To be a ſigne, a ſeale, a pledge, vnto vs of Chriſt Ieſus giuen for vs, & giuen to vs.

Q. What ſignifies the Bread and wine?

A. The body and blood of Chriſt, broken and powred out for our redemption.

Q. What is required of euery Receiuer?

A. Vpon paine of iudgement, that he prepare himſelfe by examination.

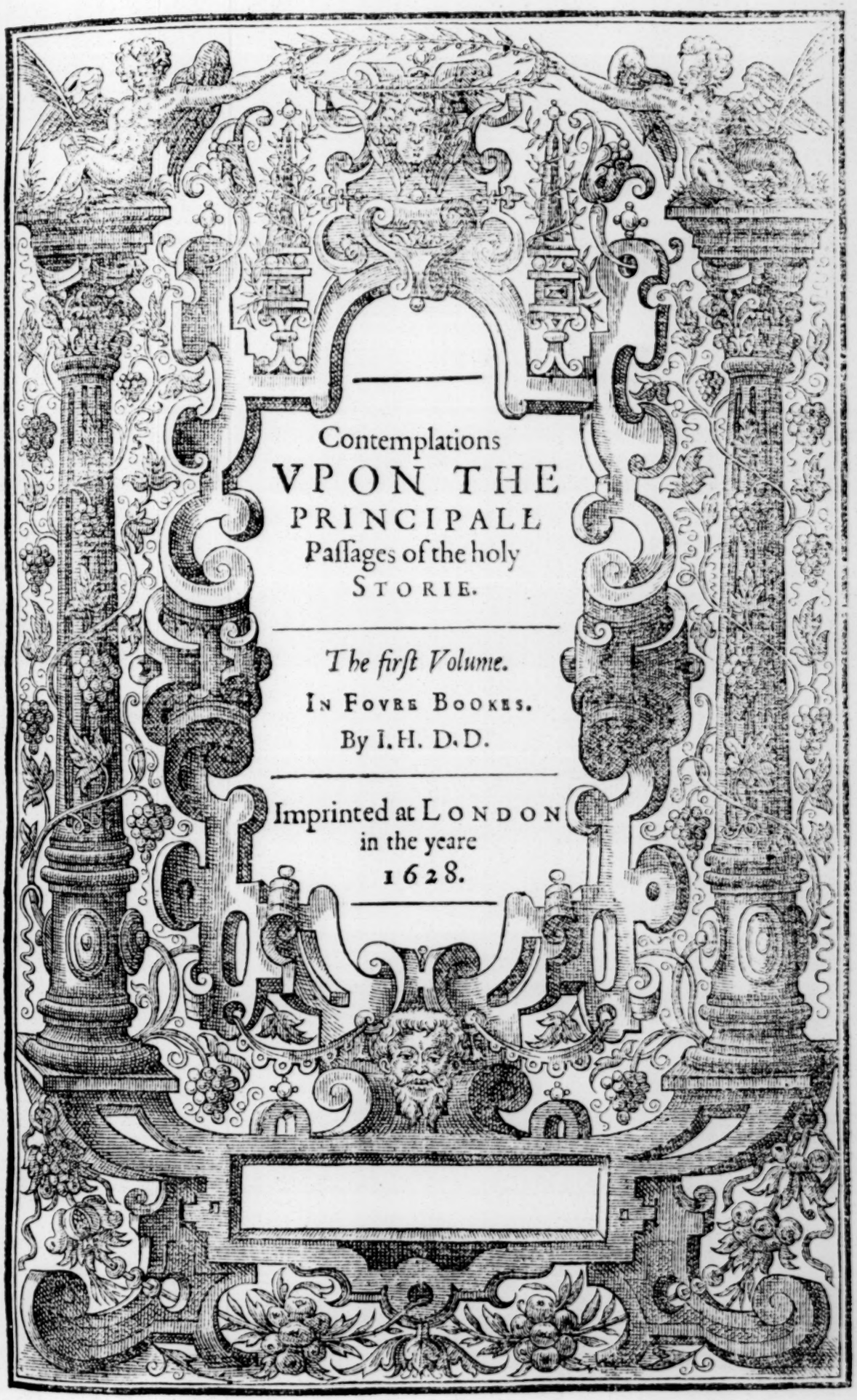
Q. Whereof muſt a man examine himſelfe?

A. Whether he find in himſelfe, firſt Competent knowledge: ſecondly, A true (though weake) Faith: thirdly, Vnfained repentance for his ſinnes: fourthly, Charity, and readineſſe to forgiue: fiftly, An hungring deſire to this Sacrament: ſixtly, A thankfull heart for Chriſt, and it.

Q. What is Prayer?

A. A calling vpon God through Chriſt for a ſupply of all our wants, and praiſing him for all his bleſſing.

FINIS.



Contemplations VPON THE PRINCIPALL Passages of the holy STORIE.

The first Volume.

IN FOVRE BOOKES.

By I. H. D. D.

Imprinted at LONDON in the yeare 1628.

TO THE HIGH AND MIGHTIE PRINCE, HENRY, PRINCE OF WALES.

HIS HIGHNESSES VNWORTHY Seruant dedicates all his labours, and wiſhes all Happineſſe.

Most Gracious Prince:

THis worke of mine, which (if my hopes and deſires faile mee not) time may hereafter make great, I haue preſumed both to dedicate in whole to your Highneſſe, and to parcell out in ſeuerals vnto ſubordinate hands. It is no maruell if Bookes haue this freedome, when we our ſelues can and ought to be all yours, while we are our owne, and others vnder you. I dare ſay theſe Meditations, how rude ſo euer they may fall from my Pen, in regard of their ſubiect are fit for a Prince. Here your Highneſſe ſhall ſee how the great patterne of Princes, the KING of HEAVEN, hath euer ruled the VVorld, how his Subſtitutes, earthly Kings, haue ruled it vnder him, and with what ſucceſſe either of glorie or ruine. Both your Peace and

and VVarre ſhall finde here holy and great examples. And if Hiſtorie and obſeruation be the beſt Counſellors of your youth; what ſtorie can bee ſo wiſe and faithfull as that which God hath written for Men, wherein you ſee both what hath beene done, and what ſhould be? VVhat obſeruation ſo worthy as that which is both raiſed from God, and directed to him? If the proprietie which your Highneſſe iuſtly hath in the VVorke, and Author, may draw your Princely eyes and heart the rather to theſe holy Speculations, your Seruant ſhall bee happier in this fauour, then in all your outward bountie; as one to whom your ſpirituall progreſſe deſerues to bee dearer then his owne life; and whoſe daily ſuit is, that God would guide your ſteps aright in this ſlippery Age, and continue to reioyce all good hearts in the view of your gratious proceedings.

Your Highneſſes humbly

deuoted Seruant,

IOS. HALL.

Contemplations.

THE FIRST BOOKE.

The Creation of the World.

Man.

Paradiſe.

Cain *and* Abel.

The Deluge.

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

Imprinted at *London* in the yeare 1628.

TO

THE RIGHT HONOVRABLE

THOMAS,

EARLE OF EXCETER

ONE OF HIS MAIESTIES

Moſt Honorable Priuy Counſell;

All Grace and Happineſſe.

Right Honorable;

I Knew I could not beſtow my thoughts better then vpon Gods owne Hiſtorie, ſo full of edification and delight: which I haue in ſuch ſort indeuoured to doe, that I ſhall giue occaſion to my Reader of ſome Meditations, which perhaps hee would haue miſſed. Euery helpe in this kinde deſerues to be precious. I preſent the firſt part to your Honour, wherein you ſhall ſee the World both made, and ſmothered againe: Man

in the glory of his Creation, and the ſhame of his fall : Paradiſe at once made and loſt. The firſt Man killing his ſeede, the ſecond his brother. If in theſe I ſhall giue light to the thoughts of any Reader, let him with mee giue the praiſe to him from whom that light ſhone forth to me. To whoſe grace and protection I humbly commend your Lordſhip :

as

Your Honours vnfainedly deuoted

in all obſeruance and dutie,

Ios. Hall.

CON-

Contemplations.

THE FIRST BOOKE.

The Creation.

WHAT can I see, O God, in thy creation, but miracles of wonders? Thou madest something of nothing, and of that something all things. Thou which wast without a beginning, gauest a beginning to Time, and to the World in time. It is the praise of vs men, if when wee haue Matter, wee can giue fashion: thou gauest a being to the Matter, without forme; thou gauest a forme to that Matter, and a glory to that Forme. If wee can but finish a slight and vnperfect Matter according to a former patterne, it is the height of our skill: but to begin that which neuer was, whereof there was no example, whereto there was no inclination, wherein there was no possibilitie of that which it should be, is proper only to such power as thine; the infinite power of an infinite Creator: with vs, not so much as a thought can arise without some Matter; but here with thee, all Matter arises from nothing. How easie is it for thee to repaire all out of something, which couldest thus fetch all out of nothing? wherein can wee now distrust thee, that hast proued thy selfe thus Omnipotent? Behold: to haue made the least Clod of nothing, is more aboue wonder, then to multiply a World; but now the Matter doth not more praise thy power, then the Forme thy wisdome: what beauty is here? what order? what order in working? what beauty in the worke.

Thou mightest haue made all the World perfect in an instant, but thou wouldest not. That Will which caused thee to create, is reason enough why thou didst thus create. How should we deliberate in our actions, which are so subiect to imperfection? since it pleased thine infinite perfection (not out of neede) to take leasure. Neither did thy wisdome herein proceede in time onely, but in degrees: At first thou madest nothing absolute; first thou madest things which should haue being without Life; then those which should haue life and being; lastly, those which haue Being, Life, Reason: So we our selues in the ordinary course of generation, first liue the life of Vegetation, then of Sense, of Reason afterwards. That instant wherein the Heauen and the Earth were created in their rude Matter, there was neither Day nor Light, but presently thou madest both Light and Day. Whiles we haue this example of thine, how vainely do we hope to be perfect at once? It it well for vs, if through many degrees wee can rise to our consummation.

But (alas) what was the very Heauen it selfe without Light? how confused? how formlesse? like to a goodly Body without a Soule, like a soule without thee. Thou art Light, and in thee is no darknesse. Oh how incomprehensibly glorious is the light that is in thee, since one glimpse of this created light, gaue so liuely a glory to all thy workmanship! This, euen the brute Creatures can behold; That, not the very Angels. That shines forth onely to the other supreme World of immortalitie, this to the baseſt part of thy creation. There is one cause of our darknesse on earth, and of the vtter darknesse in Hell; the restraint of thy light. Shine thou, O God, into the vast corners of my soule, and in thy light I shall see light.

But whence, O God, was that first light? the Sunne was not made till the fourth day; light the first. If man had been, he might haue seene all lightsome; but whence it had comne he could not haue seene; as in some great Pond, we see the bankes full, we see not the Springs from whence that water ariseth. Thou madeſt the Sunne, madeſt the Light, without the Sunne, before the Sunne, that so Light might depend vpon thee, and not vpon thy Creature. Thy power will not be limited to meanes. It was easie to thee to make an Heauen without Sunne, Light without an Heauen, Day without a Sunne, Time without a day: It is good reason thou shouldeſt be the Lord of thine owne workes: All meanes serue thee: why doe we weake wretches distrust thee, in the want of those meanes, which thou canst either command, or forbeare? How plainly wouldeſt thou teach vs, that we Creatures need not one another, so long as we haue thee? One day we shall haue light againe without the Sun. Thou shalt be our Sunne; thy presence shall be our light: Light is sowne for the righteous. The Sunne and Light is but for the World below it selfe; thine onely for aboue. Thou giueſt this light to the Sunne, which the Sunne giues to the World: That light which thou shalt once giue vs, shall make vs shine like the Sunne in glory.

Now this light which for three daies was thus dispersed through the whole heauens, it pleased thee at last to gather and vnite into one body of the Sun. The whole Heauen was our Sun, before the Sun was created: but now one Starre must be the Treasury of Light to the Heauen and Earth. How thou loueſt the vnion and reduction of all things of one kind to their own head and centre! so the Waters must by thy command be gathered into one place, the sea; so the vpper Waters must be seuered by these Aerie limits from the lower: so heauy substances hasten downeward, and light mount vp: so the generall light of the first dayes must be called into the compasse of one Sunne, so thou wilt once gather thine Elect, from all coasts of Heauen, to the participation of one glory. Why doe we abide our thoughts and affections scattered from thee, from thy Saints, from thine anointed? Oh let this light which thou hast now spread abroad in the hearts of all thine, once meet in thee: We are as thy Heauens in this their first imperfection; be thou our Sunne, vnto which our light may be gathered.

Yet this light was by thee inter-changed with darknes, which thou mightſt as easily haue commanded to be perpetuall. The continuance, euen of the beſt things, cloyeth & wearieth: there is nothing but thy selfe, wherein there is not satiety. So pleasing is the viciſſitude of things, that the inter-course euen of those occurrents which in their own nature are lesse worthy, giues more contentment, then the vn-altered estate of better. The day dyes into night, and rises into the morning againe, that we might not expect any stabilitie here below, but in perpetual successions: It is alwayes day with thee aboue: the night sauoureth only of mortality: Why are we not here spiritually as we shall be hereafter? Since thou hast made vs Children of the light, and of the day, teach vs to walke euer in the light of thy presence, not in the darknesse of error and vnbeliefe.

Now in this thine inlightned frame, how fitly, how wisely are all the parts disposed; that the Method of the Creation might answere the Matter, and the Forme both. Behold all purity aboue; belowe, the dregs and lees of all. The higher I goe, the more perfection; each Element superior to other, not more in place then dignity; that by these staires of ascending perfection, our thoughts might climbe vnto the top of all glory, and might know thine imperiall Heauen no lesse glorious aboue the visible, then those aboue

aboue the earth. Oh how miſerable is the place of our pilgrimage, in reſpect of our home! Let my ſoule tread a while in the ſteps of thine owne proceedings; and ſo thinke as thou wroughteſt: When we would deſcribe a man, we begin not at the feet, but the head: The head of thy Creation is the heauen; how high? how ſpatious? how glorious? It is a wonder that we can looke vp to ſo admirable a height, and that the very eye is not tyred in the way. If this aſcending line could be drawne right forwards, ſome that haue calculated curiouſly, haue found it fiue hundred yeares iourney vnto the ſtarrie Heauen. I doe not examine their Art; O Lord I wonder rather at thine, which haſt drawne ſo large a line about this little point of earth: for in the plaineſt rules of Art and experience the Compaſſe muſt needs be ſix times as much as halfe the height. We thinke one Iland great, but the Earth vnmeaſurably. If wee were in that Heauen with theſe eyes, the whole earth (were it equally enlightned) would ſeeme as little to vs, as now the leaſt ſtarre in the firmament ſeemes to vs vpon Earth: And indeed, how few Starres are ſo little as it? And yet how many void and ample ſpaces are there beſide all the Starres? The hugeneſſe of this thy worke, O God, is little inferior for admiration to the maieſty of it. But oh what a glorious heauen is this which thou haſt ſpred ouer our heads? With how precious a Vault haſt thou walled in this our inferiour world? What worlds of light haſt thou ſet aboue vs? Thoſe things which we ſee, are wondrous? but thoſe which wee beleeue and ſee not, are yet more. Thou doſt but ſet out theſe vnto view, to ſhew vs what there is within. How proportionable are thy workes to thy ſelfe? King erect not cottages, but ſet forth their magnificence in ſumptuous buildings: ſo haſt thou done, O King of glory. If the loweſt pauement of that Heauen of thine be ſo glorious, what ſhall wee thinke of the better parts yet vnſeene? And if this Sun of thine bee of ſuch brightneſſe and maieſtie, oh what is the glory of the Maker of it? And yet if ſome other of thy Starres were let downe as low as it, thoſe other Starres would be Sunnes to vs; which now thou hadſt rather to haue admired in their diſtance. And if ſuch a Skie be prepared for the vſe and benefit euen of thine Enemies alſo vpon Earth, how happy ſhall thoſe eternall Tabernacles be, which thou haſt ſequeſtred for thine owne?

Behold then in this high and ſtately building of thine, I ſee three ſtages; This loweſt Heauen for Fowles, for Vapours, for Meteors: The ſecond, for the Starres: The third, for thine Angels and Saints. The firſt is thine outward Court, open for all: The ſecond is the body of thy couered Temple, wherein are thoſe Candles of Heauen perpetually burning: The third is thine Holy of Holies. In the firſt is Tumult and Vanity: In the ſecond, Immutability and Reſt: In the third Glory and Bleſſedneſſe. The firſt we feele; the ſecond wee ſee; the third wee beleeue. In theſe two lower is no felicitie; for neither the Fowles, nor Starres are happy. It is the third heauen alone, where thou, O bleſſed Trinity, enioyeſt thy ſelfe, and thy glorified ſpirits enioy thee. It is the manifeſtation of thy glorious preſence that makes Heauen to be it ſelfe. This is the priuiledge of thy Children: that they here ſeeing thee (which art inuiſible) by the eye of faith, haue already begunne that heauen which the perfect ſight of thee ſhall make perfect aboue. Let my ſoule then let theſe heauens alone, till it may ſee, as it is ſeene; That we may deſcend to this loweſt and meaneſt Region of Heauen, wherewith our ſenſes are more acquainted. What maruels doe euen here meet with vs? There are thy Clouds thy bottles of raine, Veſſels as thinne as the liquor which is contained in them: there they hang, and moue, though weighty with their burden: How they are vpheld, and why they fall, here, and now, we know not, and wonder. Theſe thou makeſt one while as ſome Aerie Seas to hold water: another while, as ſome Aerie Furnaces whence thou ſcattereſt the ſudden fires vnto all the parts of the Earth, aſtoniſhing the World with the fearfull noyſe of that eruption: out of the midſt of water thou fetcheſt fire, and hard ſtones out of the midſt of thin vapours; another while as ſome ſteele-glaſſes, wherein the Sunne lookes and ſhewes his face in the variety of thoſe colours which he hath not; There thy are ſtreames of light, blazing and falling Starres, fires darted vp and down in many formes, hollow openings, (and as it were) Gulfes in the skie, bright circles

circles about the Moone, and other Planets, Snowes, Haile: In all which it is enough to admire thine hand, though we cannot search out thine action. There are thy subtill Windes, which we heare and feele, yet neither can see their substance, nor know their causes: whence and whither they passe, and what they are thou knowest. There are thy Fowles of all shapes, colours, notes, and natures: whilst I compare these with the inhabitants of that other heauen, I finde those Starres, and spirits like one another; These Meteors and fowles, in as many varieties, as there are seuerall creatures. Why is this? Is it because Man (for whose sake these are made) delights in change; thou in constancie? Or is it, that in these thou mayest shew thine owne skill, and their imperfection? There is no varietie in that which is perfect, because there is but one perfection; and so much shall wee grow nearer to perfectnesse, by how much wee draw nearer to vnity, and vniformitie. From thence, if we goe downe to the great deepe, the Wombe of moisture, the Well of fountaines, the great Pond of the world; wee know not whether to wonder at the Element it selfe, or the guests which it containes. How doth that sea of thine roare, and fome and swell, as if it would swallow vp the earth? Thou stayest the rage of it by an insensible violence; and by a naturall miracle confinest his waues; why it moues, and why it stayes, it is to vs equally wonderfull: what liuing Mountaines (such are thy Whales) rowle vp and down in those fearefull billowes: for greatnesse of number, hugenesse of quantitie, strangenesse of shapes, varietie of fashions, neither aire nor earth can compare with the waters. I say nothing of thy hid treasures which thy wisedome hath reposed in the bowels of the earth and sea; How secretly, and how basely are they laid vp? secretly, that we might not seeke them; basely, that wee might not ouer-esteeme them: I neede not digge so low as these metals, mineries, quarries, which yeeld riches enough of obseruation to the soule. How many millions of wonders doth the very face of the earth offer me; Which of these Herbs, Flowers, Trees, Leaues, Seeds, Fruits, is there; what Beast, what Worme, wherein we may not see the footsteps of a Deity? Wherein wee may not reade infiniteneſse of power, of skill: and must be forced to confesse, that hee which made the Angels and Starres of heauen, made also the vermine on the earth? O God the heart of man is too strait to admire enough, euen that which he treads vpon! What shall wee say to thee the Maker of all these? O Lord, how wonderfull are thy workes in all the world? In wisedome hast thou made them all. And in all these thou spakest and they were done. Thy will is thy word, and thy word is thy deede. Our tongue, and hand, and heart are different: all are one in thee; which art simply one, and infinite. Here needed no helpes, no instruments: what could be present with the Eternall? what needed, or what could be added to the infinite? Thine hand is nor shortned, thy word is still equally effectually; say thou the word, and my soule shall be made new againe: say thou the word, and my body shall bee repaired from his dust. For all things obey thee, O Lord, why doe I not yeeld to the word of thy counsell; since I must yeeld, as all thy creatures, to the word of thy command.

Of Man.

BVT (O God) what a little Lord hast thou made ouer this great World? The least corne of sand is not so small to the whole Earth as Man is to the Heauen: when I see the Heauens, the Sunne, Moone, and Starres; O God, what is man? who would thinke thou shouldest make all these Creatures for one? and that one, well neere the least of all? Yet none, but hee, can see what thou hast done; none but he can admire, and adore thee in what he seeth; how had he need to do nothing but this, since he alone must do it? Certainly, the price and

and vertue of things consist not in the quantity: one diamond is more worth then many Quarries of stone, one Loadstone hath more vertue then Mountaines of earth: It is lawfull for vs to praise thee in our selues: All thy creation hath not more wonder in it, then one of vs: other Creatures thou madest by a simple command; Man, not without a diuine consultation: others at once; Man, thou didst first forme, then inspire: others in seuerall shapes like to none but themselues; Man, after thine owne Image: others with qualities fit for seruice; Man, for dominion. Man had his name from thee; They had their names from Man. How should wee be consecrated to thee aboue all others since thou hast bestowed more cost on vs then others? What shall I admire first? Thy prouidence in the time of our Creation? Or thy power and wisedome in the act? First, thou madest the great house of the World, and furnishedst it: then thou broughtest in thy Tenant to possesse it. The bare wals had beene too good for vs, but thy loue was aboue our desert: Thou that madest the earth ready for vs before we were, hast by the same mercy prepared a place in heauen for vs whiles wee are on earth. The stage was first fully prepared, then was man brought forth thither, as an Actor or Spectator: that he might neither be idle nor discontent: behold, thou hadst addressed an earth for vse, and Heauen for contemplation: after thou hadst drawne that large reall Map of the World; thou didst thus abridge it into this little table of Man; hee alone consists of Heauen and earth; Soule and body. Euen this earthly part, which is vile in comparison of the other; as it is thine (O God) I dare admire it, though I can neglect it as mine owne; for lo, this heape of Earth hath an outward reference to Heauen: other Creatures grouell downe to their earth, and haue all their senses intent vpon it; this is reared vp towards Heauen, and hath no more power to looke beside Heauen, then to tread beside the Earth. Vnto this, euery part hath his wonder. The head is neareſt to heauen, as in place, so in resemblance; both for roundnesse of figure, and for those diuine guests which haue their seat in it; There dwell those maiesticall Powers of reason, which make a Man; all the senses as they haue their originall from thence, so they doe all agree there to manifest the vertue: how goodly proportions hast thou set in the face? such as tho oft times we can giue no reason when they please, yet transport vs to admiration. What liuing glasses are those which thou hast placed in the midst of this visage, whereby all obiects from far are clearely represented to the minde? and because their tendernes lies open to dangers, how hast thou defenced them with hollow bones, and with prominent browes, and lids? And lest they should be too much bent on what they ought not, thou hast giuen them peculiar nerues to pull them vp towards the seat of their rest. What a tongue hast thou giuen him; the instrument not of tast onely, but of speech; how sweet & excellent voyces are formed by that little loose filme of flesh? what an incredible strength hast thou giuen to the weake bones of the iawes? What a comely and towre-like necke, therefore most sinewy, because smallest? And lest I be infinite, what able armes and actiue hands hast thou framed him, whereby he can frame all things to his owne conceit? In euery part, beauty, strength, conuenience meet together. Neither is there any whereof our weaknesse cannot giue reason, why it should be no otherwise. How hast thou disposed of all the inward vessels, for all offices of life, nourishment, egestion, generation? No veine, sinew, arterie is idle. There is no piece in this exquisite frame, whereof the place, vse, forme, doth not admit wonder, and exceed it: Yet this body if it be compared to the soule, what is it, but as a clay wall that encompasses a treasure; as a woodden boxe of a Ieweller; as a coorse case to a rich instrument; or as a maske to a beautifull face? Man was made last, because he was worthiest. The soule was inspired last, because yet more noble; If the body haue this honor to be the companion of the Soule, yet withall it is the drudge. If it bee the instrument, yet also the clog of that diuine part. The companion for life, the drudge for seruice, the instrument for action, the clog in respect of contemplation. These externall workes are effected by it, the internall which are more noble, hindred; contrary to the bird which sings most in her cage, but flyes most and highest at libertie. This my soule teaches me of it selfe, that it selfe cannot conceiue how capable, how actiue it is. It can passe by her nimble

nimble thoughts from heauen to earth in a moment: it can be all things, can comprehend all things; know that which is; and conceiue that which neuer was, neuer shal be: Nothing can fill it, but thou which art infinite: nothing can limit it, but thou which art euery-where. O God which madest it, repleniſh it, poſſeſſe it, dwel thou in it, which haſt appointed it to dwell in clay. The bodie was made of earth common to his fellowes; the ſoule inſpired immediately from God. The bodie lay ſenſeleſſe vpon the earth like it ſelfe: the breath of liues gaue it what it is; and that breath was from thee. Senſe, motion, reaſon, are infuſed into it, at once. From whence then was this quickening breath? No ayre, no earth, no water was here vſed to giue helpe to this Worke: Thou that breathedſt vpon man, and gaueſt him the Holy Spirit; didſt alſo breathe vpon the bodie and gaueſt it a liuing Spirit; wee are beholden to nothing but thee for our ſoule. Our fleſh is from fleſh, our ſpirit is from the God of ſpirits. How ſhould our ſoules riſe vp to thee, and fixe themſelues in their thoughts vpon thee, who alone created them in their infuſion, and infuſed them in their creation? How ſhould they long to returne backe to the Fountaine of their being, and Author of being glorious? Why may wee not ſay that this ſoule as it came from thee, ſo it is like thee? as thou, ſo it, is one, immateriall, immortall, vnderſtanding ſpirit, diſtinguiſhed into three powers, which all make vp one ſpirit. So thou the wiſe Creator of all things, wouldeſt haue ſome things to reſemble their Creator. Theſe other creatures are al body; Man is body and ſpirit; the Angels are all ſpirit not without a kind of ſpirituall compoſition; Thou art alone after thine owne manner, ſimple, glorious, infinite; no creature can be like thee in thy proper being; becauſe it is a creature; How ſhould our finite, weake compounded nature, giue any perfect reſemblance of thine? Yet of all viſible creatures thou vouchſafeſt Man the neareſt correſpondence to thee: not ſo much in the naturall faculties, as in thoſe diuine graces, wherewith thou beautifieſt his ſoule.

Our knowledge, holineſſe, righteouſneſſe, was like the firſt copie from which they were drawne. Behold, we were not more like thee in theſe, then now we are vnlike our ſelues in their loſſe. O God we now praiſe our ſelues to our ſhame, for the better wee were we are the worſe; as the ſonnes of ſome prodigall, or tainted Anceſtors, tell of the Lands, and Lordſhips which were once theirs. Onely doe thou whet our deſires anſwerably to the readineſſe of thy mercies, that we may redeeme what wee haue loſt; that we may recouer in thee, what we haue loſt in our ſelues. The fault ſhall be ours, if our damage proue not beneficiall.

I doe not finde, that Man thus framed, found the want of an helper. His fruition of God gaue him fulneſſe of contentment; the ſweetneſſe which hee found in the contemplation of this new workmanſhip, and the glory of the Author, did ſo take him vp, that he had neither leaſure nor cauſe of complaint. If Man had craued an helper, hee had grudged at the condition of his Creation, and had queſtioned that which hee had; perfection of being. But he that gaue him his being, and knew him better then himſelfe, thinkes of giuing him comfort in the creature, whiles he ſought none but in his Maker: He ſees our wants, and fore-caſts our reliefe, when wee thinke our ſelues too happy to complaine: How ready will he be to helpe our neceſſities, that thus prouides for our perfection?

God giues the nature to his creatures: Man muſt giue the name; that hee might ſee they were made for him, they ſhall bee to him, what he will. In ſtead of their firſt homage, they are preſented to their new Lord, and muſt ſee of whom they hold. He that was ſo carefull of mans ſoueraigntie in his innocence, how can hee bee careleſſe of his ſafety in his renouation?

If God had giuen them their names, it had not bin ſo great a praiſe of *Adams* memory to recall them, as it was now of his iudgement (at firſt ſight) to impoſe them: he ſaw the inſide of all the creatures at firſt; (his Poſteritie ſees but their skins euer ſince;) and by this knowledge he fitted their names to their diſpoſitions. All that he ſaw were fit to be his ſeruants, none to bee his companions. The ſame God that findes the want, ſupplyes it. Rather then Mans innocencie ſhall want an outward comfort, God will begin

begin a new creation. Not out of the Earth, which was the matter of Man, not out of the inferiour creatures, which were the seruants of Man, but out of himselfe for deare-nesse, for equalitie. Doubtlesse such was Mans power of obedience, that if God had bidden him yeeld vp his rib, waking, for his vse, hee had done it cheerefully: but the bounty of God was so absolute, that he would not so much as consult with mans will, to make him happy. As man knew not while he was made, so shall he not know while his other selfe is made out of him: that the comfort might be greater, which was seene before it was expected.

If the Woman should haue beene made, not without the paine or will of the Man, shee might haue beene vpbraided with her dependance, and obligation. Now shee owes nothing but to her Creator: The ribbe of *Adam* sleeping, can challenge no more of her, then the earth can of him. It was an happy change to *Adam*, of a rib, for an helper; what helpe did that bone giue to his side? God had not made it, if it had beene superfluous: and yet if Man could not haue beene perfit without it, it had not beene taken out.

Many things are vsefull and conuenient, which are not necessarie: and if God had seene Man might not want it, how easie had it beene for him, which made the Woman of that bone, to turne the flesh into another bone? But hee saw man could not complaine of the want of that bone, which he had so multiplyed, so animated.

O God, wee can neuer bee losers by thy changes, wee haue nothing but what is thine: take from vs thine owne, when thou wilt, wee are sure thou canst not but giue vs better.

Of Paradise.

MAn could no sooner see, then hee saw himselfe happy: His eye-sight and reason were both perfect at once, and the obiects of both were able to make him as happy as he would. When hee first opened his eyes, hee saw heauen aboue him, earth vnder him, the creatures about him, God before him, hee knew what all these things meant as if he had beene long acquainted with them all: Hee saw the heauens glorious, but farre off: his Maker thought it requisite to fit him with a Paradise nearer home. If God had appointed him immediately to heauen, his body had beene superfluous; It was fit his body should bee answered with an earthen Image of that heauen, which was for his soule: had Man beene made onely for contemplation, it would haue serued as well to haue beene placed in some vast desart, on the top of some barren Mountaine; But the same power which gaue him a heart to meditate, gaue him hands to worke; and worke fit for his hands. Neither was it the purpose of the Creator, that Man should but liue: pleasure may stand with innocence; he that reioyced to see all he had made to bee good, reioyceth to see all that hee had made to be well. God loues to see his creatures happy; Our lawfull delight is his: they know not God, that thinke to please him with making themselues miserable.

The Idolaters thought it a fit seruice for *Baal*, to cut and launce themselues; neuer any holy man lookt for thankes from the True God, by wronging himselfe. Euery Earth was not fit for *Adam*, but a Garden; a Paradise. What excellent pleasures, and rare varieties haue men found in Gardens planted by the hands of men? And yet all the world of men cannot make one twigge or leafe, or spire of grasse: When hee that made the matter, vndertakes the fashion, how must it needs be beyond our capacitie, excellent? No herbe, no flowre, no tree was wanting there, that might be for ornament or vse; whether for sight, or for sent, or for taste. The bounty of God raught further

then

then to necessitie, euen to comfort and recreation: Why are wee niggardly to our selues, when God is liberall? But for all this; if God had not there conuersed with man, no abundance could haue made him blessed.

Yet behold: that which was mans store-house was also his worke-house; his pleasure was his taske: Paradise serued not onely to feed his senses, but to exercise his hands. If happinesse had consisted in doing nothing, man had not beene employed; All his delights could not haue made him happy in an idle life. Man therefore is no sooner made, then he is set to worke: neither greatnesse, nor perfection can priuiledge a folded hand; he must labour, because he was happy; how much more wee, that wee may bee? This first labour of his was, as without necessitie, so without paines, without wearinesse; how much more cheerefully we goe about our businesses, so much nearer we come to our Paradise.

Neither did these Trees afford him onely action for his hands, but instruction to his heart: for here hee saw Gods Sacraments grow before him; All other trees had a naturall vse; these two in the middest of the Garden, a spirituall. Life is the act of the Soule, Knowledge the life of the Soule; the Tree of Knowledge, and the Tree of Life then, were ordained as earthly helpes of the spirituall part: Perhaps hee which ordained the end, immortalitie of life; did appoint this Fruit as the meanes of that life. It is not for vs to enquire after the life we had; and the meanes we should haue had. I am sure it serued to nourish the soule by a liuely representation of that liuing Tree, whose fruit is eternall life, and whose leaues serue to heale the Nations.

O infinite mercy! Man saw his Sauiour before him ere hee had neede of a Sauiour; he saw in whom hee should recouer an heauenly life, ere he lost the earthly; but after he had tasted of the Tree of Knowledge, he might not taste of the Tree of Life; That immortall food was not for a mortall stomach: Yet then did he most sauour that inuisible Tree of Life, when he was most restrained from the other.

O Sauiour, none but a Sinner can relish thee: My taste hath beene enough seasoned with the forbidden fruit, to make it capable of thy sweetnesse; Sharpen thou as well the stomach of my soule by repenting, by beleeuing: so shall I eate and in despite of *Adam* liue for euer. The one Tree was for confirmation; the other for tryall: one shewed him what life he should haue; the other what knowledge he should not desire to haue: Alas, he that knew all other things, knew not this one thing, that hee knew enough: how Diuine a thing is knowledge, whereof euen Innocencie it selfe is ambitious? Satan knew what he did: If this bait had beene gold, or honour, or pleasure, Man had contemned it: who can hope to auoid error, when euen mans perfection is mistaken? he lookt for speculatiue knowledge, hee should haue looked for experimentall: hee thought it had been good to know euill: Good was large enough to haue perfected his knowledge, and therein his blessednesse.

All that God made was good, and the Maker of them much more good; they good in their kindes, he good in himselfe. It would not content him to know God, and his creatures; his curiositie affected to know that which God neuer made, euill of sinne, and euill of death, which indeed himselfe made by desiring to know them; now wee know well euill enough, and smart with knowing it. How deare hath this lesson cost vs that in some cases it is better to be ignorant; and yet doe the sonnes of *Eue* inherit this saucy appetite of their Grand-mother: How many thousand soules miscarie with the presumptuous affectation of forbidden knowledge!

O God, thou hast reuealed more then wee can know, enough to make vs happy, teach me a sober knowledge, and a contented ignorance.

Paradise was made for Man, yet there I see the Serpent; What maruell is it if my corruption find the serpent in my Closet, in my Table, in my bed, when our holy Parents found him in the midst of Paradise? No sooner hee is entred, but hee tempteth: he can no more be idle, then harmlesse; I doe not see him at any other Tree; hee knew there was no danger in the rest, I see him at the Tree forbidden. How true a Serpent is he

hee in euery point; In his insinuation to the place; in his choice of the Tree, in his assault of the Woman, in his plausiblenesse of speech to auoid terror, in his question to moue doubt, in his reply to worke distrust, in his protestation of safety, in his suggestion to enuie and discontent, in his promise of gaine!

And if he were so cunning at the first, what shall we thinke of him now, after so many thousand yeares experience? Onely thou (O God) and these Angels that see thy face, are wiser then he; I doe not aske why, when he left his goodnesse, thou didst not bereaue him of his skill? Still thou wouldest haue him an Angell, though an euill one: And thou knowest how to ordaine his craft to thine owne glory; I doe not desire thee to abate of his subtilty, but to make mee wise; Let mee begge it without presumption, make me wiser then *Adam*; euen thine Image which he bore, made him not (through his owne weakenesse) wise enough to obey thee; thou offeredst him all Fruits, and restrainedst but one; Satan offered him but one, and restrained not the rest: when hee choose rather to be at Satans feeding, then thine, it was iust with thee to turne him out of thy gates with a curse: why shouldest thou feed a Rebell at thine owne boord?

And yet we transgresse daily and thou shuttest not heauen against vs: how is it that wee finde more mercy then our fore-father? His strength is worthy of seuerity, our weakenesse finds pity. That God, from whose face he fled in the Garden, now makes him with shame to flie out of the Garden: those Angels that should haue kept him, now keepe the gates of Paradise against him; It is not so easie to recouer happinesse, as to keepe it, or leese it: Yea the same cause that draue Man from Paradise, hath also withdrawne Paradise from the World?

That fierie sword did not defend it against those waters wherewith the sinnes of men drowned the glory of that place: neither now doe I care to seeke where that Paradise was, which we lost: I know where that Paradise is, which wee must care to seeke, and hope to finde. As man was the Image of God, so was that earthly Paradise an Image of Heauen; both the Images are defaced, both the first Patternes are eternall: *Adam* was in the first, and stayed not: In the second, is the second *Adam* which said, *This day shalt thou be with me in Paradise*. There was that chosen Vessell, and heard, and saw what could not be expressed: by how much the third heauen exceeds the richest Earth; so much doth that Paradise, whereto wee aspire, exceed that which wee haue lost.

Of Cain *and* Abel.

Looke now (O my soule) vpon the two first Brethren, perhaps Twins; and wonder at their contrary dispositions and estates: If the priuiledges of Nature had beene worth any thing, the first borne Child should not haue beene a Reprobate.

Now that we may ascribe all to free Grace, the elder is a Murderer, the yonger a Saint; though goodnesse may bee repaired in our selues, yet it cannot bee propagated to ours: Now might *Adam* see the Image of himselfe in *Caine*, for after his owne Image begot he him; *Adam* slue his Posteritie, *Caine* his Brother: we are too like one another in that wherein we are vnlike to God: Euen the cleanest graine sends forth that chaffe from which it was fanned, ere the sowing: yet is this *Cain* a possession, the same *Eue* that mistooke the fruit of the Garden, mistooke also the fruit of her owne body, her hope deceiued her in both; so, many good names are ill bestowed; and our comfortable expectations in earthly things doe not seldome disappoint vs.

Doubtlesse their education was holy, For *Adam* though in Paradise he could not be innocent, yet was a good man out of Paradise; his sinne and fall now made him circumspect, and since hee saw that his act had bereaued them of that Image of God, which he once had for them, he could not but labor by all holy indeauours to repaire it in them, that so his care might make amends for his trespasse. How plaine is it, that euen good breeding cannot alter destinie? That which is crooked can none make straight; who would thinke that Brethren, and but two Brethren, should not loue each other? Dispersed loue growes weake, and fewnesse of obiects vseth to vnite affections: If but two Brothers be left aliue of many, they thinke that the loue all the rest should suruiue in them; and now the beames of their affection are so much the hotter, because they reflect mutually in a right line vpon each other: yet behold, here are but two Brothers in a World; and one is the Butcher of the other. Who can wonder at dissentions amongst thousands of brethren, when he sees so deadly opposition betwixt two, the first roots of brotherhood: who can hope to liue plausibly & securely amongst so many *Cains*, when he sees one *Cain* the death of one *Abel*? The same Deuill that set enmity betwixt Man and God; sets enmity betwixt Man and Man; and yet God said, *I will put enmity betweene thy seed and her seed.* Our hatred of the Serpent and his seed is from God: Their hatred of the holy Seed is from the Serpent: Behold here at once, is one person, the Seed of the Woman and of the Serpent: *Cains* naturall parts are of the Woman; his vitious qualities of the Serpent: The Woman gaue him to be a brother, the Serpent to be a man-slayer; all vncharitableneſſe, all quarrels are of one Author: we cannot entertaine Wrath, and not giue place to the Deuill. Certainly, so deadly an act must needs be deeply grounded.

What then was the occasion of this capitall malice? *Abels* sacrifice is accepted; what was this to *Cain*? *Cains* is reiected; what could *Abel* remedie this? Oh enuie, the corrosiue of all ill minds; and the roote of all desperate actions: the same cause that moued Satan to tempt the first Man, to destroy himselfe, and his posteritie, the same moues the second Man to destroy the third.

It should haue beene *Cains* ioy to see his brother accepted; It should haue beene his sorrow, to see that himselfe had deserued a reiection; his Brothers example should haue excited, and directed him: Could *Abel* haue stayed Gods fire from descending? Or should he (if he could) reiect Gods acceptation, and displease his Maker, to content a Brother? Was *Cain* euer the farther from a blessing, because his Brother obtained mercy? How proud and fooliſh is malice? which growes thus mad, for no other cause, but because God, or *Abel* is not lesse good; It hath beene an old and happy danger to be holy; Indifferent actions must be carefull to auoid offence; But I care not what Deuill or what *Cain* be angry that I doe good, or receiue good.

There was neuer any nature without enuie; Euery man is borne a *Cain*; hating that goodnesse in another, which he neglecteth in himselfe. There was neuer enuie that was not bloody; for if it eate not anothers heart, it will eate our owne: but vnlesse it be restrained, it will surely feed it selfe with the blood of others, oft-times in act, alwayes in affection. And that God, which (in good) accepts the will for the deed, condemnes the will for the deed in euill. If there bee an euill heart, there will bee an euill eye; and if both these, there will be an euill hand:

How early did Martyrdome come into the world? the first man that dyed, dyed for Religion; who dare measure Gods loue by outward euents, when hee sees wicked *Cain* standing ouer bleeding *Abel*; whose sacrifice was first accepted, and now himselfe is sacrificed? Death was denounced to man as a curse; yet behold, it first lights vpon a Saint: how soone was it altered by the mercy of that iust hand which inflicted it? If Death had beene euill, and Life good, *Cain* had beene slaine, and *Abel* had suruiued; now that it begins with him that God loues, *O Death, where is thy sting?*

Abel sayes nothing, his blood cryes: Euery drop of innocent blood hath a tongue, and is not onely vocall, but importunate: what a noyse then did the blood of my Sauiour make in Heauen? who was himselfe the Shepheard and the Sacrifice; the Man

that

that was offered, and the God to whom it was offered; The Spirit that heard both, sayes, It spake better things then the blood of *Abel*. *Abels* blood called for reuenge, his for mercy. *Abels* pleaded his owne innocency, his the satisfaction for all the beleeuing world: *Abels* procured *Cains* punishment, his freed all repentant soules from punishment; better things indeed, then the blood of *Abel*. Better, and therefore that which *Abels* blood sayd, was good: It is good, that God should be auenged of sinners. Execution of iustice vpon offenders, is no lesse good, then rewards of goodnesse.

No sooner doth *Abels* blood speake vnto God, then God speakes to *Cain*; There is no wicked man to whom God speakes not, if not to his eare, yet to his heart: what speech was this? Not an accusation, but an inquirie; yet such an inquirie as would inferre an accusation. God loues to haue a sinner accuse himselfe, and therefore hath he set his Deputie in the breast of man; neither doth God loue this more then nature abhorres it: *Cain* answers stubbornly: The very name of *Abel* wounds him no lesse, then his hand had wounded *Abel*; Consciences that are without remorse, are not without horror: wickednesse makes men desperate; the Murderer is angry with God as of late for accepting his brothers oblation, so now for listning to his blood.

And now he dares answer God with a question, *Am I my brothers Keeper?* where he should haue said, Am not I my brothers murderer? Behold, hee scorneth to keepe whom he feared not to kill: Good duties are base and troublesome to wicked minds, whiles euen violences of euill are pleasant. Yet this miscreant, which neither had grace to auoyd his sinne, nor to confesse it, now that he is conuinced of sinne, and cursed for it, how he howleth, how he exclaimeth? He that cares nor for the act of his sinne, shall care for the smart of his punishment. The damned are weary of their torments, but in vaine. How great a madnesse is it to complaine too late! He that would not keepe his brother, is cast out from the protection of God; he that feared not to kill his brother, feares now, that whosoeuer meets him will kill him. The troubled conscience proiecteth fearefull things, and sinne makes euen cruell men cowardly: God saw it was too much fauour for him to die: hee therefore wills that which *Cain* wills. *Cain* would liue; It is yeelded him, but for a curse: how often doth God heare sinners in anger? He shall liue banished from God, carrying his hell in his bosome, and the brand of Gods vengeance in his fore-head: God reiects him, the Earth repines at him, men abhorre him; himselfe now wishes that death which he feared, and no man dare pleasure him with a murder; how bitter is the end of sin, yea, without end; still *Cain* finds that he killed himselfe more then his brother. We should neuer sinne, if our fore-sight were but as good as our sense; The issue of sinne would appeare a thousand times more horrible then the act is pleasant.

Of the Deluge.

THE World was growne so foule with sinne, that God saw it was time to wash it with a Floud. And so close did wickednes cleaue to the Authors of it, that when they were washt to nothing, yet it would not off: yea so deep did it sticke in the very graine of the earth; that God saw it meet to let it soke long vnder the waters. So vnder the Law, the very vessels that had touched vncleane water, must either be rinced, or broken. Mankind began but with one; and yet he that saw the first man, liued to see the Earth peopled with a world of men: yet men grew not so fast as wickednesse. One man could soone and easily multiply a thousand sins, neuer Man had so many children: so that when there were men enow to store the earth, there were as many sins as would reach vp to heauen, where-

vpon the waters come downe from heauen, and swelled vp to heauen againe; If there had not been so deepe a Deluge of sin, there had been none of the waters; Frō whence then was this superfluity of iniquity? Whence, but from the vnequall yoke with Infidels? These marriages did not beget men, so much as wickednesse, from hence religious husbands lost their piety, and gained a rebellious and godlesse generation.

That which was the first occasion of sinne, was the occasion of the increase of sinne: A woman seduced *Adam*, women betray these sonnes of God: the beauty of the Apple betrayed the woman, the beauty of these women betrayed this holy seed: *Eue* saw, and lusted, so did they, this also was a forbidden fruit, they lusted, tasted, sinned, died; the most sins begin at the eyes, by them commonly Satan creeps into the heart: that soule can neuer be in safety, that hath not couenanted with his eyes.

God needed not haue giuen these men any warning of his iudgement; they gaue him no warning of their sinnes, no respite: yet that God might approue his mercies to the very wicked; he giues them an hundred and twenty yeares respite of repenting: how loth is God to strike, that threats so long! He that delights in reuenge, surprises his aduersarie, whereas he that giues long warnings, desires to be preuented: if we were not wilfull, we should neuer smart.

Neither doth he giue them time onely, but a faithfull teacher. It is an happy thing, when he that teacheth others is righteous; *Noahs* hand taught them as much as his tongue. His busines in building the Arke, was a reall sermon to the world, wherein at once were taught mercy and life to the beleeuer; and to the rebellious destruction.

Me thinks I see those monstrous sonnes of *Lamech* comming to *Noah*, and asking him, what he meanes by that strange worke; whether he meane to saile vpon the drie land. To whom when he reports Gods purpose, and his, they goe away laughing at his idlenesse, and tell one another, in sport, that too much holinesse hath made him mad: yet cannot they all flout *Noah* out of his faith, hee preaches, and builds, and finishes. Doubtlesse more hands went to this worke then his: many a one wrought vpon the Arke, which yet was not saued in the Arke. Our outward Workes cannot saue vs, without our Faith; we may helpe to saue others, and perish our selues: what a wonder of mercy is this that I here see? One poore Family called out of a World, and as it were eight graines of corne fanned from a whole barnefull of chaffe: one Hypocrite was saued with the rest, for *Noahs* sake; not one righteous man was swept away for company; For these few was the Earth preserued still vnder the Waters; and all kinds of Creatures vpon the Waters; which else had beene all destroyed. Still the World stands, for their sakes, for whom it was preserued; Else fire should consume that, which could not be clensed by water.

This difference is strange; I see the fauagest of all creatures, Lyons, Tygres, Beares, by an instinct from God come to seeke the Arke (as we see swine fore-seeing a storme, runne home crying for shelter) men I see nót; Reason once debauched is worse then bruitishnesse: God hath vse euen of these fierce and cruell beasts, and glory by them: euen they being created for man, must liue by him, though to his punishment: how gently doe they offer & submit themselues to their Preseruer; renewing that obeysance to this Repairer of the World, which they, before sin, yeelded to him that first stored the World: Hee that shut them into the Arke when they were entred, shut their mouthes also while they did enter. The Lyons fawne vpon *Noah*, and *Daniel*; What heart cannot the Maker of them mollifie.

The vncleane beasts God would haue to liue, the cleane to multiply; and therefore he sends to *Noah* seauen of the cleane, of the vncleane two: Hee knew the one would annoy Man with their multitude, the other would inrich him; Those things are worthy of most respect which are of most vse.

But why seuen? Surely that God that created seuen dayes in the Weeke, and made one for himselfe; did here preserue of seuen cleane beasts, one for himselfe, for sacrifice; He giues vs six for one in earthly things, that in spirituall we should be all for him:

Now the day is come, all the guests are entred, the Arke is shut, and the windows of

Heauen

Heauen opened: I doubt not but many of those scoffers, when they saw the violence of the Waues descending, and ascending, according to *Noahs* prediction, came wading middle-deepe vnto the Arke, and importunately craued that admittance, which they once denyed: But now as they formerly reiected God, so are they iustly reiected of God. Ere vengeance begin, repentance is seasonable; but if iudgement bee once gone out, we cry too late. While the Gospell solicites vs, the doores of the Arke are open, if wee neglect the time of grace, in vaine shall wee seeke it with teares; God holds it no mercy to pity the obstinate. Others, more bold than they, hope to ouerrunne the iudgement; and climbling vp to the high Mountaines, looke downe vpon the Waters, with more hope than feare: and now when they see their Hills becomne Ilands, they climbe vp into the tallest Trees; there with paleneſſe and horror at once looke for death, and study to avoyde it, whom the waues ouer-take at last halfe dead with famine, and halfe with feare. Loe now from the tops of the Mountaines they descry the Arke floating vpon the waters, and behold with enuie that which before they beheld with scorne.

In vaine doth he fly whom God pursues. There is no way to fly from his iudgements, but to fly to his mercy by repenting. The Faith of the righteous cannot be so much derided, as their successe is magnified: How securely doth *Noah* ride out this vproare of Heauen, Earth and Waters! Hee heares the powring downe of the raine aboue his head; the shrieking of Men, and roaring and bellowing of Beasts, on both sides him; the raging and threats of the waues vnder him, he saw the miserable shifts of the distressed vnbeleeuers; and in the meane time sits quietly in his dry Cabbin, neither feeling, nor fearing euill: he knew that he which owed the waters, would steere him; that he who shut him in, would preserue him. How happy a thing is Faith? what a quiet safety, what an heauenly peace doth it worke in the soule, in the midst of all the inundations of euill?

Now when God hath fetcht againe all the life which he had giuen to his vnworthy creatures, and reduced the world vnto his first forme wherein waters were ouer the face of the Earth, it was time for a renouation of all things to succeed this destruction. To haue continued the Deluge long, had beene to punish *Noah*, that was righteous. After forty dayes therefore, the Heauens cleare vp, after an hundred and fifty the waters sinke downe: How soone is God weary of punishing, which is neuer weary of blessing! yet may not the Arke rest suddenly. If we did not stay some-while vnder Gods hand, we should not know how sweet his mercy is, and how great our thankefulnesse should bee. The Arke though it was *Noahs* Fort against the waters, yet it was his prison; he was safe in it, but pent vp; he that gaue him life by it, now thinkes time to giue him liberty out of it.

God doth not reueale all things to his best seruants: behold, Hee that told *Noah* an hundred and twenty yeares before, what day he should goe into the Arke, yet foretels him not now in the Arke what day the Arke should rest vpon the Hills, and he should goe forth. *Noah* therefore sends out his Intelligencers, the *Rauen*, and the *Doue*; whose wings in that vaporous ayre might easily descry further then his sight. The *Rauen* of quicke sent, of grosse feed, of tough constitution; no Fowle was so fit for discouery; the likeliest things alwayes succeed not. He neither will venture far into that solitary world for feare of want, nor yet come into the Arke for loue of liberty; but houers about in vncertainties. How many carnall mindes flye out of the Arke of Gods Church; and imbrace the present world: rather chooſing to feed vpon the vnsauory carcases of sinfull pleasures, then to bee restrained within the straight lists of Christian obedience.

The *Doue* is sent forth, a Fowle, both swift and simple. Shee like a true Citizen of the Arke, returnes; and brings faithfull notice of the continuance of the Waters, by her restlesse and empty returne; by her Oliue leafe, of the abatement: how worthy are those Messengers to be welcome, which with innocence in their liues, bring glad tydings of peace, and saluation, in their mouthes!

Noah reioyces and beleeues; yet ſtill hee waites ſeuen daies more: It is not good to deuoure the fauours of God too greedily; but to take them in, that we may digeſt them. O ſtrong faith of *Noah*, that was not weary with this delay; ſome man would haue ſo longed for the open ayre after ſo long cloſeneſſe, that vpon the firſt notice of ſafety hee would haue vncouered, and voyded the Arke; *Noah* ſtayes ſeuen dayes ere he will open; and well neere two Moneths ere he will forſake the Arke; and not then, vnleſſe God, that commanded to enter, had bidden him depart. There is no action good without Faith: no Faith without a word. Happy is that man, which in all things (neglecting the counſels of fleſh and blood) depends vpon the commiſſion of his Maker.

CON-

Contemplations.

THE SECOND BOOKE.

NOAH.

Babell.

ABRAHAM.

ISAAC *ſacrificed.*

LOT *and* Sodome.

By IOS. HALL, D. of Diuinitie, and Deane *of* WORCESTER.

Imprinted at *London* in the yeare 1628.

TO

THE RIGHT HONOVRABLE THE LORD *STANHOPE*,

ONE OF HIS MAIESTIES MOST HONOVRABLE PRIVY COVNSELL,

All Grace and Happinesse.

Right Honorable;

I Durst appeale to the iudgement of a carnall Reader (let him not be preiudicate) that there is no Historie so pleasant as the Sacred. Set aside the Maiestie of the Inditer; none can compare with it for the Magnificence and Antiquitie of the Matter, the sweetnesse of compiling, the strange varietie of memorable occurrences: And if the delight be such, what shall the profit be esteemed of that which was written by GOD for the saluation of Men? I confesse, no thoughts did euer more sweetly steale Me and Time away, then those which I haue imployed in this subiect, and I hope, none can equally benefit others: for, if the meere relation of these holy things be profitable, how much more when it is reduced to vse? This second part of the World repaired,

I dedicate to your Lordſhip, wherein you ſhall ſee Noah *as weake in his Tent, as ſtrong in the Arke; an vngratious Sonne reſerued from the Deluge to his Fathers curſe: modeſt pietie rewarded with bleſſings : the building of Babel, begunne in pride, ending in confuſion;* Abrahams *Faith, Feare, Obedience;* Iſaac *bound vpon the Altar vnder the hand of a Father that hath forgotten both nature and all his hopes;* Sodom *burning with a double fire, from Hell, and from Heauen :* Lot *reſcued from that impure Citie, yet after finding* Sodom *in his Caue : Euery one of theſe paſſages is not more full of wonder, then of edification. That Spirit which hath penned all theſe things for our learning, teach vs their right vſe: and ſanctifie theſe my vnworthy Meditations to the good of his Church. To whoſe abundant grace I humbly commend your Lordſhip.*

Your Lordſhips vnfainedly

deuoted in all due

obſeruance,

Ios. Hall.

Contemplations.

THE SECOND BOOKE.

NOAH.

NO sooner is *Noah* come out of the Arke, but hee builds an Altar: not an house for himselfe, but an Altar to the Lord: Our faith will euer teach vs to preferre God to our selues. Delayed thankfulnesse is not worthy of acceptation. Of those few creatures that are left, God must haue some; they are all his: yet his goodnesse will haue Man know that it was hee, for whose sake they were preserued. It was a priuiledge to those very bruit creatures, that they were saued from the waters, to be offered vp in fire vnto God: What a fauour is it to men, to be reserued from common destructions, to be sacrificed to their Maker and Redeemer!

Loe this little fire of *Noah*, through the vertue of his faith, purged the world, and ascended vp into those heauens, from which the waters fell, and caused a glorious Rainbow to appeare therein for his securitie: All the sins of the former world were not so vnsauoury vnto God, as this smoake was pleasant. No perfume can be so sweet as the holy obedience of the faithfull. Now God that was before annoyed with the ill sauour of sinne, smels a sweet sauour of rest: Behold here a new and second rest: First, God rested from making the World, now he rests from destroying it: Euen while we cease not to offend, he ceases from a publike reuenge. His word was enough, yet withall hee giues a signe, which may speake the truth of his promise to the very eyes of men: thus hee doth still in his blessed Sacraments, which are as reall words to the soule. The Rain-bow is the pledge of our safety, which euen naturally signifies the end of a shower: all the signes of Gods institution are proper, and significant.

But who would looke after all this, to haue found righteous *Noah*, the Father of the new World, lying drunken in his tent? Who could thinke that wine should ouerthrow him that was preserued from the waters? That he who could not be tainted with the sinfull examples of the former world, should begin the example of a new sinne of his owne? What are we men, if we be but our selues? While God vpholds vs, no temptation can moue vs: when he leaues vs, no temptation is too weake to ouerthrow vs. What liuing man euer had so noble proofes of the mercy, of the iustice of God? Mercy vpon himselfe, iustice vpon others. What man had so gratious approbation from his Maker? Behold, hee of whom in an vncleane world God said, *Thee onely haue I found righteous*, proues now vncleane when the world was purged. The Preacher of righteousnes vnto the former age, the King, Priest, & Prophet of the world renued, is the first that renues the

the sins of that world which he had reproued, and which he saw condemned for sinne: Gods best children haue no fence for sins of infirmity: Which of the Saints haue not once done that, whereof they are ashamed? God that lets vs fall, knowes how to make as good vse of the sins of his holy ones, as of their obedience: If we had not such patternes, who could choose but despaire at the sight of his sinnes?

Yet we find *Noah* drunken but once. One act can no more make a good heart vnrighteous, then a trade of sinne can stand with regeneration: but when I looke to the effect of this sinne, I cannot but bush and wonder; Loe, this sin is worse then sinne; Other sinnes moue shame, but hide it: this displayes it to the world. *Adam* had no sooner sinned, but he saw and abhorred his owne nakednesse, seeking to hide it euen with bushes.

Noah had no sooner sinned, but he discouers his nakednesse, and hath not so much rule of himselfe, as to be ashamed: One houres drunkennes bewrayes that, which more then six hundred yeares sobriety had modestly concealed; he that giues himself to wine is not his owne: what shall we thinke of this vice, which robs a man of himselfe, and layes a beast in his roome? *Noahs* nakednesse is seene in wine, it is no vsuall quality, in this excesse to disclose secrets; drunkennesse doth both make imperfections, and shew those we haue, to others eyes; so would God haue it, that we might be double ashamed, both those of weaknesses which we discouer, and of that weaknesse which moued vs to discouer. *Noah* is vncouered; but in the midst of his owne Tent: It had beene sinfull, though no man had seene it: vnknown sins haue their guilt & shame, & are iustly attended with known punishments. Vngracious *Cham* saw it and laughed, his fathers shame should haue bin his; the deformity of those parts from which he had his being, should haue begotten in him a secret horror, and dejection: how many graceless men make sport at the causes of their humiliation? Twise had *Noah* giuen him life: yet neither the name of a Father, & Preseruer, nor Age, nor vertue could shield him from the contempt of his owne. I see that euen Gods Arke may nourish Monsters: some filthy toads may lye vnder the stones of the Temple, God preserues some men in iudgment; Better had it beene for *Cham* to haue perished in the waters, then to liue vnto his fathers curse. Not content to be a witnesse of this filthy sight; he goes on to be a Proclaimer of it. Sin doth ill in the eye, but worse in the tongue: As all sinne is a worke of darknesse, so it should be buried in darknesse. The report of sinne is oft-times as ill, as the commission; for it can neuer be blazoned without vncharitableness; seldome without infection: O the vnnaturall and more then *Chammish* impietie of those sonnes, which reioyce to publish the nakednesse of their spirituall Parents, euen to their Enemies.

Yet it was well for *Noah* that *Cham* could tell it to none but his owne; and those gracious and dutifull Sons. Our shame is the lesse, if none know our faults but our friends. Behold, how loue couereth sinnes; these good Sonnes are so far from going forward to see their Fathers shame, that they goe backward to hide it. The cloake is laid on both their shoulders; they both goe backe with equall paces, and dare not so much as looke backe; lest they should vnwillingly see the cause of their shame; and will rather aduenture to stumble at their Fathers body, then to see his nakednesse: How did it grieue them to thinke, that they which had so oft come to their holy Father with reuerence, must now in reuerence turne their backs vpon him; and that they must now clothe him in pity; which had so often clothed them in loue! And which addes more to their duty, they couered him, and said nothing. This modest sorrow is their praise, and our example; The sinnes of those we loue and honour, we must heare of with indignation, fearfully and vnwillingly beleeue, acknowledge with griefe and shame, hide with honest excuses, and burie in silence.

How equall a regard is this both of piety and disobedience? because *Cham* sinned against his Father, therefore he shall be plagued in his children; *Iapheth* is dutifull to his Father, and finds it in his posterity. Because *Cham* was an ill Son to his Father, therefore his sonnes shall be Seruants to his Brethren; because *Iapheth* set his shoulder to *Sems*, to beare the cloake of shame, therefore shall *Iapheth* dwell in the Tents of *Sem*, partaking with him in blessings as in dutie. When we doe but what we ought, yet God

is

is thankfull to vs; and rewards that, which we ſhould ſinne if wee did not: who could euer yet ſhew mee a man rebelliouſly vndutifull to his Parents, that hath proſpered in himſelfe, and his ſeed?

Of Babel.

How ſoone are men and ſinnes multiplyed? within one hundred yeares the World is as full of both, as if there had beene no Deluge. Though men could not but ſee the fearfull monuments of the ruine of their Anceſtors, yet how quickly had they forgotten a flood? Good *Noah* liued to ſee the World both populous, and wicked againe; and doubtleſſe oft-times repented to haue beene preſeruer of ſome, whom he ſaw to traduce the vices of the former World, to the renued. It could not but grieue him to ſee the deſtroyed Gyants reuiue out of his owne loynes, and to ſee them of his fleſh and blood tyrannize ouer themſelues. In his ſight *Nimrod* caſting off the awe of his holy Grandfather grew imperious and cruell, and made his owne kinſmen ſeruants. How eaſie a thing it is for a great ſpirit to bee the head of a faction; when euen brethren will ſtoope to ſeruitude. And now when men are combined together, euill and preſumptuous motions finde encouragement in multitudes; and each man takes a pride in ſeeming forwardeſt: we are the cheerfuller in good when wee haue the aſſiſtance of company; much more in ſinning, by how much we are more prone to euill then good. It was a proud word; *Come, let vs build vs a Citie and a Tower, whoſe top may reach to Heauen.*

They were newly come downe from the Hils vnto the Playnes, and now thinke of raiſing vp an Hill, of building in the Plaine: when their Tents were pitched vpon the Mountaines of *Armenia*, they were as neere to Heauen as their Tower could make them; but their ambition muſt needs aſpire to an height of their owne raiſing. Pride is euer diſcontented; and ſtill ſeekes matter of boaſting in her owne workes.

How fondly doe men reckon without God, *Come, let vs build*; As if there had beene no ſtop but in their owne will: As if both Earth and Time had beene theirs: Still doe all naturall men build *Babel* forecaſting their owne plots ſo reſolutely, as if there were no power to countermand them: It is iuſt with God that peremptorie determinations ſeldome proſper: whereas thoſe things which are fearfully, and modeſtly vndertaken, commonly ſucceed.

Let vs build vs a Citie. If they had taken God with them, it had beene commendable; eſtabliſhing of ſocieties is pleaſing to him that is the God of order: But a Tower whoſe top may reach to Heauen, was a ſhamefull arrogance, an impious preſumption. Who would thinke that wee little Ants that creepe vpon this Earth, ſhould thinke of climbing vp to Heauen, by multiplying of earth?

Pride euer lookes at the higheſt: the firſt Man would know as God, theſe would dwel as God, Couetouſnes and Ambition know no limits. And what if they had reacht vp to Heauen? ſome Hils are as high as they could hope to be, and yet are no whit the better; no place alters the condition of Nature: an Angell is glorious, though he be vpon earth; and Man is but earth, though he be aboue the clouds: The neerer they had been to Heauen, the more ſubiect ſhould they haue been to the violences of Heauen; to thunders, lightenings, and thoſe other higher inflamations; what had this beene, but to thruſt themſelues into the hands of the reuenger of all wicked inſolencies? God loues that Heauen ſhould be lookt at, and affected with all humble deſires, with the holy ambitions of faith, not with the proud imaginations of our owne atchieuements.

But wherefore was all this? Not that they loued ſo much to bee neighbours to heauen, as to bee famous vpon earth; It was not commodity that was here ſought, not

safety, but glory: whither doth not thirst of fame carie men, whether in good or euill? It makes them seek to climbe to heauen, it makes them not feare to runne downe headlong to hell: Euen in the best things desire of praise stands in competition with conscience, and brags to haue the more clients. One builds a Temple to *Diana*, in hope of glory, intending it for one of the great wonders of the World, another in hope of Fame burnes it. He is a rare man that hath not some *Babel* of his owne, whereon hee bestowes paines and cost, onely to be talked of. If they had done better things in a vaine-glorious purpose, their act had been accursed; if they had built houses to God, if they had sacrificed, prayed, liued well; the intent poysons the action: but now both the act and the purpose are equally vaine, and the issue is as vaine as either.

God hath a speciall indignation at pride aboue all sinnes, and will crosse our endeuours, not for that they euill (what hurt could bee in laying one bricke vpon another?) but for that they are proudly vndertaken: He could haue hindred the laying of the first stone; and might as easily haue made a trench for the foundation, the graue of the builders: but he loues to see what wicked men would doe; and to let fooles run themselues out of breath: what monument should they haue had of their owne madnesse, and his powerfull interruption, if the wals had risen to no height? To stop them then in the midst of their course, he meddles not with either their hands, or their feet, but their tongues; not by pulling them out, not by loosing their strings, not by making them say nothing, but by teaching them to say too much: Here is nothing varied but the sound of Letters; euen this frustrates the worke, and befooles the workemen: How easie it is for God ten thousand wayes to correct and forestall the greatest proiects of men? He that taught *Adam* the first words, taught them words that neuer were. One cals for bricke, the other lookes him in the face, and wonders what he commands, and how and why he speakes such words as were neuer heard; and in stead thereof brings him morter, returning him an answere as little vnderstood: each chides with other, expressing his choller, so as hee onely can vnderstand himselfe: From heat they fall to quiet intreaties, but still with the same successe. At first euery man thinkes his fellow mocks him: but now perceiuing this serious confusion, their onely answer was silence, and ceasing; they could not come together, for no man could call them to bee vnderstood; and if they had assembled, nothing could be determined because one could neuer attaine to the others purpose: No, they could not haue the honour of a generall dismission, but each man leaues his Trowell and station, more like a foole then hee vndertooke it: So commonly actions begun in glory, shut vp in shame. All externall actions depend vpon the tongue: No man can know anothers minde, if this bee not the interpreter; hence, as there were many tongues giuen to stay the building of *Babel*, so there were as many giuen to build the new Ierusalem, the Euangelicall Church. How deare hath *Babel* cost all the world? At the first, when there was but one language, men did spend their time in Arts; (so was it requisite at the first setling of the world) and so came early to perfection, but now we stay so long (of necessitie) vpon the shell of tongues, that wee can hardly haue time to chew the sweet kernell of knowledge: Surely men would haue growne too proud, if there had beene no *Babel*: It fals out oft-times that one sinne is a remedy of a greater. Diuision of tongues must needs slacken any worke: Multiplicitie of language had not beene giuen by the Holy Ghost, for a blessing to the Church, if the world had not beene before possessed with multiplicitie of languages for a punishment: Hence it is, that the building of our Sion rises no faster, because our tongues are diuided; Happy were the Church of God, if we all spake but one language: Whiles we differ, we can build nothing but *Babel*; difference of tongues caused their Babel to cease, but it builds ours.

Of

Of Abraham.

IT was fit that he which ſhould be the Father and patterne of the faithfull, ſhould be throughly tryed: for in a ſet copie euery fault is important, and may proue a rule of errour: of ten trials which *Abraham* paſſed, the laſt was the ſoreſt: No ſonne of *Abraham* can hope to eſcape temptations, while he ſees that boſom, in which he deſires to reſt, ſo aſſaulted with difficulties. *Abraham* muſt leaue his Countrey, and kinred, and liue amongſt ſtrangers; The calling of God neuer leaues men, where it findes them; The earth is the Lords, and all places are alike to the wiſe and faithfull: If Chaldea had not been groſſely idolatrous *Abraham* had not left it; no bond muſt tie vs to the danger of infection.

But whither muſt hee goe? to a place he knew not, to men that knew not him: it is enough comfort to a good man, whereſoeuer he is, that hee is acquainted with God; we are neuer out of our way, while we follow the calling of God. Neuer any man loſt by his obedience to the Higheſt; becauſe *Abraham* yeelded, God giues him the poſſeſſion of Canaan: I wonder more at his faith in taking this poſſeſſion, then in leauing his owne; Behold, *Abraham* takes poſſeſſion for that Seed which hee had not; which in nature he was not like to haue; of that Land whereof hee ſhould not haue one foot, wherein his Seed ſhould not be ſeiſed of almoſt fiue hundred yeares after: The power of faith can preuent time, and make future things preſent; if wee be the true ſonnes of *Abraham*, wee haue already (while wee ſoiourne here on earth) the poſſeſſion of our Land of Promiſe: while we ſeeke our Countrey, we haue it.

Yet euen Canaan doth not afford him bread, which yet hee muſt beleeue ſhall flow with milke and honey to his Seede: ſenſe muſt yeeld to faith; woe were vs, if we muſt iudge of our future eſtate by the preſent: Ægypt giues reliefe to *Abraham*, when Canaan cannot. In outward things, Gods enemies may fare better then his friends: Thriſe had Ægypt preſerued the Church of God, in *Abraham*, in *Iacob*, in *Chriſt*; God oftimes makes vſe of the world, for the behoofe of his; though without their thankes: as contrarily hee vſes the wicked for ſcourges to his owne inheritance, and burnes them; becauſe in his good they intended euill.

But what a change is this? Hitherto hath *Sarah* bin *Abrahams* wife, now Ægypt hath made her his ſiſter; feare hath turned him from a husband to a brother; No ſtrength of faith can exclude ſome doubtings: God hath ſaid, I will make thee a great Nation; *Abraham* ſaith, the Ægyptians will kill me: He that liued by his faith, yet ſhrinketh, and ſinneth. How vainely ſhall we hope to beleeue without all feare, and to liue without infirmities? Some little aſperſions of vnbeliefe cannot hinder the praiſe and power of faith; *Abraham* beleeued, and it was imputed to him for righteouſneſſe. Hee that through inconſideratenes doubted twiſe of his own life, doubted not of the life of his Seed, euen from the dead and dry wombe of *Sarah*, yet was it more difficult that his Poſteritie ſhould liue in *Sarah*, then that *Sarahs* husband ſhould liue in Ægypt: This was aboue nature, yet he beleeues it. Sometimes the beleeuer ſticks at eaſie trials, and yet breakes through the greateſt temptations without feare: *Abraham* was old ere this promiſe and hope of a ſonne; and ſtill the older, the more vncapable; yet God makes him waite twenty fiue yeares for performance. No time is long to faith; which hath learned to deferre hopes without fainting and irkeſomeneſſe.

Abraham heard this newes from the Angell, and laughed: *Sarah* heard it, and laughed: they did not more agree in their deſire, then differ in their affection: *Abraham* laughed for ioy; *Sarah* for diſtruſt: *Abraham* laughed, becauſe he beleeued it would be

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so; *Sarah*, because she beleeued it could not bee: the same act varies in the manner of doing, and the intention of the doer: Yet *Sarah* laught but within her selfe, and is bewrayed: How God can finde vs out in secret sinnes! how easily did shee now thinke, that he which could know of her inward laughter, could know of her conception! and now she that laughed, and beleeued not, beleeueth and feareth.

What a liuely patterne doe I see in *Abraham* and *Sarah*, of a strong faith, and weake! of strong in *Abraham*, and weake in *Sarah*: She to make God good of his word to *Abraham*, knowing her owne barrennesse, substitutes an *Hagar*; and in an ambition of Seed perswades to Poligamy. *Abraham* had neuer looked to obtaine the promise by any other then a barren wombe, if his owne wife had not importuned him to take another: when our own apparent means faile, weake faith is put to the shifts; and projects strange deuices of her owne, to attaine the end. Shee will rather conceiue by another wombe, then be childlesse: when shee heares of an impossibilitie to nature, shee doubteth, and yet hides her diffidence; and when she must beleeue, feareth, because she did distrust: *Abraham* heares and beleeues, and expects and reioyces; he saith not, I am old and weake; *Sarah* is old and barren; where are the many Nations that shall come from these withered loynes? It is enough to him that God hath said it: hee sees not the meanes, he sees the promise. Hee knew that God would rather raise him vp seed from the very stones that be trod vpon, then himselfe should want a large and happy issue.

There is no faith where there is either meanes or hopes. Difficulties and impossibilities are the true obiects of beliefe: Hereupon Gods addes to his name, that which hee would fetch from his loynes, and made his name as ample as his posteritie: neuer any man was a looser by beleeuing: Faith is euer recompenced with glory.

Neither is *Abraham* content onely to wait for God, but to smart for him: God bids him cut his owne flesh; he willingly sacrifices this parcell of his skin and blood to him that was the owner of all: How glad hee is to carrie this painfull marke of the loue of his Creator? How forward to seale this couenant with blood, betwixt God and him? not regarding the soreneſſe of his body, in comparison of the confirmation of his soule. The wound was not so grieuous as the signification was comfortable. For herein he saw, that from his loynes should come that blessed Seed, which should purge his soule from all corruption. Well is that part of vs lost, which may giue assurance of the saluation of the whole; our faith is not yet sound, if it haue not taught vs to neglect paine for God, and more to loue his Sacraments, then our owne flesh.

Of ISAAC *sacrificed.*

BVt all these are but easie taskes of Faith: all ages haue stood amazed at the next; not knowing whether they should more wonder at Gods command, or *Abrahams* obedience: Many yeares had that good Patriarch waited for his *Isaac*; now at last hee hath ioyfully receiued him, and that with this gratious acclamation; *In* Isaac *shall thy seed be called, and all Nations blessed.* Behold, the sonne of his Age, the sonne of his Loue, the sonne of his Expectation, he that might not endure a mocke from his brother, must now endure the knife of his Father; *Take thine onely sonne* Isaac *whom thou louest, and get thee to the Land of Moriah, and offer him there for a burnt-offering.*

Neuer any gold was tryed in so hot a fire. Who but *Abraham* would not haue expostulated with God? What? Doth the God of mercies now bigin to delight in blood? Is it possible that Murder should become Piety? Or if thou wilt needs take pleasure in an humane sacrifice, is there none but *Isaac* fit for thine Altar, none but

Abraham

Abraham to offer him? Shall these hands destroy the fruits of mine owne loynes? Can I not bee faithfull vnlesse I be vnnaturall? Or if I must needs bee the monster of all Parents, will not *Ismael* yet be accepted? O God where is thy mercy; where is thy iustice? Hast thou giuen me but one onely sonne, and must I now slay him? Why did I wait so long for him? Why didst thou giue him me? Why didst thou promise mee a blessing in him? What will the Heathen say, when they shall heare of this infamous massacre? How can thy Name, and my profession escape a perpetuall blasphemie? With what face shall I looke vpon my wife *Sarah*, whose sonne I haue murdered? How shall she entertaine the Executioner of *Isaac*? Or who will beleeue, that I did this from thee? How shall not all the World spet at this holy cruelty, and say, There goes the man that cut the throat of his owne sonne. Yet if he were an vngracious or rebellious child, his deserts might giue some colour to this violence: but to lay hands on so deare, so dutifull, so hopefull a sonne, is vncapable of all pretences.

But grant that thou which art the God of Nature, mayst either alter or neglect it; what shall I say to the truth of thy promises? Can thy Iustice admit contradictions? Can thy decrees be changeable? Canst thou promise and disappoint? Can these two stand together, *Isaac* shall liue to be the father of Nations; and *Isaac* shall now dye by the hand of his Father? when *Isaac* is once gone, where is my seed, where is my blessing? O God, if thy commands and purposes be capable of alteration, alter this bloody sentence, and let thy first word stand.

These would haue been the thoughts of a weake heart: But God knew that he spake to an *Abraham*, and *Abraham* knew that hee had to doe with a God: Faith had taught him not to argue, but obey. In an holy wilfulnesse he either forgets Nature, or despises her, he is sure that what God commands, is good; that what he promises is infallible, and therefore is careless of the meanes, and trusts to the end.

In matters of God, whosoeuer consults with flesh and blood shall neuer offer vp his *Isaac* to God; there needs no counsellor when wee know God is the Commander; here is neither grudging nor deliberating, nor delaying: His faith would not suffer him so much as to be sorie for that hee must doe. *Sarah* her selfe may not know of Gods charge, and her husbands purpose, lest her affection should haue ouercome her faith; lest her weakenesse now growne importunate, should haue said, Disobey God and dye. That which he must doe, he will doe; he that hath learned not to regard the life of his sonne, had learned not to regard the sorrow of his wife. It is too much tendernesse to respect the censures and constructions of others, when wee haue a direct word from God. The good Patriarch rises early, and addresses himselfe to his sad iourney. And now must he trauell three whole dayes to this execution; and still must *Isaac* be in his eye, whom all this while he seemes to see bleeding vpon the pile of Wood which hee caries; there is nothing so miserable as to dwell vnder the expectation of a great euill; That misery which must bee, is mitigated with speed, and aggrauated with delay. All this while if *Abraham* had repented him, hee had leisure to returne. There is no small tryall, euen in the very time of tryall: now when they are come within sight of the chosen Mountaine, the seruants are dismissed; what a deuotion is this that will abide no witnesses? he will not suffer two of his owne Vassals to see him doe that, which soone after all the world must know he hath done; yet is not *Abraham* afraid of that pietie, which the beholders could not see without horror, without resistance, which no eare could heare of without abomination. What stranger could haue endured to see the Father carie the knife and fire, instruments of that death, which hee had rather suffer then inflict? The sonne securely carrying that burden which must carie him?

But if *Abrahams* heart could haue knowne how to relent, that question of his deare, innocent, and religious sonne had melted it into compassion, *My Father, Behold the fire and the wood, but where is the Sacrifice?* I know not whether that word, *My Father*, did not strike *Abraham* as deepe as the knife of *Abraham* could strike his sonne: yet doth he not so much as thinke, (O miserable man, that may not at once be a Sonne to such a God, and Father to such a Sonne:) Still hee persists, and conceales, and where hee

meant not, propheſies, *My ſonne, God ſhall prouide a Lambe for the burnt-offering.*

The heauy tidings was loath to come forth: It was a death to *Abraham* to ſay what he muſt doe: He knowes his owne faith to act this, he knowes not *Iſaacs* to endure it. But now when *Iſaac* hath helped to build the Altar, whereon he muſt be conſumed; he heares (not without aſtoniſhment) the ſtrange command of God, the finall will of his Father: My ſonne thou art the Lambe which God hath prouided for this burnt-offering: If my blood would haue excuſed thee, how many thouſand times had I rather to giue thee mine own life, then take thine! Alas, I am full of dayes, and now of long liued not but in thee; Thou mighteſt haue preſerued the life of thy Father, and haue comforted his death, but the God of vs both hath choſen thee: He that gaue thee vnto me miraculouſly, bids me by an vnuſuall meanes returne thee vnto him. I need not tell thee, that I ſacrifice all my worldly ioyes, yea and my ſelfe in thee, but God muſt be obeyed; neither art thou too deare for him that cals thee: Come on my Sonne, reſtore the life that God hath giuen thee by me: offer thy ſelfe willingly to theſe flames; ſend vp thy ſoule cheerefully vnto thy glory; and know that God loues thee aboue others, ſince he requires thee alone to be conſecrated in ſacrifice to himſelfe.

Who cannot imagine with what perplexed mixtures of paſſions, with what changes of countenance, what doubts, what feares, what amazement, good *Iſaac* receiued this ſudden meſſage from the mouth of his Father, how he queſtioned, how hee pleaded? But when hee had ſomewhat digeſted his thoughts, and conſidered that the Author was God, the actor *Abraham*, the action a ſacrifice, hee now approues himſelfe the ſonne of *Abraham*; now he encourages the trembling hands of his Father; with whom he ſtriues in this praiſe of forwardneſſe and obedience; now hee offers his hands and feet to the cords, his throat to the knife, his body to the Altar; and growing ambitious of the ſword & fire, intreats his Father to doe that, which he would haue done though he had diſſwaded him. O holy emulation of faith! O bleſſed agreement of the Sacrificer, and Oblation: *Abraham* is as ready to take, as *Iſaac* to giue; hee binds thoſe deare hands which are more ſtraitly bound with the cords of duty, and reſolution: he layes his ſacrifice vpon the wood, which now before-hand burnt inwardly with the heauenly fire of zeale and deuotion.

And now hauing kiſſed him his laſt, not without mutuall teares; he liſts vp his hand to fetch the ſtroke of death at once, not ſo much as thinking, perhaps God wil relent after the firſt wound. Now the ſtay of *Abraham*, the hope of the Church, lyes on bleeding vnder the hand of a father, what bowels can chooſe but yearne at this ſpectacle? which of the ſauageſt Heathens that had bin now vpon the hill of *Moriah*, and had ſeen (through the buſhes) the ſword of a Father hanging ouer the throat of ſuch a ſonne, would not haue beene more perplexed in his thoughts, then that vnexpected ſacrifice was in thoſe briers? yet hee whom it neereſt concerned, is leaſt touched; Faith hath wrought the ſame in him, which cruelty would in others, Not to be moued; He contemnes all feares, and ouerlookes all impoſſibilities; His heart tels him that the ſame hand which raiſed *Iſaac* from the dead wombe of *Sarah*, can raiſe him againe from the aſhes of his ſacrifice: with this confidence was the hand of *Abraham* now falling vpon the throat of *Iſaac*, who had giuen himſelfe for dead, and reioyced in the change; when ſuddenly the Angell of God interrupts him, forbids him, commends him.

The voyce of God was neuer ſo welcome, neuer ſo ſweet, neuer ſo ſeaſonable as now: It was the tryall that God intended, not the fact; *Iſaac* is ſacrificed, and is yet aliue: and now both of them are more happy in that they would haue done, then they could haue been diſtreſſed if they had done it. Gods charges are oft-times harſh in the beginnings and proceeding, but in the concluſion alwayes comfortable: true ſpirituall comforts are commonly late and ſudden: God defers on purpoſe, that our tryals may be perfect, our deliuerance welcome, our recompence glorious? *Iſaac* had neuer beene ſo precious to his father, if he had not been recouered from death; if he had not been as miraculouſly reſtored, as giuen,: *Abraham* had neuer beene ſo bleſſed in his ſeed, if he had not neglected *Iſaac* for God.

The

The only way to finde comfort in any earthly thing, is to surrender it (in a faithfull careleſneſſe) into the hands of God. *Abraham* came to ſacrifice, he may not goe away with dry hands: God cannot abide that good purpoſes ſhould be fruſtrate. Leſt either he ſhould not doe that, for which hee came: or ſhould want meanes of ſpeedy thankgiuing for ſo gratious a diſappointment; Behold, a *Ram* ſtands ready for the ſacrifice, and as it were, proffers himſelfe to this happy exchange. Hee that made that Beaſt, brings him thither, taſtens him there: Euen in ſmall things there is a great prouidence, what myſteries there are in euery act of God! the onely Sonne of God vpon this very hill, is laid vpon the Altar of the Croſſe; and ſo becomes a true ſacrifice for the world, that yet he is raiſed without impeachment, and exempted from the power of death: The Lamb of God which takes away the ſins of the World, is here really offred, and accepted: One Sauiour in two figures; in the one, dying; reſtored in the other. So *Abraham* whiles he exerciſes his faith, confirmes it; and reioyces more to foreſee the true *Iſaac* in that place offered to death for his ſinnes, then to ſee the carnall *Iſaac* preſerued from death for the reward of his Faith. Whatſoeuer is deareſt to vs vpon earth is our *Iſaac*; happy are we if we can ſacrifice it to God; thoſe ſhall neuer reſt with *Abraham*, that cannot ſacrifice with *Abraham*.

Of Lot *and Sodom.*

BEFORE *Abraham* and *Lot* grew rich, they dwelt together; now their wealth ſeparates them; Their ſocietie was a greater good then their riches: Many a one is a loſer by his wealth; who would account thoſe things good which make vs worſe? It had beene the duty of yong *Lot* to offer rather then to chooſe; to yeeld rather then contend: who would not here thinke *Abraham* the Nephew, and *Lot* the Vncle? It is no diſparagement for greater perſons to begin treaties of Peace. Better doth it beſeeme euery ſonne of *Abraham* to winne with loue, then to ſway with power. *Abraham* yeelds ouer this right of his choiſe; *Lot* takes it. And behold, *Lot* is croſſed in that which he choſe, *Abraham* is bleſſed in that which was left him; God neuer ſuffers any man to leeſe by an humble remiſsion of his right in a deſire of peace?

Wealth hath made *Lot* not only vndutifull, but couetous; he ſees the goodly Plaines of *Iordan*, the richneſſe of the ſoyle, the commoditie of the Riuers, the ſituation of the Cities, and now not once inquiring into the conditions of the Inhabitants, hee is in loue with *Sodom*: Outward appearances are deceitfull guides to our iudgement, or affections: they are worthy to be deceiued that value things as they ſeeme: It is not long after that *Lot* payes deare for his raſhneſſe. He fled for quietneſſe with his Vncle, and finds Warre with ſtrangers: Now is he carried priſoner with all his ſubſtance, by great Enemies; *Abraham* muſt reſcue him, of whom hee was forſaken. That wealth which was the cauſe of his former quarrels, is made a prey to mercileſſe Heathens: That place which his eye couetouſly choſe, betrayes his life and goods. How many Chriſtians, whiles they haue looked at gaine, haue loſt themſelues.

Yet this ill ſucceſſe hath neither driuen out *Lot*, nor amended *Sodom*, he ſtill loues his commoditie, and the *Sodomites* their ſinnes: wicked men grow worſe with afflictions, as water growes more cold after an heat: And as they leaue not ſinning, ſo God leaues not plaguing them, but ſtill followes them with ſucceſſion of iudgements. In how few yeares hath *Sodom* forgot ſhe was ſpoiled, and led captiue? If that wicked Citie had beene warned by the ſword, it had eſcaped the fire; but now this viſitation hath not made ten good men, in thoſe fiue Cities: How fit was this heape for the

the fire, which was all chaffe? Onely *Lot* vexed his righteous ſoule with the ſight of their vncleanneſſe; Hee vexed his owne ſoule, for who bade him ſtay there? yet becauſe he was vexed, he is deliuered. He eſcapeth their iudgement, from whoſe ſinnes he eſcaped. Though he would be a gueſt of Sodom, yet becauſe hee would not entertaine their ſinnes, he becomes an Hoſt to the Angels: Euen the good Angels are the executioners of Gods iudgement: There cannot be a better or more noble act then to doe iuſtice vpon obſtinate Malefactors.

Who can be aſhamed of that which did not miſ-beſeeme the very Angels of God? Where ſhould the Angels lodge but with *Lot*? the houſes of holy men are full of theſe heauenly Spirits, when they know not; they pitch their Tents in ours, and viſit vs, when we ſee not; and when we feele not, protect vs; It is the honour of Gods Saints to be attended by Angels. The filthy Sodomites now flocke together, ſtirred vp with the fury of enuy, and luſt, and dare require to doe that in troops, which to act ſingle, had beene too abominable, to imagine, vnnaturall. Continuance and ſociety in euill makes wicked men outrageous, and impudent: It is not enough for *Lot* to bee the Witneſſe, but he muſt be the Bawd alſo. (*Bring forth theſe men that we may know them.*)

Behold: euen the Sodomites ſpeake modeſty; though their acts and intents be villanous. What a ſhame is it for thoſe which profeſſe purity of heart, to ſpeake filthily? The good man craues and pleads the lawes of hoſpitalitie; and when hee ſees headſtrong purpoſes of miſchiefe, chooſes rather to bee an ill Father, then an ill hoſt: His intention was good, but his offer was faulty; If through his allowance the Sodomites had defiled his daughters; it had beene his ſinne: If through violence they had defiled his gueſts; it had beene onely theirs: There can be no warrant for vs to ſinne, leſt others ſhould ſinne: It is for God to preuent ſinnes with iudgements, it is not for men to preuent a greater ſinne with a leſſe: the beſt mindes when they are troubled, yeeld inconſiderate motions; as water that is violently ſtirred, ſends vp bubbles: God meant better to *Lot*, then to ſuffer his weake offer to be accepted: Thoſe which are bent vpon villany are more exaſperated by diſſwaſion; as ſome ſtrong ſtreames, when they are reſiſted by flood-gates, ſwell ouer the bankes.

Many a one is hardned by the good word of God; and in ſtead of receiuing the counſell, rages at the meſſenger: When men are growne to that paſſe, that they are no whit better by afflictions, and worſe with admonitions, God findes it time to ſtrike; Now *Lots* gueſts begin to ſhew themſelues Angels, and firſt deliuer *Lot* in Sodom, then from Sodom: Firſt ſtrike them with blindneſſe, whom they will after conſume with fire. How little did the Sodomites thinke that vengeance was ſo neere them! While they went groping in the ſtreets, and curſing thoſe whom they could not find: *Lot* with the Angels is in ſecure light, and ſees them miſerable, and fore-ſees them burning. It is the vſe of God to blind and beſot thoſe whom hee meanes to deſtroy: The light which they ſhall ſee ſhall be fierie, which ſhall be the beginning of an euerlaſting darkneſſe, and a fire vnquenchable: Now they haue done ſinning, and God begins to iudge: Wickedneſſe hath but a time, the puniſhment of wickedneſſe is beyond all time. The reſidue of the night was both ſhort and dangerous. Yet good *Lot*, though ſought for by the Sodomites, and newly pull'd into his houſe by the Angels, goes forth of his houſe to ſeeke his ſonnes in law: No good man would bee ſaued alone; faith makes vs charitable with neglect of all perill: Hee warnes them like a Prophet, and aduiſes them like a Father, but both in vaine; hee ſeemes to them as if he mocked, and they doe more then ſeeme to mock him againe. Why ſhould to morrow differ from other dayes? Who euer ſaw it raine fire? Or whence ſhould that brimſtone come? Or if ſuch ſhowres muſt fall, how ſhall nothing burne but this Valley? So to carnall men preaching is fooliſhneſſe, deuotion idleneſſe, the Prophets mad men, *Paul* a babler: Theſe mens incredulitie is as worthy of the fire, as the others vncleanneſſe. He that beleeues not, is condemned already.

The meſſengers of God do not onely haſten *Lot*, but pull him by a gracious violence out of that impure Citie. They thirſted at once after vengeance vpon Sodom, and *Lots* ſafery;

safety; they knew God could not strike Sodom, till *Lot* were gone out, and that *Lot* could not be safe within those walls. Wee are all naturally in Sodom: if God hale vs out, whiles wee linger, wee should be condemned with the world. If God meet with a very good field, hee puls vp the weeds, and lets the corne grow; if indifferent, he lets the corne and weeds grow together; if very ill, he gathers the few eares of corne, and burnes the weeds.

O the large bounty of God which reacheth not to vs onely, but to ours! God saues *Lot* for *Abrahams* sake, and Zoar for *Lots* sake; If Sodom had not beene too wicked, it had escaped: Were it not for Gods deare children, that are intermixed with the world, it could not stand: The wicked owe their liues vnto those few good; whom they hate and persecute. Now at once the Sunne rises vpon Zoar, and fire falls downe vpon Sodom: *Abraham* stands vpon the hill, and sees the Cities burning; It is faire weather with Gods children, when it is foulest with the wicked. Those which burned with the fire of lust, are now consumed with the fire of vengeance: They sinned against nature; and now against the course of nature, fire descends from Heaven, and consumes them: *Lot* may not so much as looke at the flame, whether for the stay of his passage, or the horror of the sight, or tryall of his faith, or feare of commiseration. Small precepts from God are of importance; obedience is as well tryed, and disobedience as well punished in little, as in much: His wife doth but turne backe her head, whether in curiositie, or vnbeliefe, or loue and compassion of the place; shee is turned into a monument of disobedience: what doth it auaile her not to be turned into ashes in Sodom, when she is turned into a pillar of Salt in the Plaine? He that saued a whole Citie, cannot saue his owne Wife. God cannot abide small sinnes, in those whom hee hath obliged. If we displease him, God can as well meet with vs out of Sodom: *Lot* now comne into Zoar, maruels at the stay of her, whom hee might not before looke backe to call; and soone after returning to seeke her, beholds this change with wonder and griefe: He finds Salt in stead of flesh, a Pillar in stead of a Wife: he findes Sodome consumed, and her standing; and is more amazed with this, by how much it was both more neere him, and lesse expected.

When God deliuers vs from destruction, he doth not secure vs from all afflictions: *Lot* hath lost his Wife, his allies, his substance, and now betakes himselfe to an vncomfortable solitarinesse.

Yet though he fled from company, he could not fly from sinne: He who could not be tainted with vncleannesse in Sodom, is ouertaken with drunkennesse and incest in a Caue: Rather then Satan shall want baits, his owne daughters will proue Sodomites; Those which should haue comforted, betrayed him, How little are some hearts moued with iudgements? The ashes of Sodom, and the Pillar of Salt, were not yet out of their eye, when they dare thinke of lying with their owne Father. They knew that whilest *Lot* was sober, he could not be vnchaste: Drunkennesse is the way to all beastiall affections, and acts. Wine knowes no difference either of persons, or sins: No doubt, *Lot* was afterwards ashamed of his incestuous Seed, and now wished he had come alone out of Sodom; yet euen this vnnaturall bed was blessed with increase; and one of our Sauiours worthy Ancestors sprung after from this line. Gods election is not tyed to our meanes; neither are blessings or curses euer traduced. The chaste bed of holy Parents hath ofttimes bred a monstrous generation; and contrarily God hath raised sometimes an holy Seed from the drunken bed of Incest, or Fornication. It hath beene seene, that weightie eares of corne haue growne out of the compasse of the tilled field: Thus will God magnifie the freedome of his owne choyce; and let vs know that wee are not borne, but made good.

Contemplations.

THE THIRD BOOKE.

Iacob *and* Esau.

Iacob *and* Laban.

Dinah.

Iudah *and* Thamar.

Ioseph.

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

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TO

THE RIGHT HONOVRABLE

THE LORD *DENNY*,

BARON OF *WALTHAM*,

my ſingular good Patron,

All Grace and Happineſſe.

Right Honorable;

I Know, and in all humilitie confeſſe, how weake my Diſcourſe is, and how vnworthy of this divine ſubiect, which I haue vndertaken; which if an Angell from Heauen ſhould ſay hee could ſufficiently comment vpon, I ſhould diſtruſt him: Yet this let me ſay (without any vaine boaſting) that theſe thoughts (ſuch as they are) through the bleſſing of God, I haue wouen out of my ſelfe, as holding it (after our Sauiours rule) better to giue, than to receiue. It is eaſier to heape together large volumes of others labours, then to worke out leſſer of our owne: and the ſuggeſtion of one new thought, is better then many repeated.

This part (which together with the Author is yours) ſhall preſent to your Lordſhip the buſieſt of all the Patriarks, together

with his tryalls, and ſucceſſe: wherein you ſhall ſee Eſau *ſtripped by fraud of that which hee willingly ſold,* Iacobs *hard aduentures for the bleſſing, and no leſſe hard ſeruices for his wiues and ſubſtance, his dangerous encounters ending ioyfully, the rape of his onely daughter, ſeconded with the trecherous murder of his ſonnes;* Iudahs *wrong to* Thamar *repayed by his owne vncleanneſſe;* Ioſephs *ſale, impriſonment, honour, pietie; The ſinne of his brethren well beſtowed, well anſwered. I ſo touch at the vſes of all theſe, as one that knowes it is eaſie to ſay more, and impoſſible to ſay enough.* God *giue a bleſſing to my endeauours, and a pardon to my weakeneſſe, to your Lordſhip an increaſe of his graces, and perfection of all happineſſe.*

Your Lordſhips humbly and

officiouſly deuoted in

all dutie,

Ios. Hall.

CON-

Contemplations.

THE THIRD BOOKE.

Of Iacob *and* Esau.

OF all the Patriarkes, none made so little noyse in the World as *Isaac*; none liued either so priuately, or so innocently: Neither know I whether hee approued himselfe a better sonne or an Husband. For the one; he gaue himselfe ouer to the knife of his Father, and mourned three yeeres for his Mother: for the other, he sought not to any handmaids bed, but in a chast forbearance reserued himselfe for twenty yeeres space, and prayed: *Rebecca* was so long barren, his prayers proued more effectuall then his seed. At last shee conceiued, as if shee had beene more then the daughter in law to *Sarah*; whose sonne was giuen her, not out of the power of Nature, but of her husbands Faith.

God is oft better to vs then we would: *Isaac* prayes for a sonne, God giues him two at once: Now, shee is no lesse troubled with the strife of the children in her wombe, then before with the want of children: we know not when we are pleased; that which we desire, oft-times discontents vs more in the fruition; wee are ready to complaine both full and fasting. Before *Rebecca* conceiued, she was at ease: Before spirituall regeneration there is all peace in the soule: No sooner is the new man formed in vs, but the flesh conflicts with the spirit: There is no grace where is no vnquietnesse: *Esau* alone would not haue striuen: Nature will euer agree with it selfe; Neuer any *Rebecca* conceiued onely an *Esau*; or was so happy as to conceiue none but a *Iacob*; She must be the mother of both, that she may haue both ioy and exercise. This strife began early; Euery true *Israelite* begins his warre with his being. How many actions which we know not of, are not without presage and signification?

These two were the champions of two Nations; the field was their mothers wombe; their quarrell, precedency & superiority: *Esau* got the right of Nature; *Iacob* of grace: yet that there might be some pretence of equality, lest *Esau* should our-run his brother into the World, *Iacob* holds him fast by the heele: So his hand was borne before the others foot: But because *Esau* is some minutes the elder; that the younger might haue better claime to that which God had promised, he buies that which he could not winn: If either by strife, or purchase, or suite, we can attaine spirituall blessings, we are happy: If *Iacob* had come forth first, he had not knowne how much he was bound to God for the fauour of his aduancement.

There was neuer any meat, except the fordidden fruit, ſo deare bought as this broth of *Iacob*; In both, the receiuer and the Eater is accurſed: Euery true ſonne of *Iſrael* will bee content to purchaſe ſpirituall fauours with earthly; And that man hath in him too much of the blood of *Eſau*, which will not rather dye then forgoe his birth-right.

But what hath careleſſe *Eſau* loſt, if hauing ſold his birth-right, he may obtaine the bleſſing? Or what hath *Iacob* gained, if his brothers Veniſon may countervaile his Portage? Yet thus hath old *Iſaac* decreed; who was now not more blind in his eyes, then in his affections: God had forewarned him that the elder ſhould ſerue the yonger, yet *Iſaac* goes about to bleſſe *Eſau*.

It was not ſo hard for *Abraham* to reconcile Gods promiſe and *Iſaacs* ſacrifice, as for *Iſaac* to reconcile the ſuperiority of *Iacob*, with *Eſau* benediction: for Gods hand was in that, in this none but his owne: The deareſt of Gods Saints haue beene ſometimes tranſported with naturall affections: He ſaw himſelfe preferred to *Iſmael*, through the elder; he ſaw his Father wilfully forgetting nature at Gods command, in binding him for ſacrifice; He ſaw *Eſau* lewdly matched with Heathens; and yet he will remember nothing, but, *Eſau* is my firſt borne; But how gratious is God, that when we would will not let vs ſinne? And ſo orders our actions, that wee doe not what we will, but what we ought.

That God which had ordained the Lordſhip to the yonger, will alſo contriue for him the bleſſing; what he will haue effected, ſhall not want meanes: the Mother ſhall rather defeat the Sonne, and beguile the Father, then the Father ſhall beguile the choſen ſonne of his beſſing. What was *Iacob* to *Rebecca* more then *Eſau*? or what Mother doth not more affect the elder? But now God inclines the loue of the Mother to the yonger, againſt the cuſtome of nature, becauſe the father loues the elder, againſt the promiſe: The affections of the Parents are diuided, that the promiſe might be fulfilled; *Rebeccaes* craft ſhall anſwer *Iſaacs* partiality: *Iſaac* would vniuſtly turne *Eſau* into *Iacob*, *Rebecca* doth as cunningly turne *Iacob* into *Eſau*: her deſire was good, her meanes were vnlawfull: God doth oft-times effect his iuſt will by our weakneſſes; yet neither thereby iuſtifying our infirmities, nor blemiſhing his owne actions.

Here was nothing but counterfeiting; a fayned Perſon, a fayned Name, fayned Veniſon, a fained Anſwer, and yet behold, a true bleſſing; but to the man, not to the meanes: Thoſe were ſo vnſound, that *Iacob* himſelfe doth more feare their curſe then hope for their ſucceſſe. *Iſaac* was now both ſimple and old: yet if hee had perceiued the fraud, *Iacob* had beene more ſure of a curſe, then he could bee ſure, that hee ſhould not be perceiued.

Thoſe which are plaine-hearted in themſelues, are the bitterеſt enemies to deceit in others: *Rebecca* preſuming vpon the Oracle of God, and her husbands ſimplicity, dare be his ſurety for the danger, his counſeller for the cariage of the buſineſſe, his cooke for the dyet, yea dreſſes both the meat and the man: and now puts words into his mouth, the diſh into his hand, the garments vpon his backe, the Goats haire vpon the open parts of his body, and ſends him in thus furniſhed for the bleſſing; Standing, no doubt, at the doore, to ſee how well her leſſon was learned, how well her deuice ſucceeded. And if old *Iſaac* ſhould by any of his ſenſes haue diſcerned the guile, ſhe had ſoone ſtept in and vndertaken the blame, and vrged him with that knowne will of God concerning *Iacobs* Dominion, and *Eſaus* ſeruitude, which either age or affection had made him forget.

And now ſhe wiſhes ſhe could borrow *Eſaus* tongue as well as his garments, that ſhe might ſecurely deceiue all the ſenſes of him, which had ſuffered himſelf more dangerouſly deceiued with his affection: But this is paſt her remedy: her ſon muſt name himſelfe *Eſau* with the voice of *Iacob*. It is hard if our tongue doe not bewray what we are, in ſpight of our habit. This was enough to worke *Iſaac* to a ſuſpition, to an inquiry, not to an incredulity: He that is good of himſelfe, will hardly beleeue euill of another;

And

And will rather distrust his owne senses, then the fidelity of those he trusted: All the senses are set to examine; none sticketh at the iudgement but the eare; To deceiue that, *Iacob* must second his dissimulation with three lyes at one breath: I am *Esau*, as thou badst me, my Venison: one sinne entertained fetcheth in another: and if it be forced to lodge alone, eyther departeth, or dyeth: I loue *Iacobs* blessing, but I hate his lye. I would not doe that wilfully, which *Iacob* did weakly, vpon condition of a blessing: He that pardoned his infirmitie, would curse my obstinatenesse.

Good *Isaac* sets his hands to try whether his eares informed him aright; hee feeles the hands of him whose voyce he suspected: that honest heart could not thinke, that the skinne might more easily be counterfaited, then the lungs: A small satisfaction contents those whom guiltinesse hath not made scrupulous: *Isaac* beleeues, and blesses the younger Sonne in the garments of the elder: If our heauenly Father smell vpon our backes the sauour of our elder brothers Robes, we cannot depart from him vnblessed.

No sooner is *Iacob* gone away full of the ioy of his blessing, then *Esau* comes in, full of the hope of the blessing: And now he cannot repent him to haue sold that in his hunger for pottage; which in his pleasure he shall buy againe with Venison. The hopes of the wicked faile them when they are at highest, wheras Gods children finde those comforts in extremitie which they durst not expect.

Now he comes in blowing, and sweating for his reward, and findes nothing but a repulse: Lewd men when they thinke they haue earned of God, and come proudly to challenge fauour, receiue no answer, but, *Who art thou?* Both the Father and the Son wonder at each other, the one with feare, the other with griefe; *Isaac* trembled, & *Esau* wept; the one vpon conscience, the other vpon enuy: *Isaacs* heart now told him that he should not haue purposed the blessing where he did; and that it was due to him vnto whom it was giuen, and not purposed; hence hee durst not reuerse that which hee had done with Gods will; besides his owne: For now hee saw that hee had done vnwilling Iustice: God will finde both time and meanes to reclaime his owne, to preuent their sinnes, to manifest and reforme their errours. Who would haue looked for teares from *Esau?* Or who dare trust teares, when hee sees them fall from so graceless Eyes?

It was a good word, *Blesse me also, my Father*; Euery miscreant can wish himselfe wel: No man would be miserable, if it were enough to desire happinesse: Why did hee not rather weepe to his brother for the pottage; then to *Isaac* for a blessing? If hee had not then sold, hee had not needed now to begge: It is iust with God to deny vs those fauors which wee were careless in keeping, and which wee vnderualued in enioying. *Esaus* teares finde no place for *Isaacs* repentance; Except it were that he hath done that by wile, which he should haue done vpon duty.

No motiue can cause a good heart to repent that he hath done well; How happy a thing it is to know the seasons of grace, and not to neglect them! how desperate to haue knowne and neglected them! these teares were both late and false; the teares of rage, of enuy, of carnall desire; worldly sorrow causeth death: yet whiles *Esau* howles out thus for a blessing, I heare him cry out of his Fathers store (*Hast thou but one blessing, my Father?*) of his brothers subtlety (*Was he not rightly called Iacob?*) I doe not heare him blame his owne deserts. Hee did not see, while his Father was deceiued, and his Brother crafty, that God was iust, and himselfe vncapable: he knew himselfe profane, and yet claimes a blessing.

Those that care not to please God, yet care for the outward fauours of God, and are ready to murmure if they want them, as if God were bound to them, and they free. And yet so mercifull is God, that he hath second blessings for those that loue him not, and giues them all they care for. That one blessing of speciall loue is for none but *Israel*; but those of common kindnesse are for them that can sell their birth-right: this blessing was more then *Esau* could be worthy of: yet like a second *Cain*, he resolues to kill his brother, because he was more accepted: I know not whether he were a worse

ſonne or brother; he hopes for his fathers death, and purpoſes his brothers, and vowes to ſhed blood in ſtead of teares. But wicked men cannot be ſo ill as they would; that ſtrong Wreſtler againſt whom *Iacob* preuailed, preuailed with *Eſau*, and turned his wounds into kiſſes. An hoaſt of men came with *Eſau*, an army of Angels met *Iacob*. *Eſau* threatned, *Iacob* prayed: His prayers and preſents haue melted the heart of *Eſau* into loue. And now in ſtead of the grim and ſterne countenance of an executioner, *Iacob* ſees the face of *Eſau*, as the face of God. Both men and Deuils are ſtinted, the ſtouteſt heart cannot ſtand out againſt God. He that can wreſtle earneſtly with God, is ſecure from the harmes of men. Thoſe mindes which are exaſperated with violence, and cannot be broken with feare, yet are bowed with loue; when the wayes of a man pleaſe God, he will make his enemies at peace with him.

Of IACOB *and* LABAN.

ISAACS life was not more retyred and quiet, then *Iacobs* was buſie and troubleſome. In the one I ſee the image of contemplation, of action in the other. None of the Patriarkes ſaw ſo euill dayes as hee; from whom iuſtly hath the Church of God therfore taken her name. Neither were the faithfull euer ſince called Abrahamits, but Iſraelites. That no time might be loſt, he began his ſtrife in the womb; after that, he flyes for his life from a cruell brother to a cruell vncle. With a ſtaffe goes hee ouer Iordan alone, doubtfull and comfortleſſe, not like the ſonne of *Iſaac*. In the way, the earth is his bed, and a ſtone his pillow; Yet euen there he ſees a viſion of Angels: *Iacobs* heart was neuer ſo full of ioy, as when his head lay hardeſt. God is moſt preſent with vs in our greateſt deiection, and loues to giue comfort to thoſe that are forſaken of their hopes.

He came farre to finde out an hard friend; and of a Nephew becomes a Seruant. No doubt when *Laban* heard of his ſiſters ſonne, hee looked for the Camels and attendance that came to fetch his ſiſter *Rebecca*; not thinking that *Abrahams* ſeruant could come better furniſhed then *Iſaacs* ſonne: but now when hee ſaw nothing but a ſtaffe, hee looks vpon him, not as an vncle, but a maſter. And while he pretends to offer him a wife as the reward of his ſeruice, he craftily requires his ſeruice as the dowry of his wife.

After the ſeruice of an hard Apprentiſeſhip hath earned her whom hee loued; his wife is changed, and he is in a ſort, forced to an vnwilling adultery: His mother had before in a cunning diſguiſe ſubſtituted him who was the younger ſon, for the elder; and now not long after, his father in law by a like fraud, ſubſtitutes to him the elder daughter for the younger: God comes oftentimes home to vs in our owne kinde; and euen by the ſinne of others payes vs our owne, when we looke not for it. It is doubtfull whether it were a greater croſſe to marry whom hee would not, or to be diſappointed of her whom he deſired. And now he muſt begin a new hope, where he made account of fruition. To raiſe vp an expectation once fruſtrate, is more difficult, then to continue a long hope drawne on with likelihoods of performance: yet thus deare is *Iacob* content to pay for *Rachel*, fourteene yeares ſeruitude. Commonly Gods children come not eaſily by their pleaſures: what miſeries will not loue digeſt and ouercome? And if *Iacob* were willingly conſumed with heat in the day, and froſt in the night, to become the ſonne in law to *Laban*; What ſhould we refuſe to be the ſonnes of God?

Rachel whom he loued, is barren: *Lea* which was deſpiſed, is fruitfull; How wiſely God weighes out to vs our fauours and croſſes in an equall ballance: ſo tempering our ſorrowes that they may not oppreſſe, and our ioyes that they may not tranſport vs: each one hath ſome matter of enuy to others, and of griefe to himſelfe.

Lea

Leah enuies *Rachels* beauty, and loue; *Rachel* enuies *Leahs* fruitfulneſſe: Yet *Leah* would not be barren, nor *Rachel* bleare-eyed. I ſee in *Rachel* the image of her Grandmother *Sara*; both in her beauty of perſon, in her actions, in her ſucceſſe: ſhee alſo will needs ſuborne her handmaid to make her a mother; and at laſt beyond hope herſelfe conceiueth: It is a weake greedineſſe in vs to affect Gods bleſſings by vnlawfull meanes; what a proofe and praiſe had it beene of her faith if ſhee had ſtayed Gods leaſure, and would rather haue endured her barrenneſſe, then her husbands polygamy? Now ſhe ſhewes her ſelfe the daughter of *Laban*; the Father for couetouſneſſe, the daughters for emulation haue drawne ſinne into *Iacobs* bed: he offended in yeelding, but they more in ſoliciting him, and therefore the fact is not imputed to *Iacob*, but to them. In thoſe ſinnes which Satan drawes vs into, the blame is ours: in thoſe which we moue each other vnto, the moſt fault and puniſhment lyes vpon the tempter. None of the Patriarkes diuided his ſeed into ſo many wombes as *Iacob*; none was ſo much croſſed in his ſeed.

Thus, rich in nothing but wiues and children, was he now returning to his Fathers houſe, accounting his charge his wealth. But God meant him yet more good. *Laban* ſees that both his Family and his Flocks were well encreaſed by *Iacobs* ſeruice. Not his loue therefore but his gaine makes him loth to part. Euen *Labans* couetouſneſſe is made by God the meanes to enrich *Iacob*.

Behold; his ſtrait maſter entreats him to that recompence, which made his nephew mighty, and himſelfe enuious: God conſidering his hard ſeruice, payd him wages out of *Labans* folds. Thoſe Flocks and Herds had but few ſpotted Sheepe and Goates, vntill *Iacobs* couenant: then (as if the faſhion had beene altered) they all ran into parted colours; the moſt and beſt (as if they had beene weary of their former owner) changed the colours of their young, that they might change their maſter.

In the very ſhapes and colours of brute creatures there is a diuine hand, which diſpoſeth them to his owne ends. Small and vnlikely meanes ſhall preuaile where God intends an effect. Little pilled ſticks of Haſell or poplar laid in the troughs, ſhall inrich *Iacob* with an increaſe of his ſpotted flocks; *Labans* ſonnes might haue tried the ſame meanes, and failed: God would haue *Laban* know that he put a difference betwixt *Iacob* and him; that as for fourteene yeares he had multiplied *Iacobs* charge of cattell to *Laban*, ſo now for the laſt ſix yeares he would multiply *Labans* flock to *Iacob*: and if *Laban* had the more, yet the better were *Iacobs*: Euen in theſe outward things, Gods children haue many times ſenſible taſtes of his fauours aboue the wicked.

I know not whether *Laban* were a worſe Vncle, or Father, or Maſter: he can like well *Iacobs* ſeruice, not his wealth. As the wicked haue no peace with God, ſo the godly haue no peace with men; for if they proſper not, they are deſpiſed; if they proſper, they are enuied. This Vncle, whom his ſeruice had made his father, muſt now vpon his wealth be fled from as an enemy, and like an enemy purſues him: If *Laban* had meant to haue taken a peaceable leaue, hee had neuer ſpent ſeuen dayes iourney in following his innocent ſonne: *Iacob* knew his churliſhneſſe, and therefore reſolued rather to bee vnmannerly then iniured: well might he thinke, that hee, whoſe oppreſſion changed his wages ſo often in his ſtay, would alſo abridge his wages in the parting; now therefore he wiſely prefers his owne eſtate to *Labans* loue: it is not good to regard too much the vniuſt diſcontentment of worldly men, and to purchaſe vnprofitable fauour with too great loſſe.

Behold: *Laban* followes *Iacob* with one troope, *Eſau* meets him with another, both with hoſtile intentions: both goe on till the vtmoſt point of their execution: both are preuented ere the execution. God makes fooles of the enemies of his Church, he lets them proceed, that they may be fruſtrate, and when they are gone to the vtmoſt reach of their tether, hee puls them backe to their taske with ſhame: Loe now, *Laban* leaues *Iacob* with a kiſſe; *Eſau* meets him with a kiſſe: Of the one he hath an oath, teares of the other, peace with both: Who ſhall need to feare man that is in league with God?

But

But what a wonder is this? *Iacob* receiued not so much hurt from all his enemies, as from his best friend. Not one of his hairs perished by *Laban*, or *Esau*; yet he lost a ioint by the Angell, and was sent halting to his graue: He that knowes our strength, yet will wrestle with vs for our exercise, and loues our violence and importunity.

O happy losse of *Iacob*! he lost a ioynt, and wonne a blessing: It is a fauour to halt from God, yet this fauour is seconded with a greater. He is blessed because hee would rather halt, then leaue ere he was blessed. If he had left sooner, he had not halted, but hee had not prospered. That man shall goe away sound, but miserable, that loues a limbe more then a blessing. Surely, if *Iacob* had not wrestled with God, he had beene foyled with euills: how many are the troubles of the righteous!

Not long after, *Rachel*, the comfort of his life, dyeth. And when, but in her trauell, and in his trauell to his Father? When hee had now before digested in his thoughts the ioy and gratulation of his aged Father, for so welcome a burden. His children, (the staffe of his age) wound his soule to the death. *Reuben* proues incestuous, *Iudah* adulterous, *Dinah* rauished, *Simeon* and *Leui* murderous, *Er* and *Onan* striken dead, *Ioseph* lost, *Simeon* imprisoned; *Beniamin*, the death of his Mother, the Fathers right-hand, indangered; himselfe driuen by famine in his old age to die amongst the Ægyptians, a people that held it abomination to eat with him. If that Angell, with whom hee stroue, and who therefore stroue for him, had not deliuered his soule out of all aduersity, he had beene supplanted with euills, and had beene so far from gaining the name of *Israel*, that he had lost the name of *Iacob*: now what sonne of *Israel* can hope for good daies, when hee heares his Fathers were so euill? It is enough for vs, if when wee are dead, we can rest with him in the land of Promise. If the Angell of the Couenant once blesse vs, no paine, no sorrowes can make vs miserable.

Of Dinah.

I Find but one onely daughter of *Iacob*. Who must needes therefore be a great darling to her Father; and shee so miscaries, that she causes her Fathers griefe to be more then his loue. As her mother *Leah*; so shee hath a fault in her eyes; which was Curiositie: She will needes see, and bee seene; and whiles she doth vainely see, shee is seene lustfully. It is not enough for vs to looke to our owne thoughts, except wee beware of the prouocations of others: If wee once wander out of the lists, that God hath set vs in our callings, there is nothing but danger: Her Virginitie had bene safe, if she had kept home; or if *Sechem* had forced her in her mothers tent, this losse of her Virginity had beene without her sin; now she is not innocent that gaue the occasion.

Her eyes were guilty of the temptation; Onely to see is an insufficient warrant to draw vs into places of spirituall hazard: If *Sechem* had seen her busie at home, his loue had beene free from out-rage; now the lightnesse of her presence gaue encouragement to his inordinate desires. Immodesty of behauiour makes way to lust; and giues life vnto wicked hopes: yet *Sechem* bewrayes a good nature euen in filthinesse; He loues *Dinah* after his sinne, and will needs marry her whom he had defiled. Commonly lust ends in loathing: *Ammon* abhors *Thamar* as much, after his act, as before, he loued her; and beats her out of doores, whom hee was sicke to bring in. But *Sechem* would not let *Dinah* fare the worse for his sinne. And now hee goes about to entertaine her with honest loue whom the rage of his lust had dishonestly abused. Her deflouring shall be no preiudice to her, since her shame shall redound to none but him, and hee will hide her dishonour with the name of an husband. What could hee now doe, but

but sue to his Father, to hers, to her selfe, to her brethren; intreating that with humble submission, which he might haue obtained by violence? Those actions which are ill begun, can hardly be saued vp with late satisfactions; whereas good entrances giue strength vnto the proceedings, and successe to the end.

The yong mans father doth not only consent, but solicite; and is ready to purchase a daughter either with substance, or paine: The two old men would haue ended the matter peaceably; but youth commonly vndertakes rathly, and performes with passion. The sons of *Iacob* thinke of nothing but reuenge, and (which is worst of all) begin their cruelty with craft, and hide their craft with Religion: A smiling malice is most deadly; and hatred doth most rancle the heart, when it is kept in and dissembled. *Wee cannot giue our sister to an vncircumcised man*; here was God in the mouth, and Satan in the heart: The bloodiest of all proiects haue euer wont to be coloured with Religion: because the worse any thing is, the better shew it desires to make; and contrarily, the better colour is put vpon any vice, the more odious it is; for as euery simulation addes to an euill, so the best addes most euill: themselues had taken the daughters and sisters of vncircumcised men; yea *Iacob* himselfe did so; why might not an vncircumcised man obtaine their sister? Or if there be a difference of giuing and taking; it had beene well, if it had not beene only pretended. It had beene an happy Rauishment of *Dinah*, that should haue drawne a whole Countrey into the bosome of the Church: but here was a Sacrament intended, not to the good of the soule, but to murder of the body: It was a hard taske for *Hamor* and *Sechem*, not onely to put the knife to their owne foreskins, but to perswade a multitude to so painefull a condition.

The sons of *Iacob* dissemble with them, they with the people. (*Shall not their flocks and substance be ours?*) Common profit is pretended; whereas onely *Sechems* pleasure is meant. No motiue is so powerfull to the vulgar sort, as the name of Commoditie; The hope of this, makes them prodigall of their skin and blood; Not the loue to the Sacrament, not the loue to *Sechem*: sinister respects draw more to the profession of Religion, then conscience: if it were not for the loaues and fishes, the traine of Christ would bee lesse. But the Sacraments of God mis-receiued, neuer prosper in the end. These men are content to smart, so they may gaine.

And now that euery man lyes sore of his owne wound, *Simeon* and *Leui* rush in armed, and wound all the males to death: *Cursed be their wrath, for it was fierce, and their rage, for it was cruell.* Indeed, filthinesse should not haue beene wrought in Israell: yet, murder should not haue beene wrought by Israel; if they had beene fit Iudges (which were but bloody executioners) how far doth the punishment exceed the fault? To punish aboue the offence, is no lesse iniustice, then to offend: one offendeth, and all feele the reuenge: yea all (though innocent) suffer that reuenge, which he that offended, deserued not. *Sechem* sinneth, but *Dinah* tempted him: She that was so light, as to wander abroad alone, only to gaze, I feare was not ouer difficult to yeeld: And if hauing wrought her shame, he had driuen her home with disgrace to her Fathers tent, such tyrannous lust had iustly called for blood: but now hee craues, and offers, and would pay deare for but leaue to giue satisfaction.

To execute rigour vpon a submisse offender, is more mercilesse than iust: Or if the punishment had bin both iust and proportionable from another, yet from them which had vowed peace and affinitie, it was shamefully vniust. To disappoint the trust of another, and to neglect our owne promise and fidelity for priuate purposes, adds faithlessnesse vnto our cruelty. That they were impotent, it was through their circumcision: what impiety was this; in stead of honouring an holy signe, to take an aduantage by it? What shrieking was there now in the streets of the Citty of the *Hiuites*? And how did the beguiled *Sichemits*, when they saw the swords of the two brethren, die cursing that Sacrament in their hearts, which had betrayed them? Euen their curses were the sins of *Simeon* and *Leui*; whose fact, though it were adhorred by their Father, yet it was seconded by their brethren. Their spoile makes good the others slaughter. Who would haue looked to haue found this outrage in the family of *Iacob*? How did that good

Patriarch,

Patriarke, when he ſaw *Dinah* come home blubbered and wringing her hands, *Simeon* and *Leui* ſprinkled with blood, wiſh that *Leah* had beene barren as long as *Rachel*! Good Parents haue griefe enough (though they ſuſtaine no blame) for their childrens ſinnes: What great euills ariſe from ſmall beginnings! The idle curioſity of *Dinah* hath bred all this miſchiefe; Rauiſhment followes vpon her wandring, vpon her rauiſhment murder, vpon the murder ſpoyle: It is holy and ſafe to be iealous of the firſt occaſions of euill, either done or ſuffered.

Of Ivdah *and* Thamar.

I Finde not many of *Iacobs* ſonnes more faulty then *Iudah*; who yet is ſingled out from all the reſt, to be the royall Progenitor of Chriſt; and to be honoured with the dignity of the birth-right, that Gods election might not be of merit, but of grace: Elſe howſoeuer hee might haue ſped alone, *Thamar* had neuer beene ioyned with him in this line: Euen *Iudah* marries a Canaanite; it is no maruell though his Seed proſper not: And yet that good children may not be too much diſcouraged with their vnlawfull propagation, the Fathers of the promiſed Seed are raiſed from an inceſtuous bed: *Iudah* was very yong, ſcarce frō vnder the rod of his Father, yet he takes no other counſell for his mariage, but from his owne eyes, which were like his ſiſter *Dinahs*, rouing and wanton: what better iſſue could be expected from ſuch beginnings? Thoſe proud Iewes that glory ſo much of their Pedigree and Name from this Patriarke, may now chooſe whether they will haue their mother a Canaanite, or an Harlot: Euen in theſe things oft-times the birth followes the belly. His eldeſt ſonne *Er*, is too wicked to liue; God ſtrikes him dead ere he can leaue any iſſue, not abiding any ſiens to grow out of ſo bad a ſtocke: Notorious ſinners God reſerues to his owne vengeance. Hee doth not inflict ſenſible iudgments vpon all his enemies, leſt the wicked ſhould thinke there were no puniſhment abiding for them elſe-where. Hee doth inflict ſuch Iudgments vpon ſome, leſt he ſhould ſeeme careleſſe of euill. It were as eaſie for him to ſtrike all dead, as one: but hee had rather all ſhould be warned by one; and would haue his enemies find him merciſull, as his children, iuſt: His brother *Onan* ſees the iudgment, and yet followes his ſins. Euery little thing diſcourages vs from good; nothing can alter the heart that is ſet vpon euill: *Er* was not worthy of any loue; but though hee were a miſcreant, yet he was a brother. Seed ſhould haue been raiſed to him; *Onan* iuſtly leeſes his life with his Seed; which he would rather ſpill, then lend to a wicked brother. Some duties we owe to humanity, more to neereneſſe of blood. Ill deſeruings of others can be no excuſe for our iniuſtice, for our vncharitableneſſe. That which *Thamar* required, *Moſes* afterward, as from God, commanded; the ſucceſſion of brothers into the barren bed: Some lawes God ſpake to his Church, long ere he wrote them: while the Author is certainly knowne, the voyce and the finger of God are worthy of equall reſpect. *Iudah* hath loſt two ſonnes, and now doth but promiſe the third, whom hee ſinnes in not giuing. It is the weakeneſſe of nature, rather to hazard a ſinne, then a danger; and to neglect our owne duty, for wrongfull ſuſpition of others: though he had loſt his ſon in giuing him, yet hee ſhould haue giuen him: A faithfull mans promiſe is his debt, which no feare of damage can diſpenſe with.

But whereupon was this ſlackneſſe? *Iudah* feared that ſome vnhappineſſe in the bed of *Thamar* was the cauſe of his ſonnes miſcariage; whereas it was their fault, that *Thamar* was both a widow and childleſſe. Thoſe that are but the patients of euill, are many times burdened with ſuſpitions; and therefore are ill thought of, becauſe they

they fare ill: Afflictions would not bee so heauy, if they did not lay vs open vnto vncharitable conceits.

What difference God puts betwixt sinnes of wilfulnesse, and infirmitie? The sons pollution is punished with present death, the fathers incest is pardoned, and in a sort prospereth.

Now *Thamar* seekes by subtlety, that which she could not haue by award of iustice; the neglect of due retributions driues men to indirect courses; neither know I whether they sin more in righting themselues wrongfully, or the other in not righting them: She therefore takes vpon her the habit of an harlot, that she might performe the act; If she had not wished to seeme an Whore, she had not worn that attire, nor chosen that place. Immodesty of outward fashion or gesture bewrayes euill desires: the heart that meanes well, will neuer wish to seeme ill; for commonly we affect to shew better then wee are. Many harlots will put on the semblances of chastity, of modesty; neuer the contrary. It is no trusting those, which doe not wish to appeare good. *Iudah* esteemes her by her habit: and now the sight of an harlot hath stird vp in him a thought of lust; Satan finds well, that a fit obiect is halfe a victory.

Who would not bee ashamed to see a sonne of *Iacob* thus transported with filthy affections? At the first sight he is inflamed; neither yet did he see the face of her, whom he lusted after: it was enough motiue to him that she was a woman; neither could the presence of his neighbour, the Adullamite, compose those wicked thoughts, or hinder his vnchast acts.

That sinne must needs be impudent which can abide a witnesse: yea so hath his lust besotted him, that he cannot discerne the voyce of *Thamar*, that he cannot foresee the danger of his shame in parting with such pledges. There is no passion, which doth not for the time bereaue a man of himselfe: *Thamar* had learned not to trust him without a pawne; He had promised his sonne to her as a daughter, and failed; now he promised a Kid to her, as an Harlot, and performeth it: Whether his pledge constrained him or the power of his word, I inquire not: Many are faithfull in all things, saue those which are the greatest, and deerest; If his credit had beene as much indangered in the former promise he had kept it: now hath *Thamar* requited him. She expected long the enioying of his promised son, and he performed not: but here hee performes the promise of the Kid, and shee stayes not to expect it. *Iudah* is sorry that he cannot pay the hire of his lust, and now feareth lest he shall be beaten with his owne staffe, lest his signet shall be vsed to confirme, and seale his reproach; resoluing not to know them; and wishing they were vnknowne of others. Shame is the easiest wages of sin, and the surest which euer begins first in our selues. Nature is not more forward to commit sinne, then willing to hide it.

I heare as yet of no remorse in *Iudah*, but feare of shame. Three moneths hath his sinne slept, and now when he is securest, it awakes and baites him. Newes is brought him that *Thamar* begins to swell with her conception, and now he swels with rage, and cals her forth to the flame like a rigorous Iudge, without so much as staying for the time of her deliuerance, that his cruelty in this Iustice, should be no lesse ill, then the vniustice of occasioning it. If *Iudah* had not forgotten his sinne, his pittie had beene more then his hatred to this of his daughters: How easie is it to detest those sinnes in others, which we flatter in our selues! *Thamar* doth not deny the sinne, nor refuse punishment; but cals for that partner in her punishment, which was her partner in the sinne: the staffe, the signet, the handkerchiefe accuse and conuince *Iudah*, and now he blushes at his owne sentence, much more at his act, and cries out, Shee is more righteous then I. God will finde a time to bring his children vpon their knees, and to wring from them penitent confessions: And rather then he will not haue them soundly ashamed, he will make them the trumpets of their owne reproach.

Yet doth he not offer himselfe to the flame with her, but rather excuses her by himselfe. This relenting in his own case, shamed his former zeale: Euen in the best men nature is partiall to it selfe: It is good so to sentence others frailties, that yet we remember our

our owne, whether those that haue beene, or may be: with what shame, yea with what horror must *Iudah* needs looke vpon the great belly of *Thamar*, and on her two sons, the monuments of his filthinesse?

How must it needs wound his soule, to heare them call him both Father and Grandfather; to call her mother and sister? If this had not cost him many a sigh, hee had no more escaped his Fathers curse, then *Reuben* did: I see the difference, not of sinnes, but of men: Remission goes not by the measure of the sinne, but the qualitie of the sinner; yea rather the mercy of the Forgiuer: Blessed is the man (not that sinnes not, but) to whom the Lord imputes not his sinne.

Of Ioseph.

IMaruell not that *Ioseph* had the double portion of *Iacobs* land, who had more then two parts of his sorrowes: None of his sonnes did so truly inherit his afflictions; none of them was either so miserable, or so great: suffering is the way to glory: I see in him not a clearer type of Christ, then of euery Christian; Because wee are deare to our Father, and complaine of sinnes, therefore are we hated of our carnall brethren: If *Ioseph* had not medled with his brothers faults, yet he had beene enuied for his Fathers affection; but now malice is met with enuy: There is nothing more thankelesse or dangerous then to stand in the way of a resolute sinner: That which doth correct and oblige the penitent, makes the wilfull minde furious and reuengefull.

All the spight of his brethren cannot make *Ioseph* cast off the liuery of his Fathers loue: what need we care for the censures of men, if our hearts can tell vs that we are in fauour with God?

But what meant young *Ioseph* to adde vnto his owne enuy, by reporting his dreames? The concealement of our hopes, or abilities, hath not more modesty, then safety: Hee that was enuied for his dearenesse, and hated for his intelligence, was both enuied & hated for his dreames. Surely God meant to make the relation of these dreames, a means to effect that which the dreames imported. Wee men worke by likely meanes; God by contraries. The maine quarrell was, *Behold, this dreamer commeth*. Had it not been for his dreames, he had not bin sold: if he had not bin sold, he had not bin exalted. So *Iosephs* state had not deserued enuy, if his dreams had not caused him to be enuied. Full little did *Ioseph* thinke, when he went to seeke his brethren, that this was the last time he should see his fathers house: Full little did his brethren thinke, when they sold him naked to the *Ismaelites*, to haue once seene him in the Throne of *Ægypt*. Gods decree runnes on; and while we either thinke not of it, or oppose it, is performed.

In an honest and obedient simplicity, *Ioseph* comes to enquire of his brethrens health, and now may not returne to carry newes of his own misery: whiles he thinkes of their welfare, they are plotting his destruction; *Come, let vs slay him*. Who would haue expected this cruelty in them, which should be the fathers of Gods Church? It was thought a fauour, that *Reubens* entreaty obtained for him that he might be cast into the pit aliue; to dye there. He lookt for brethren, and behold murtherers; Euery mans tongue, euery mans fist was bent against him: Each one striues who shall lay the first hand vpon that changeable cote, which was dyed with their Fathers loue, and their enuy: And now they haue stript him naked; and haling him by both armes, as it were, cast him aliue into his graue. So in pretence of forbearance, they resolue to torment him with a lingring death: the sauagest robbers could not haue beene more mercilesse: for

for now beſides (what in them lyes) they kill their Father in their brother. Nature, if it once degenerate, growes more monſtrous and extreme, then a diſpoſition borne to cruelty.

All this while *Ioſeph* wanted neither words nor teares; but like a paſſionate ſuppliant (bowing his bare knees to them, whom he dreamed ſhould bow to him) intreats and perſwades by the deare name of their brotherhood, by their profeſſion of one common God, for their Fathers ſake, for their owne ſoules ſake, not to ſinne againſt his blood. But enuy hath ſhut out mercy; and makes them not onely forget themſelues to be brethren, but men: What ſtranger can thinke of poore innocent *Ioſeph*, crying naked in that deſolate and dry pit (only ſauing that he moyſtned it with teares) and not be moued? Yet his hard-hearted brethren ſit them downe careleſſely, with the noyſe of his lamentation in their eares, to eate bread, not once thinking by their owne hunger, what it was for *Ioſeph* to be affamiſht to death.

Whatſoeuer they thought, God neuer meant that *Ioſeph* ſhould periſh in that pit; and therefore hee ſends very *Iſmaelites* to ranſome him from his Brethren; the ſeed of him that perſecuted his brother *Iſaac*, ſhall now redeeme *Ioſeph* from his brethrens perſecution. When they came to fetch him out of the pit, hee now hoped for a ſpeedie diſpatch; That ſince they ſeemed not to haue ſo much mercy, as to prolong his life, they would not continue ſo much cruelty, as to prolong his death.

And now, when hee hath comforted himſelfe with hope of the fauour of dying, behold, death exchanged for bondage: how much is ſeruitude, to an ingenuous nature, worſe then death? For, this is common to all; that, to none but the miſerable: *Iudah* meant this well, but God better: *Reuben* ſaued him from the ſword, *Iudah* from affamiſhing: God will euer raiſe vp ſome ſecret fauourers to his owne, amongſt thoſe that are moſt malicious. How well was this fauour beſtowed? If *Ioſeph* had dyed for hunger in the pit, both *Iacob*, and *Iudah*, and all his brethren had dyed for hunger in *Canaan*. Little did the *Iſmaelitiſh* Merchants know what a treaſure they bought, carried and ſold; more precious then all their Balmes and Mirrhs. Little did they thinke that they had in their hands the Lord of *Ægypt*, the Iewell of the World? Why ſhould we contemne any mans meanneſſe, when wee know not his deſtiny?

One ſinne is commonly vſed for the vaile of another: *Ioſephs* coat is ſent home dipped in blood, that whiles they ſhould hide their owne cruelty, they might afflict their Father, no leſſe then their brother. They haue deuiſed this reall lye, to puniſh their old Father, for his loue, with ſo grieuous a monument of his ſorrow.

Hee that is mourned for in *Canaan*, as dead, proſpers in *Ægypt* vnder *Potiphar*; and of a Slaue, is made Ruler: Thus God meant to prepare him for a greater charge; hee muſt firſt rule *Potiphars* Houſe, then *Pharaohs* Kingdome: his owne ſeruice is his leaſt good, for his very preſence procures a common bleſſing: A whole Family ſhall fare the better for one *Ioſeph*. Vertue is not lookt vpon alike with all eyes: his fellowes praiſe him, his Maſter truſts him, his Miſtreſſe affects him too much. All the ſpight of his brethren was not ſo great a croſſe to him, as the inordinate affection of his Miſtreſſe. Temptations on the right hand, are now more perillous, and hard to reſiſt, by how much they are more plauſible and glorious; But the heart that is bent vpon God, knowes how to walke ſteddily, and indifferently betwixt the pleaſures of ſinne, and feares of euill. He ſaw, this pleaſure would aduance him: He knew what it was to be a Minion of one of the greateſt Ladies in *Ægypt*: yet reſolues to contemne it: A good heart will rather lye in the duſt, then riſe by wickedneſſe. *How ſhall I doe this, and ſinne againſt God?*

He knew that all the honours of *Ægypt* could not buy off the guilt of one ſinne, and therefore abhors not onely her bed, but her company: He that will be ſafe from the acts of euill, muſt wiſely avoid the occaſions. As ſinne ends euer in ſhame, when it is committed, ſo it makes vſpaſt ſhame, that we may commit it; The impudent ſtrumpet

dare not onely ſolicit, but importune, and in a ſort force the modeſty of her good ſeruant; She layes hold on his garment; her hand ſeconds her tongue.

Good *Ioſeph* found it now time to flee, when ſuch an enemie purſued him: how much had he rather leaue his cloake, then his vertue! and to ſuffer his Miſtreſſe to ſpoyle him of his liuery, rather then he ſhould blemiſh her honour, or his Maſters in her, or God in either of them.

This ſecond time is *Ioſeph* ſtript of his garment; before in the violence of enuy, now of luſt; before of neceſſitie, now of choyce: Before, to deceiue his Father, now his Maſter: for behold, the pledge of his fidelity, which he left in thoſe wicked hands, is made an euidence againſt him, of that which he refuſed to doe: therefore did hee leaue his cloake becauſe he would not doe that; of which he is accuſed and condemned, becauſe he left it: what ſafety is there againſt great Aduerſaries, when euen argvments of innocence are vſed to conuince of euill? Luſt yeelded vnto, is a pleaſant madneſſe, but is a deſperate madneſſe when it is oppoſed: No hatred burnes ſo furiouſly, as that which ariſes from the quenched coales of loue.

Malice is witty to deuiſe accuſations of others out of their vertue, and our owne guiltineſſe: *Ioſeph* either pleads not, or is not heard.

Doubtleſſe he denied the fact, but hee dare not accuſe the offender: There is not onely the praiſe of patience, but oft-times of wiſedome, euen in vniuſt ſufferings: Hee knew that God would finde a time to cleare his innocence, and to regard his chaſte faithfulneſſe.

No priſon would ſerue him, but *Pharaohs*. *Ioſeph* had lyen obſcure and not beene knowne to *Pharaoh*, if he had not beene caſt into *Pharaohs* dungeon: the afflictions of Gods children turne euer to their aduantages. No ſooner is *Ioſeph* a priſoner, then a Guardian of the priſoners. Truſt and honour accompany him whereſoeuer he is: In his fathers houſe, in *Potiphars*, in the Iayle, in the Court: ſtill he hath both fauour and rule.

So long as God is with him, hee cannot but ſhine in ſpight of men: The wals of that dungeon cannot hide his vertues, the irons cannot hold them. *Pharaohs* Officers are ſent to witneſſe his graces, which he may not come forth to ſhew: the Cupbearer admires him in the Iayle, but forgets him in the Court. How eaſily doth our owne proſperitie makes vs either forget the deſeruings, or miſeries of others! But as God cannot neglect his owne, ſo leaſt of all in their ſorrowes. After two yeares more of *Ioſephs* patience; that God which cauſed him to bee lift out of the former pit to be ſold, now cals him out of the dungeon to honour. Hee now puts a dreame into the head of *Pharaoh*. He puts the remembrance of *Ioſephs* skill into the head of the Cupbearer; who to pleaſure *Pharaoh*, not to requite *Ioſeph*, commends the Priſoner, for an Interpreter: He puts an interpretation in the mouth of *Ioſeph*: he puts this choyce into the heart of *Pharaoh*, of a miſerable priſoner, to make the Ruler of Ægypt. Behold: one houre hath changed his fetters into a chaine of gold; his rags into fine linnen, his ſtocks into a Chariot, his Iayle into a Palace, *Potiphars* captiue into his Maſters Lord; the noiſe of his chaines into Abrech. He whoſe chaſtitie refuſed the wanton allurements of the Wife of *Potiphar*, hath now giuen him to his Wife the daughter of *Potipherah*. Humilitie goes before honour; Seruing and Suffering are the beſt Tutors to Gouernement. How well are Gods children paid for their patience! How happy are the iſſues of the faithfull! Neuer any man repented him of the aduancement of a good man.

Pharaoh hath not more preferd *Ioſeph*, then *Ioſeph* hath enriched *Pharaoh*; If *Ioſeph* had not ruled, Ægypt and all the bordering Nations had periſhed. The prouidence of ſo faithfull an Officer hath both giuen the Ægyptians their liues; and the money, cattell, lands, bodies of the Ægyptians to *Pharaoh*. Both haue reaſon to bee well pleaſed. The ſubiects owe to him their liues; the King his Subiects, and his Dominions: the bounty of God made *Ioſeph* able to giue more then hee receiued. It is like the ſeuen yeares of plenty were not confined to Ægypt; other Countries adioyning

adioyning were no lesse fruitfull: yet in the seuen yeares of famine, *Ægypt* had corne when they wanted.

See the difference betwixt a wise prudent frugalitie, and a vaine ignorant expence of the benefits of God: The sparing hand is both full and beneficiall, whereas the lauish is not onely empty, but iniurious.

Good *Iacob* is pinched with the common famine. No piety can exempt vs from the euils of neighbourhood. No man can tell by outward euents, which is the Patriarke, and which the Canaanite.

Neither doth his profession lead him to the hope of a miraculous preseruation. It is a vaine tempting of God, to cast our selues vpon an immediate prouision, with neglect of common meanes: His tenne sonnes must now leaue their flocks, and goe downe into *Ægypt*, to be their Fathers purueyours. And now they goe to buy of him whom they had sold; and bowe their knees to him for his reliefe, which had bowed to them, before for his owne life. His age, his habite, the place, the language, kept *Ioseph* from their knowledge; neither had they called off their minds from their folds, to enquire of matters of forrane State, or to heare that an *Hebrew* was aduanced to the highest honour of *Ægypt*. But he cannot but know them, whom hee left at their full growth, whose tongue, and habit, and number were all one: whose faces had left so deepe an impression in his minde, at their vnkinde parting: It is wisedome sometimes to conceale our knowledge, that we may not preiudice truth.

Hee that was hated of his brethren, for being his Fathers spye; now accuses his brethren for common spyes of the weakenesse of *Ægypt*; he could not without their suspition haue come to a perfit intelligence of his Fathers estate, and theirs, if he had not obiected to them that which was not. Wee are alwayes bound to goe the neareste way to truth. It is more safe in cases of inquisition, to fetch farre about; that he might seeme enough an *Ægyptian*, he sweares heathenishly: how little could they suspect, this Oath could proceed from the sonne of him, which swore by the feare of his Father *Isaac*? How oft haue sinister respects drawne weake goodnesse to disguise it selfe euen with sinnes?

It was no small ioy to *Ioseph*, to see this late accomplishment of his ancient dreame; to see these suppliants (I know not whether more brethren, or enemies) groueling before him in an vnknowne submission: and now it doth him good to seeme merciless to them, whom he had found wilfully cruell; to hide his loue from them which had shewed their hate to him; and to thinke how much he fauoured them, and how little they knew it: And as sporting himselfe in their seeming misery, he pleasantly imitates all those actions reciprocally vnto them, which they in despight and earnest had done formerly to him; hee speakes roughly, reiects their perswasions, puts them in hold, and one of them in bonds. The minde must not alwayes be iudged by the outward face of the actions. Gods countenance is oft-times as seuere, and his hand as heauy to them whom he best loueth. Many a one, vnder the habit of an Ægyptian, hath the heart of an *Israelite*. No song could be so delightfull to him, as to heare them in a late remorse condemne themselues before him, of their old cruelty towards him, who was now their vnknowne witnesse and Iudge.

Nothing doth so powerfully call home the conscience, as affliction, neither need there any other art of memory for sinne, besides misery. They had heard *Iosephs* deprecation of their euill with teares, and had not pitied him; yet *Ioseph* doth but heare their mention of this euill which they had done against him, and pities them with teares; he weepes for ioy to see their repentance, and to compare his safety and happinesse with the cruelty which they intended, and did, and thought they had done.

Yet hee can abide to see his brother his prisoner; whom no bonds could bind so strong, as his affection bound him to his captiue: *Simeon* is left in pawne, in fetters; the rest returne, with their corne, with their money, paying nothing for their prouision, but their labour; that they might be as much troubled with the beneficence of that strange *Ægyptian* Lord, as before with his imperious suspition. Their wealth was

now more irkesome to them, then their need: and they feare, God meanes to punish them more in this superfluitie of money then in the want of victuals (*What is this that God hath done to vs?*) It is a wise course to be iealous of our gaine; and more to feare, then desire abundance.

Old *Iacob* that was not vsed to simple and absolute contentments, receiues the blessing of seasonable prouision, together with the affliction of that heauy message the losse of one sonne, and the danger of another; and knowes not whether it be better for him to dye with hunger, or with griefe, for the departure of that sonne of his right hand: He driues of all till the last; Protraction is a kinde of ease in euils that must come.

At length (as no plea is so importunate, as that of famine) *Beniamin* must goe; one euill must be hazarded for the redresse of another; what would it auaile him, to see whom he loued, miserable? How iniurious were that affection to keepe his sonne so long in his eye, till they should see each other dye for hunger!

The ten brothers returne into Ægypt loaded with double money in their sacks, and a present in their hands; the danger of mistaking in requited, by honest minds, with more then restitution. It is not enough to finde our owne hearts cleare in suspicious actions except we satisfie others: Now hath *Ioseph* what he would, the sight and presence of his *Beniamin*, whom he therefore borrowes of his Father for a time, that hee might returne him with a greater interest of ioy: And now hee feasts them whom hee formerly threatned, and turnes their feare into wonder: all vnequall loue is not partiall; all the brethren are entertained bountifully, but *Beniamin* hath a fiue-fold portion: By how much his welcome was greater, by so much his pretended theft seemed more hainous; for good turnes aggrauate vnkindnesses, and our offences are encreased with our obligations; How easie is it to finde aduantages where there is a purpose to accuse! *Beniamins* sacke makes him guilty of that whereof his heart was free; Crimes seeme strange to the innocent; well might they abiure this fact, with the offer of bondage and death: For they which carefully brought againe that which they might haue taken, would neuer take that which was not giuen them. But thus *Ioseph* would yet dally with his brethren, and make *Beniamin* a thiefe, that he might make him a seruant, and fright his brethren with the perill of that their charge, that he might double their ioy, and amazednesse, in giuing them two brothers at once: our happinesse is greater, and sweeter, when we haue well feared, and smarted with euils.

But now when *Iudah* seriously reported the danger of his old Father, and the sadnesse of his last complaint, compassion and ioy will be concealed no longer, but breake forth violently at his voyce and eyes. Many passions doe not well abide witnesses, because they are guilty to their owne weakenesse. *Ioseph* sends forth his seruants, that hee might freely weepe. He knew hee could not say, *I am Ioseph*, without an vnbeseeming vehemence.

Neuer any word sounded so strangly as this, in the eares of the Patriarkes. Wonder, doubt, reuerence, ioy, feare, hope, guiltinesse, strooke them at once. It was time for *Ioseph* to say, *Feare not*; No maruell if they stood with paleness and silence before him; looking on him, and on each other: the more they considered, they wondred more; and the more they beleeued, the more they feared: For those words (*I am Ioseph*) seemed to sound thus much to their guilty thoughts; You are murtherers: and I am a Prince in spight of you; My power and this place, giue me all opportunities of reuenge; My glory is your shame, my life your danger, your sinne liues together with me. But now the teares and gracious words of *Ioseph* haue soone assured them of pardon and loue, and haue bidden them turne their eyes from their sinne against their brother, to their happinesse in him, and haue changed their doubts into hopes and ioyes; causing them to looke vpon him without feare, though not without shame. His louing embracements cleare their hearts of all iealousies; and hasten to put new thoughts into them of fauour, and of greatnesse: So that now forgetting what euill they did to their brother, they are thinking of what good their brother may doe to them. Actions

ſalued vp with a free forgiueneſſe, areas not done: and as a bone once broken, is ſtronger after well ſetting, ſo is loue after reconcilement.

But as wounds once healed, leaue a ſcarre behind them; ſo remitted iniuries leaue commonly in the actors a guilty remembrance; which hindered theſe brethren from that freedome of ioy, which elſe they had conceiued: This was their fault, not *Iosephs*: who ſtriues to giue them all ſecuritie of his loue; and will be as bountifull, as they were cruell. They ſent him naked to ſtrangers, hee ſends them in new and rich liueries to their Father; they tooke a ſmall ſumme of money for him, hee giues them great treaſures; They ſent his torne coat to his Father; He ſends varietie of coſtly rayments to his Father, by them. They ſold him to be the load of Camels; He ſends them home with Chariots. It muſt be a great fauour that can appeaſe the conſcience of a great iniury. Now they returne home rich and ioyfull, making themſelues happy to thinke how glad they ſhould make their Father with this newes.

That good old man would neuer haue hoped that Ægypt could haue afforded ſuch prouiſion as this. Ioſeph *is yet aliue:* This was not food, but life to him. The returne of *Beniamin* was comfortable: but that his dead ſonne was yet aliue after ſo many yeares lamentation, was tidings too happy to be beleeued, and was enough to endanger that life with exceſſe of ioy, which the knowledge thereof doubled. Ouer-excellent obiects are dangerous in their ſudden apprehenſions. One graine of that ioy would haue ſafely cheered him, whereof a full meaſure ouer-layes his heart with too much ſweetneſſe. There is no earthly pleaſure whereof we may not ſurfet: of the ſpirituall we can neuer haue enough.

Yet his eyes reuiue his mind, which his eares had thus aſtoniſhed. When hee ſaw the Chariots of his ſonne, he beleeued *Iosephs* life, and refreſhed his owne. He had too much before, ſo that he could not enioy it: now he ſaith, *I haue enough*, Ioſeph *my ſonne is yet aliue.*

They told him of his honour, he ſpeakes of his life: life is better then honour. To haue heard that *Ioſeph* liued a ſeruant, would haue ioyed him more, then to heare that he dyed honourably. The greater bleſſing obſcures the leſſe. He is not worthy of honour, that is not thankefull for life.

Yet *Iosephs* life did not content *Iacob* without his preſence: (*I will goe downe and ſee him ere I dye:*) The ſight of the eye is better then to walke in deſires; Good things pleaſure vs not in their being, but in our ioying.

The height of all earthly contentment appeared in the meeting of theſe two; whom their mutuall loſſe had more endeared to each other: The intermiſſion of comforts, hath this aduantage, that it ſweetens our delight more in the returne, then was abated in the forbearance. God doth oft-times hide away our *Ioſeph* for a time, that we may bee more ioyous and thankfull in his recouerie: This was the ſincereſt pleaſure that euer *Iacob* had, which therefore God reſerued for his age.

And if the meeting of earthly friends be ſo vnſpeakably comfortable; how happy ſhall we be in the light of the glorious face of God our heauenly Father! of that our bleſſed Redeemer whom we ſold to death by our ſinnes! and which now after that noble Triumph hath all power giuen him in Heauen and Earth.

Thus did *Iacob* reioyce when he was to goe out of the Land of Promiſe, to a forraine Nation, for *Iosephs* ſake; being glad that hee ſhould loſe his Countrey for his ſonne. What ſhall our ioy be, who muſt goe out of this forraine Land of our Pilgrimage, to the home of our glorious inheritance, to dwell with none but our owne; in that better and more lightſome Goſhen, free from all the incumbrances of this Ægypt, and full of all the riches and delights of God? The guilty conſcience can neuer thinke it ſelfe ſafe: So many yeares experience of *Iosephs* loue could not ſecure his brethren of remiſſion: thoſe that know they haue deſerued ill, are wont to miſ-interpret fauours, and thinke they cannot bee beloued: All that while his goodneſſe ſeemed but concealed and ſleeping malice; which they feared in their Fathers laſt ſleepe would awake, and bewray it ſelfe in reuenge: Still therefore they plead the name of their Father, though

dead, not daring to vse their owne: Good meanings cannot bee more wronged, then with ſuſpition: It grieues *Ioſeph* to ſee their feare, and to find they had not forgotten their owne ſinne, and to heare them ſo paſſionately craue that which they had.

Forgiue the treſpaſſe of the ſeruants of thy Fathers God:) What a coniuration of pardon was this? What wound could be either ſo deepe, or ſo feſtred, as this plaſter could not cure? They ſay not, the ſonnes of thy Father, for they knew *Iacob* was dead, and they had degenerated; but the ſeruants of thy Fathers God: How much ſtronger are the bonds of Religion then of Nature? If *Ioſeph* had beene rancorous, this deprecation had charmed him; but now it reſolues him into teares: They are not ſo ready to acknowledge their old offence, as he to proteſt his loue; and if he chide them for any thing, it is for that they thought they needed to intreat; ſince they might know, it could not ſtand with the fellow-ſeruant of their Fathers God to harbour maliciouſneſſe, to purpoſe reuenge. *Am not I vnder God?* And fully to ſecure them; hee turnes their eyes from themſelues to the Decree of God, from the action to the euent; as one that would haue them thinke, there was no cauſe to repent of that which proued ſo ſucceſſefull.

Euen late confeſſion finds forgiueneſſe; *Ioſeph* had long agoe ſeene their ſorrow, neuer but now heard their humble acknowledgement; Mercy ſtayes not for outward ſolemnities. How much more ſhall that infinite goodneſſe pardon our ſinnes, when hee findes the truth of our repentance?

THE

Contemplations.

THE FOVRTH BOOKE.

The affliction of Israel, Or
The Ægyptian bondage.

The birth and breeding of Moses.

Moses *called.*

The plagues of Ægypt.

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

Imprinted at *London* in the yeare 1628.

TO THE RIGHT HONOVRABLE *IAMES* LORD *HAY*, ALL GRACE AND HAPPINESSE.

Right Honorable.

ALL that I can say for my selfe, is a desire of doing good; which if it were as feruent in richer hearts, the Church which now we see comely, would then be glorious: this honest ambition hath carried mee to neglect the feare of seeming prodigall of my little; and while I see others Talents rusting in the earth, hath drawne mee to traffique with mine in publike. I hope, no aduenture that euer I made of this kinde, shall be equally gainfull to this my present labour, wherein I take Gods owne Historie for the ground, and worke vpon it by what Meditations my weakenesse can afford: The diuinenesse of this subiect shall make more then amends for the manifold defects of my discourse; although also the blame of an imperfection is so much the more, when it lighteth vpon so high a choice. This part which I offer to your Lordship, shall shew you Pharaoh *impotently enuious and cruell, the Israelites of friends become slaues, punished onely for prospering;* Moses *in the Weedes, in the Court, in the Desart, in the Hill*

Hill of visions; a Courtier in Ægypt, a Shepheard in Midian, an Ambassador from God, a Leader of Gods people: and when you see prodigious varietie of the plagues of Ægypt, you shall not know whether more to wonder at the miracles of Moses, *or* Pharaohs *obstinacie. Finally, you shall see the same Waues made both a wall and a gulfe in one houre; the Ægyptians drowned, where no Israelite was wet-shod: and if these passages, yeeld not abundance of profitable thoughts, impute it (not without pardon) to the pouertie of my weake conceit; which yet may perhaps occasion better vnto others. In all humble submission I commend them (what they are) to your Lordships fauourable acceptation, and your selfe with them to the gracious blessing of our God.*

Your Lordships in all dutifull

obseruance at command,

Ios. Hall.

THE

Contemplations.

THE FOVRTH BOOKE.

The affliction of Israel.

EGYPT was long an harbour to the Israelites, now it proues a Lyle: the Posteritie of *Iacob* finds too late, what it was for their forefathers to sell *Ioseph*, a slaue into Ægypt. Those whom the Ægyptians honoured before as Lords, now they contemne as drudges: One *Pharaoh* aduances, whom another labours to depresse: Not seldome the same man changes copies: but if fauours out-liue one age, they proue decrepit and heartlesse: It is a rare thing to find posterity heires of their fathers loue: How should mens fauour be but like themselues, variable and inconstant? there is no certaintie but in the fauour of God, in whom can be no change; whose loue is intayled vpon a thousand generations.

Yet if the Israelites had been trecherous to *Pharaoh*, if disobedient, this great change of countenance had been iust; now the onely offence of Israel, is, that he prospereth; that which should be the motiue of their gratulation, and friendship, is the cause of their malice. There is no more hatefull sight to a wicked man, then the prosperitie of the conscionable; None but the spirit of that true Harbinger of Christ, can teach vs to say with contentment, *He must encrease, but I must decrease.*

And what if Israel be mighty and rich? (*if there be warre, they may ioyne with our enemies, and get them out of the Land.*) Behold, they are afraid to part with those whom they are grieued to entertaine: either staying, or going, is offence enough, to those that seeke quarrels; There were no warres, and yet they say, If there be warres. The Israelites had neuer giuen cause of feare to reuolt, and yet they say, Lest they ioyne to our enemies, to those enemies which we may haue; So they make their certaine friends slaues, for feare of vncertaine enemies. Wickednesse is euer cowardly, and full of vniust suspitions; it makes a man feare, where no feare is; fly, when none pursues him. What difference there is betwixt *Dauid* and *Pharaoh!* The faith of the one sayes, *I will not be afraid for ten thousand that should beset me*; The feare of the other saies, *Lest if there be warre, they ioyne with our enemies*; therefore should hee haue made much of the Israelites, that they might be his: his fauour might haue made them firme; Why might they not as well draw their swords for him?

Weake and base minds euer incline to the worse; and seeke safety, rather in an impossibility of hurt, then in the likelihood of iust aduantage. Fauours had bin more binding then

then cruelties: yet the fooliſh Ægyptian had rather haue impotent ſeruants, then able friends. For their welfare alone, *Pharaoh* owes *Iſrael* a miſchiefe; and how wil he pay it? *(Come let vs worke wiſely;)* Lewd men call wicked policies wiſdome, and their ſucceſſe happineſſe: Herein Satan is wiſer then they; who both layes the plot, and makes them ſuch fooles, as to miſtake villany and madneſſe, for the beſt vertue.

Iniuſtice is vpheld by violence, whereas iuſt gouernments are maintained by loue: Taske-maſters muſt be ſet ouer *Iſrael*; they ſhould not be the true Seed of *Iſrael*, if they were not ſtill ſet to wreſtle with God in afflictions: Heauy burdens muſt bee laid vpon them: *Iſrael* is neuer but loaded, the deſtiny of one of *Iacobs* ſonnes is common to all; To lye downe betwixt their burdens. If they had ſeemed to breathe them in *Goſhen* ſometimes, yet euen there it was no ſmall miſerie to be forainers, and to liue among Idolaters; but now the name of a ſlaue is added to the name of a ſtranger. *Iſrael* had gathered ſome ruſt in idolatrous *Ægypt*, and now he muſt be ſcowred: they had borne the burden of Gods anger, if they had not borne the burdens of the *Ægyptians*.

As God afflicted them with another minde then the *Ægyptians*; (God to exerciſe them, the *Ægyptians* to ſuppreſſe them;) ſo cauſes he the euent to differ. Who would not haue thought with theſe *Ægyptians*, that ſo extreme miſery ſhould not haue made the *Iſraelites* vnfit, both for generation and reſiſtance? Moderate exerciſe ſtrengthens, extreame deſtroyes nature: That God which many times workes by contrary means, cauſed them to grow with depreſſion, with perſecution to multiply; How can Gods Church but fare well, ſince the very malice of their enemies benefits them? Oh the ſoueraigne goodnes of our God, that turnes all our poiſons into cordials! Gods Vine beares the better with bleeding.

And now the *Ægyptians* could be angry with their owne maliciouſneſſe, that this was the occaſion of multiplying them whom they hated, and feared; to ſee that this ſeruice gained more to the workmen, then to their Maſters; The ſtronger therefore the *Iſraelites* grew, the more impotent grew the malice of their perſecutors. And ſince their owne labour ſtrengthens them, now tyrannie will try what can be done by the violence of others: ſince the preſent ſtrength cannot bee ſubdued; the hopes of ſucceſſion muſt be preuented: women muſt be ſuborned to bee murderers; and thoſe whoſe office is to helpe the birth, muſt deſtroy it.

There was leſſe ſuſpition of crueltie in that ſexe, and more opportunitie of doing miſchiefe. The male children muſt be borne, and die at once; what can be more innocent, then the childe that hath not liued ſo much as to cry, or to ſee light? It is fault enough to be the ſonne of an *Iſraelite*: the daughters may liue for bondage, for luſt; a condition ſo much (at the leaſt) worſe then death, as their ſex was weaker. O maruellous cruelty, that a man ſhould kill a man, for his ſexes ſake! Whoſoeuer hath looſed the reynes vnto cruelty, is eaſily caried into incredible extremities.

From burdens, they proceed to bondage, and from bondage to blood: from an vniuſt vexation of their body, to an inhumane deſtruction of the fruit of their body. As the ſinnes of the concupiſcible part, from ſlight motions, grow on to foule executions, ſo doe thoſe of the iraſcible; there is no ſinne, whoſe harbour is more vnſafe, then of that of malice: But oft times the power of tyrants anſwers not their will: euill commanders cannot alwayes meet with equally miſchieuous agents.

The feare of God teaches the Midwiues to diſobey an vniuſt command; they well knew, how no excuſe it is for euill, I was bidden. God ſaid to their hearts, *Thou ſhalt not kill*: This voice was lowder then *Pharaohs*. I commend their obedience in diſobeying; I dare not commend their excuſe; there was as much weakeneſſe in their anſwer, as ſtrength in their practice: as they feared God in not killing, ſo they feared *Pharaoh* in diſſembling: oft-times thoſe that make conſcience of greater ſinnes, are ouertaken with leſſe. It is well and rare, if we can come forth of a dangerous action without any ſoyle; and if we haue eſcaped the ſtorme, that ſome after-drops wet vs not.

Who would not haue expected that the Midwiues ſhould be murdered, for not murthering? *Pharaoh* could not be ſo ſimple to thinke theſe women truſty: yet his indignation

nation had no power to reach to their punishment. God prospered the Mid-wiues, who can harme them? Euen the not doing of euill is rewarded with good. And why did they prosper? Because they feared God; Not for their dissimulation, but their piety. So did God regard their mercy, that he regarded not their infirmity. How fondly doe men lay the thanke vpon the sinne, which is due to the vertue: true wisedome teaches to distinguish Gods actions, and to ascribe them to the right causes; Pardon belongs to the lye of the Mid-wiues, and remuneration to their goodnesse, prosperity to their feare of God.

But that which the Mid-wiues will not, the multitude shall doe; It were strange, if wicked Rulers should not finde some or other instruments of violence: all the people must drowne whom the women saued. Cruelty hath but smoked before, now it flames vp, secret practising hath made it shameleſse, that now it dare proclaime tyranny. It is a miserable state, where euery man is made an executioner: there can be no greater argument of an ill cause, then a bloody persecution, whereas Truth vpholds her selfe by mildnesse, and is promoted by patience. This is their act, what was their issue? The people must drowne their males, themselues are drowned: they died by the same meanes, by which they caused the poore Israelitish infants to dye; that law of reraliation which God wil not allow to vs, because we are fellow-creatures, he iustly practiseth in vs. God would haue vs reade our sinnes in our iudgements, that we might both repent of our sins, and giue glory to his Iustice.

Pharaoh raged before, much more now, that he receiued a message of dismission; the monitions of God make ill men worse: the waues doe not beat, nor roare any where so much, as at the banke which restraines them. Corruption when it is checked, growes mad with rage; as the vapour in a cloud would not make that fearefull report, if it met not with opposition. A good heart yeelds at the stilleſt voyce of God: But the most gratious motions of God harden the wicked. Many would not be so desperately setled in their sinnes, if the word had not controuled them. How mild a message was this to *Pharaoh*, and yet how galling? *Wee pray thee let vs goe.* God commands him that which he feared. He tooke pleasure in the present seruitude of Israel: God cals for a release. If the sute had been for mitigation of labour, for preseruation of their children, it might haue carried some hope, and haue found some fauour: but now God requires that which he knowes will as much discontent *Pharaoh*, as *Pharaohs* crueltie could discontent the Israelites; *Let vs goe.* How contrary are Gods precepts to naturall minds? and indeed, as they loue to crosse him in their practice, so he loues to crosse them in their commands before, and his punishments afterwards. It is a dangerous signe of an ill heart to feele Gods yoke heauy.

Moses talks of sacrifice, *Pharaoh* talkes of worke. Any thing seemes due worke to a carnall minde sauing Gods seruice: nothing superfluous, but religious duties. Christ tels vs, there is but one thing necessary: Nature tels vs, there is nothing but that needlesse: *Moses* speakes of deuotion, *Pharaoh* of idlenesse. It hath bin an old vse, as to cast faire colours vpon our owne vicious actions, so to cast euill aspersions vpon the good actions of others. The same Deuill that spoke in *Pharaoh*, speakes still in our scoffers, and cals Religion Hypocrisie, conscionable care, singularity. Euery vice hath a title, and euery vertue a disgrace.

Yet while possible taskes were imposed, there was some comfort: Their diligence might saue their backes from stripes. The conceit of a benefit to the commander, and hope of impunity to the labourer, might giue a good pretence to great difficulties: but to require tasks not faisible, is tyrannicall, and doth onely picke a quarrell to punish. they could neither make straw, nor finde it, yet they must haue it. Doe what may be, is tolerable; but doe what cannot be, is cruell. Those which are aboue others in place, must measure their commands, not by their owne wils, but by the strength of their inferiours. To require more of a beast then he can doe, is inhumane. The taske is not done; the task-masters are beaten: the punishment lyes where the charge is; they must exact it of the people, *Pharaoh* of them. It is the misery of those which are trusted with autho-

authority, that their inferiours faults are beaten vpon their backes. This was not the fault to require it of the taske-masters, but to require it by the taske-masters, of the people. Publike persons doe either good or ill with a thousand hands, and with no fewer shall receiue it.

Of the birth and breeding of Moses.

IT is a wonder that *Amram* the father of *Moses*, would think of the mariage bed in so troublesome a time, when he knew he should beget children either to slauery or slaughter: yet euen now in the heat of this bondage he maries *Iochebed*: the drowning of his sons was not so great an euill, as his owne burning; the thraldome of his daughters not so great an euill, as the subiection vnto sinfull desires. Hee therefore vses Gods remedie for his sinne; and referres the sequell of his danger to God. How necessary is this imitation for those which haue not the power of containing! perhaps wee would haue thought it better to liue childlesse: but *Amram* and *Iochebed* durst not incurre the danger of a sinne, to auoid the danger of a mischiefe. No doubt when *Iochebed* the mother of *Moses*, saw a man-child borne of her, and him beautifull and comely, she fell into extreame passion, to thinke that the executioners hand should succeed the Midwiues. All the time of her conception, she could not but feare a sonne; now she sees him, and thinkes of his birth and death at once, her second throes are more grieuous then her first. The paines of trauell in others are somewhat mitigated with hope, and counterualled with ioy, that a man-child is borne; in her they are doubled with feare, the remedy of others is her complaint: still she lookes when some fierce Ægyptian would come in, and snatch her new-borne infant out of her bosome; whose comelinesse had now also added to her affection.

Many times God writes presages of Maiesty and honor, euen in the faces of children. Little did she think, that she held in her lap the Deliuerer of Israel. It is good to hazard in greatest apparances of danger. If *Iochebed* had sayd, If I beare a son, they will kill him, where had beene the great Rescuer of Israel? Happy is that resolution which can follow God hood-winkt, and let him dispose of the euent: When she can no longer hide him in her wombe, shee hides him in her house, afraid lest euery of his cryings should guide the executioners to his cradle. And now shee sees her treasure can be no longer hid, she ships him in a barke of bulrushes, and commits him to the mercy of the waues, and (which was more mercilesse) to the danger of an Ægyptian passenger, yet doth she not leaue him without a guardian.

No tyranny can forbid her to loue him, whom she is forbidden to keep; Her daughters eyes must supply the place of her armes. And if the weake affection of a mother, were thus effectually carefull, what shall we thinke of him, whose loue, whose compassion is (as himselfe) infinite? His eye, his hand, cannot but be with vs, euen when wee forsake our selues: *Moses* had neuer a stronger protection about him, no not when all his Israelites were pitched about his Tent in the Wildernesse, then now when he lay sprawling alone vpon the waues: no water, no Ægyptian can hurt him. Neither friend nor mother dare own him, and now God challenges his custodie. When we seem most neglected and forlorne in our selues, then is God most present, most vigilant.

His prouidence brings *Pharaohs* daughter thither to wash her selfe. Those times looke for no great state: A Princesse comes to bathe her selfe in the open streame: she meant onely to wash her selfe; God fetches her thither, to deliuer the Deliuerer of his people. His designes go beyond ours. We know not (when we set our foot ouer our threshold) what he hath to doe with vs. This euent seemed casuall to this Princesse, but predetermined and prouided by God, before she was: how wisely and sweetly God brings to passe

paſſe his owne purpoſes, in our ignorance and regardleſneſſe! She ſaw the Arke, opens it, finds the child weeping; his beauty and his teares had God prouided for the ſtrong perſwaſions of mercy. This young and liuely Oratorie preuailed. Her heart is ſtrucke with compaſſion, and yet her tongue could ſay, *It is an Hebrew child.*

See here the merciſull daughter of a cruell father: It is an vncharitable and iniurious ground, to iudge of the childs diſpoſition by the parents. How well doth pitty beſeeme great perſonages! and moſt in extremities. It had beene death to another to reſcue the child of an Hebrew; in her it was ſafe and noble. It is an happy thing, when great ones improue their places to ſo much more charity, as their liberty is more.

Moſes his ſiſter finding the Princeſſe compaſſionate, offers to procure a nurſe, and fetches the mother: and who can bee ſo fit a nurſe as a mother? She now with glad hands receiues her child, both with authoritie and reward. She would haue giuen all her ſubſtance for the life of her ſon; & now ſhe hath a reward to nurſe him. The exchange of the name of a mother, for the name of a nurſe, hath gained her both her ſon, and his education, and with both a recompence. Religion doth not call vs to a weake ſimplicitie, but allowes vs as much of the Serpent as of the Doue: lawfull policies haue from God both liberty in the vſe, and bleſſing in the ſucceſſe.

The good Lady did not breed him as ſome child of almes, or as ſome wretched outcaſt, for whom it might be fauour enough to liue, but as her owne ſon; in all the delicacies, in all the learning of Ægypt. Whatſoeuer the Court or the Schoole could put into him, he wanted not; yet all this could not make him forget that he was an Hebrew. Education works wonderous changes, and is of great force either way: a little aduancement hath ſo puffed ſome vp aboue themſelues, that they haue not onely forgot their friends, but ſcorned their parents. All the honors of Ægypt could not win *Moſes* not to call his nurſe mother, or weane him from a willing miſery with the Iſraelites. If we had *Moſes* his faith, we could not but make his choice. It is only our infidelity that binds vs ſo to the world, and makes vs preferre the momentany pleaſures of ſinne, vnto that euerlaſting recompence of reward.

He went forth, and looked on the burdens of Iſrael. What needed *Moſes* to haue afflicted himſelfe with the afflictions of others? Himſelfe was at eaſe and pleaſure in the Court of *Pharaoh*. A good heart cannot endure to be happy alone; and muſt needs, vnbidden, ſhare with others in their miſeries. He is no true *Moſes* that is not moued with the calamities of Gods Church. To ſee an Ægyptian ſmite an Hebrew, it ſmote him, and moued him to ſmite. He hath no Iſraelitiſh blood in him, that cane ndure to ſee an Iſraelite ſtricken either with hand or with tongue.

Here was his zeale: where was his authoritie? Doubtleſſe, *Moſes* had an inſtinct from God of his Magiſtracy; elſe how ſhould he thinke they would haue vnderſtood what himſelfe did not? Oppreſſions may not be righted by violence, but by law. The redreſſe of euill by a perſon vnwarranted, is euill. *Moſes* knew that God had called him; he knew that *Pharaoh* knew it not: therefore he hides the Ægyptian in the ſand. Thoſe actions which may be approued vnto God, are not alwayes ſafe with men: as contrarily, too many things goe currant with men, which are not approued of God.

Another Hebrew is ſtricken, but by an Hebrew: the act is the ſame, the agents differ: neither doth their profeſſion more differ, then *Moſes* his proceedings. He giues blowes to the one: to the other, words. The blowes, to the Ægyptian were deadly; the words, to the Hebrew, gentle & plauſible. As God makes a difference betwixt chaſtiſements of his owne, and puniſhments of ſtrange children: ſo muſt wiſe Gouernors learn to diſtinguiſh of ſins and iudgements, according to circumſtances. How mildly doth *Moſes* admoniſh! Sirs, ye are brethren. If there had been but any dram of good nature in theſe Hebrewes, they had relented: now it is ſtrange to ſee, that being ſo vniuerſally vexed with their common aduerſary, they ſhould yet vexe one another: One would haue thought that a common oppoſition ſhould haue vnited them more, yet now priuate grudges do thus dangerouſly diuide them. Blowes enow were not dealt by the Ægyptians, their owne muſt adde to the violence. Still Satan is thus buſie, and Chriſtians are

thus malicious, that (as if they wanted enemies) they flye in one anothers faces. While we are in this Ægypt of the world, all vnkind ſtriſes would eaſily be compoſed, if wee did not forget that we are brethren.

Behold an Ægyptian in the skin of an Hebrew: how dogged an anſwer doth *Moſes* receiue to ſo gentle a reproofe? who would not haue expected that this Hebrew had bin enough deiected with the common affliction? But vexations may make ſome more miſerable, not more humble; as we ſee ſickneſſes make ſome tractable, others more froward. It is no eaſie matter to beare a reproofe well, if neuer ſo well tempered; no Sugar can bereaue a Pill of his bitterneſſe. None but the gratious can ſay, *Let the righteous ſmite me.* Next to the not deſeruing a reproofe, is the well taking of it. But who is ſo ready to except and exclaime as the wrong-doer? The patient replies not. One iniury drawes on another: firſt to his brother, then to his reprouer. Guiltineſſe will make a man ſtir vpon euery touch: he that was wronged, could incline to reconciliation: Malice makes men vncapable of good counſell; and there are none ſo great enemies to Iuſtice, as thoſe which are enemies to peace.

With what impatience doth a galled heart receiue an admonition! This vnworthy Iſraelite is the patterne of a ſtomackfull offender; firſt, hee is moued to choller in himſelfe: then he cals for the authoritie of the admoniſher: a ſmall authority will ſerue for a louing admonition. It is the duty of men, much more of Chriſtians, to aduiſe againſt ſin; yet this man askes, Who made thee a Iudge? for but finding fault with his iniury. Then, he aggrauates, and miſconſtrues, *Wilt thou kill me?* when *Moſes* meant onely to ſaue both. It was the death of his malice onely that was intended, and the ſafety of his perſon. And laſtly, he vpbraids him with former actions, *Thou killedſt the Ægyptian*: What if he did? What if vniuſtly? What was this to the Hebrew? another mans ſin is no excuſe for ours. A wicked heart neuer lookes inward to it ſelfe, but outward to the quality of the reprouer; if that afford exception, it is enough; as a dog runs firſt to reuenge on the ſtone: What matter is it to me who he be that admoniſheth me? Let me looke home into my ſelfe: let me looke to his aduice. If that be good, it is more ſhame to me to be reproued by an euill man. As a good mans allowance cannot warrant euill, ſo an euill mans reproofe may remedy euill: If this Hebrew had beene well pleaſed, *Moſes* had not heard of his ſlaughter; now in choller all will out; and if this mans tongue had not thus caſt him in the teeth with blood, he had beene ſurpriſed by *Pharaoh*, ere he could haue knowne that the fact was knowne.

Now he growes iealous, flees, and eſcapes. No friend is ſo commodious in ſome caſes as an aduerſary; This wound which the Hebrew thought to giue *Moſes*, ſaued his life. As it is good for a man to haue an enemy, ſo it ſhall be our wiſedome to make vſe of his moſt cholericke obiections. The worſt of an enemy may proue moſt ſoueraigne to our ſelues. *Moſes* flees. It is no diſcomfort for a man to flee when his conſcience purſues him not: Where Gods warrant will not protect vs, it is good for the heeles to ſupplie the place of the tongue.

Moſes when he may not in Ægypt, he will be doing iuſtice in Midian. In Ægypt, hee deliuers the oppreſſed Iſraelite; in Midiã the wronged daughters of *Iethro*. A good mã wil be doing good, whereſoeuer he is; his Trade is a compound of Charity and Iuſtice; as therefore euill diſpoſitions cannot be changed with ayres, no more will good. Now then he ſits him downe by a Well in Midian. There he might haue to drinke, but where to eat he knew not. The caſe was altered with *Moſes*; To come from the dainties of the Court of Ægypt, to the hunger of the fields of Midian: it is a leſſon that al Gods childrẽ muſt learne to take out, To want & to abound. Who can think ſtrange of penury when the great gouernor of Gods people once hath nothing? Who would not haue thought in this caſe, *Moſes* ſhould haue been heartleſſe and ſullen; ſo caſt downe with his owne cõplaints, that he ſhould haue had no feeling of others; yet how hot is he vpon Iuſtice? No aduerſity can make a good man neglect good duties: hee ſees the oppreſſion of the Shepherds, the image of that other he left behind him in *Ægypt*: the Mayds (daughters of ſo great a Peere) draw water for their flocks, the inhumane ſhepherds driue them away;

away; rudenesse hath no respect either to Sexe or Condition; if wee liued not vnder lawes, this were our case; Might would bee the measure of Iustice: wee should not so much as enioy our owne water. Vniust courses will not euer prosper: *Moses* shall rather come from Ægypt to Midian to beat the shepheards, then they shall vex the daughters of *Iethro*. This act of Iustice was not better done then taken. *Reuel* requites it kindly with an hospitall entertainment. A good nature is ready to answer courtesies: we cannot doe too much for a thankfull man. And if a courteous Heathen reward the watring of a sheepe in this bountifull manner, how shall our God recompence but a cup of cold water that is giuen to a Disciple? This fauour hath won *Moses*, who now consents to dwell with him, though out of the Church. Curiosity, or whatsoeuer idle occasions may not draw vs (for our residence) out of the bounds of the Church of God: danger of life may; we loue not the Church if we easily leaue it: if in a case of life, wee leaue it not (vpon opportunity) for a time of respit, we loue not our selues. The first part of *Moses* his requitall was his wife, one of those whom he had formerly protected.

I doe not so much maruell that *Iethro* gaue him his daughter (for hee saw him valiant, wise, learned, nobly bred) as that *Moses* would take her; a stranger both in Blood and Religion. I could plead for him necessity: his owne nation was shut vp to him: if he would haue tried to fetch a daughter of Israel, he had endangered to leaue himselfe behind: I could plead some correspondence in common principles of Religion; for doubtlesse *Moses* his zeale could not suffer him to smother the truth in himselfe: hee should haue beene an vnfaithfull seruant, if he had not beene his Masters teacher. Yet neither of these can make this match either safe, or good. The euent bewrayes it dangerously inconuenient. This choice had like to haue cost him deare: she stood in his way for circumcision; God stands in his way for reuenge. Though hee was now in Gods message, yet might he not be forborne in this neglect. No circumstance either of the dearenesse of the Sollicitor or our owne ingagement, can beare out a sinne with God: Those which are vnequally yoked, may not euer looke to draw one away. True loue to the person cannot long agree with dislike of the religion. He had need to be more then a man that hath a *Zipporah* in his bosome, & would haue true zeale in his heart. All this while *Moses* his affection was not so tied to Midian, that he could forget Ægypt. Hee was a stranger in Midian: what was he else in Ægypt? Surely, either Ægypt was not his home, or a miserable one; & yet in reference to it, he cals his son *Gershom*, a stranger there. Much better were it to be a stranger there then a dweller in Ægypt. How hardly can we forget the place of our abode or education, although neuer so homely! And if hee so thought of his Ægyptian home, where was nothing but bondage and tyranny, how should wee thinke of that home of ours, aboue, where is nothing but rest and blessednesse?

Of MOSES *calling.*

FOrty yeares was *Moses* a Courtier, and forty yeares (after that) a Shepheard. That great men may not bee ashamed of honest vocations, the greatest that euer were haue beene content to take vp with meane trades. The contempt of honest callings in those which are well borne, argues pride without wit. How constantly did *Moses* sticke to his hooke? and yet a man of great spirits, of excellent learning, of curious education: and if God had not (after his forty yeares seruice) called him off, he had so ended his daies. Humble resolutions are so much more heroycall, as they fall into higher subiects.

There can be no fitter disposition for a leader of Gods people, then constancy in his vndertakings, without either wearinesse, or change. How had he learned to subdue all ambitious desires, and to rest content with his obscurity! so he might haue the free-

dome of his thoughts and ful opportunity of holy meditations, he willingly leaues the World to others, and enuies not his proudest acquaintance of the Court of *Pharaoh*. He that hath true worth in himselfe, and familiarity with God, finds more pleasure in the Desarts of *Midian*, then others can doe in the Palaces of Kings.

Whiles he is tending his sheepe, God appeared vnto him: God neuer graces the idle with his visions; when he finds vs in our callings, we finde him in the tokens of his mercy. Satan appeares to the idle man in manifold temptations; or rather presents himselfe, and appeares not. God was euer with *Moses*, yet was he not seene till now. He is neuer absent from his; but sometimes he makes their senses witnesses of his presence. In small matters may be greater wonders. That a bush should burne, is no maruell; but that it should not consume in burning, is iustly miraculous: God chuseth not euer great subiects wherin to exercise his power. It is enough that his power is great in the smallest. When I look vpon this burning bush with *Moses*, me thinkes I cā neuer see a worthier and more liuely Embleme of the Church; that in Ægypt was in the furnace, yet wasted not. Since then how oft hath it beene flaming, neuer consumed! The same power that enlightens it, preserues it; & to none but to his enemies is he a consuming fire. *Moses* was a great Philosopher: but small skill would haue serued to know the nature of fire, & of the bush: that fire meeting with combustible matter, could not but consume: If it had bin some solid wood, it would haue yeelded later to the flame; but bushes are of so quicke dispatch, that the ioy of the wicked is compared to a fire of thornes. Hee noted a while, saw it continued, and beganne to wonder. It was some maruell how it should come there: but how it should continue without supply, yea, without diminution of matter, was truly admirable. Doubtlesse he went oft about it, and viewed it on all sides, and now when his eye and mind could meet with no likely causes, so far off, resolues, I will goe see it: His curiosity led him neerer, and what could he see but a bush and a flame, which he saw at first vnsatisfied? It is good to come to the place of Gods presence, howsoeuer; God may perhaps speake to thy heart, though thou come but for nouelty: Euen those which haue come vpon curiositie haue beene oft taken: absence is without hope; If *Moses* had not come, he had not beene called out of the bush.

To see a fire not consuming the bush, was much; but to heare a speaking fire, this was more; and to heare his owne name out of the mouth of the fire, it was most of all. God makes way for his greatest messages by astonishment and admiration: as on the contrary, carelesnesse caries vs to a meere vnproficiency vnder the best meanes of God: If our hearts were more awfull, Gods messages would be more effectuall to vs.

In that appearance God meant to call *Moses* to come, yet when he is come, inhibits him (*Come not hither.*) We must come to God, must not come too neare him. When we meditate of the great mysteries of his word, we come to him: we come too neere him when we search into his counsels. The Sun and the fire say of themselues, Come not too neere: how much more the light which none can attaine vnto? We haue all our limits set vs: The Gentiles might come into some outter courts, not into the inmost: The Iewes might come into the inner Court, not into the Temple: the Priests and Leuites into the Temple, not into the Holy of Holyes: *Moses* to the Hill, not to the Bush. The waues of the Sea had not more need of bounds, then mans presumption. *Moses* must not come close to the bush at all; and where he may stand, he may not stand with his shooes on. There is no vnholinesse in clothes: God prepared them for man at first, and that of skinnes, lest any exception should be taken at the hides of dead beasts. This rite was significant. What are the shooes but worldly and carnall affections? If these be not cast off when we come to the holy place, we make our selues vnholy: how much lesse should we dare to come with resolutions of sinne? This is not onely to come with shooes on, but with shooes bemired with wicked filthinesse; the touch whereof profanes the pauement of God, and makes our presence odious.

Moses was the Sonne of *Amram*, *Amram* of *Kohath*, *Kohath* of *Leui*, *Leui* of *Iacob*, *Iacob* of *Isaac*, *Isaac* of *Abraham*. God puts together both ends of his pedigree, *I am the God of thy father, and of Abraham, Isaac, Iacob*. If he had said onely, *I am thy God*, It had beene

beene *Moſes* his duty to attend awfully; but now that he ſayes, *I am the God of thy Father, and of Abraham, &c.* He challenges reuerence by preſcription. Any thing that was our Anceſters, pleaſes vs; their Houſes, their Veſſels, their Cote-armour; How much more their God? How carefull ſhould Parents be to make holy choices? Euery preſident of theirs are ſo many monuments and motiues to their poſterity. What an happineſſe it is to be borne of good Parents! hence God claimes an intereſt in vs and wee in him, for their ſake. As many a man ſmarteth for his fathers ſinne, ſo the goodneſſe of others is crowned in a thouſand generations. Neither doth God ſay, I was the God of *Abraham, Iſaac, Iacob*; but, *I am*. The Patriarkes ſtill liue after ſo many thouſand yeares of diſſolution. No length of time can ſeparate the ſoules of the iuſt from their Maker. As for their body, there is ſtill a reall relation betwixt the duſt of it, & the ſoule: and if the being of this part be more defectiue, the being of the other is more liuely, and doth more then recompence the wants of that earthly halfe.

God could not deſcribe himſelfe by a more ſweet name then this, *I am the God of thy father, & of Abraham, &c.* yet *Moſes* hides his face for feare, If he had ſaid, I am the glorious God that made heauen and earth, that dwels in light inacceſſible, whom the Angels cannot behold; or, I am God the auenger, iuſt and terrible, a conſuming fire to mine enemies, here had beene iuſt cauſe of terror.

But why was *Moſes* ſo frighted with a familiar compellation? God is no leſſe awfull to his owne in his very mercies. Great is thy mercy that thou mayeſt be feared: for to them no leſſe maieſty ſhines in the fauours of God, then in his iudgements and iuſtice. The wicked heart neuer feares God but thundring, or ſhaking the earth, or raining fire from heauen; but the good can dread him in his very ſunne-ſhine: his louing deliuerances & bleſſings affect them with awfulneſſe. *Moſes* was the true ſon of *Iacob*, who when he ſaw nothing but viſions of loue & mercy, could ſay, *How dreadfull is this place!*

I ſee *Moſes* now at the buſh hiding his face at ſo milde a repreſentation: hereafter we ſhall ſee him in this very Mount betwixt heauen and earth; in Thunder, Lightning, Smoke, Earth quakes, ſpeaking mouth to mouth with God, bare-faced, and fearleſſe: God was then more terrible, but *Moſes* was leſſe ſtrange. This was his firſt meeting with God, further acquaintance makes him familiar, and familiarity makes him bold: Frequence of conuerſation giues vs freedome of acceſſe to God; and makes vs powre out our hearts to him as fully and as fearleſly as to our friends. In the meane time now at firſt he made not ſo much haſte to ſee, but he made as much to hide his eies: Twiſe did *Moſes* hide his face; once for the glory which God put vpon him, which made him ſo ſhine, that he could not bee beheld of others; once for Gods owne glory, which hee could not behold. No maruell. Some of the creatures are too glorious for mortall eies: how much more, when God appeares to vs in the eaſieſt manner, muſt his glory needs ouercome vs? Behold the difference betwixt our preſent and future eſtate: Then the more Maieſty of appearance, the more delight: when our ſin is quite gone, all our feare at Gods preſence ſhall be turned into ioy. God appeared to *Adam* before his ſin with comfort, but in the ſame forme which after his ſin was terrible. And if *Moſes* cannot abide to looke vpon Gods glory when he deſcends to vs in mercy, how ſhall wicked ones abide to ſee his fearfull preſence when he ſets vpon vengeance! In this fire he flamed and conſumed not, but in his reuenge our God is a conſuming fire.

Firſt, *Moſes* hides himſelfe in feare, now in modeſty. *Who am I?* None in all Ægypt or Midian was comparably fit for this embaſſage. Which of the Iſraelites had bin brought vp a Courtier, a Scholler, an Iſraelite by blood, by education an Ægyptian, learned, wiſe, valiant, experienced? Yet, *Who am I?* The more fit any man is for whatſoeuer vocation, the leſſe he thinkes himſelfe. Forwardneſſe argues inſufficiency. The vnworthy thinkes ſtill, Who am I not? Modeſt beginnings giue hopefull proceedings, and happy endings. Once before, *Moſes* had taken vpon him, and laid about him; hoping then they would haue knowne, that by his hand God meant to deliuer Iſrael: but now when it comes to the point, *Who am I?* Gods beſt ſeruants are not euer in an equall diſpoſition to good duties. If we find differences in our ſelues ſometimes, it argues that grace is not

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our owne. It is our frailty, that those seruices which we are forward to, aloofe off, wee shrinke at, neere hand, and fearfully misse-giue. How many of vs can bid defiances to death, and suggest answers to absent temptations, which when they come home to vs, we flye off, and change our note, and in stead of action, expostulate!

Of the plagues of Ægypt.

IT is too much honour for flesh and blood to receiue a message from heauen, yet here God sends a message to man, and is repulsed: well may God aske, Who is man that I should regard him? but for man to aske, Who is the Lord? is a proud and bold blasphemy. Thus wyld is Nature at the first; but ere God haue done with *Pharaoh*, he will be knowne of him, he will make himselfe knowne by him, to all the world. God might haue swept him away suddenly. How vnworthy is he of life, who with the same breath that he receiues, denies the Giuer of it! But he would haue him conuinced, ere hee were punished; First therefore he workes miracles before him, then vpon him. *Pharaoh* was now, from a staffe of protection & sustentation to Gods people, turned to a Serpent that stung them to death; God shewes himselfe in this reall Embleme; doing that suddenly before him, which Satan had wrought in him by leisure; And now when he crawles, and winds, and hisses, threatning perill to Israel, he shewes him how in an instant he can turne him into a senslesse sticke, and make him if not vsefull, yet fearlesse: The same God which wrought this, giues Satan leaue to imitate it; the first plague that hee meant to inflict vpon *Pharaoh*, is delusion: God can be content the Deuill should winne himselfe credit, where he meanes to iudge; and holds the honour of a miracle well lost, to harden an enemy: Yet to shew that his miracle was of power, the others of permission; *Moses* his Serpent deuours theirs: how easily might the Ægyptians haue thought, that hee which caused their Serpent not to bee, could haue kept it from being: and that they which could not keepe their Serpent from deuouring, could not secure them from being consumed! but wise thoughts enter not into those that must perish. All Gods iudgments stand ready, and wait but till they be called for. They need but a watch-word to be giuen them: No sooner is the rod lift vp, but they are gone forth into the world, presently the waters run into blood, the Frogs & Lice crawle about, & all the other troops of God come rushing in vpon his aduersaries: All creatures conspire to reuenge the iniuries of God. If the Ægyptians looke vpward, there they haue Thunder, Lightning, Hayle, Tempests; one while no light at all, another while such fearfull flashes as had more terror then darknes. If they look vnder them, there they see their waters changed into blood, their earth swarming with Frogs & Grashoppers: if about them, one while the Flies fill their eyes and eares; another while they see their fruits destroyed, their cattell dying, their children dead. If, lastly, they looke vpon themselues, they see themselues lothsome with Lice, painfull and deformed with Scabs, Biles, and Botches.

First, God begins his iudgements with waters. As the riuer of Nilus was to Ægypt, in stead of heauen, to moisten and fatten the earth; so their confidence was more in it then in heauen. Men are sure to be punisht most and soonest, in that which they make a corriuall with God. They had before defiled the riuers with the blood of innocents; and now it appeares to them, in his owne colour. The waters will no longer keep their counsell: Neuer any man delighted in blood, which had not enough of it ere his end: they shed but some few streames, and now behold, whole riuers of blood: Neither was this more a monument of their slaughter past, then an image of their future destruction. They were afterward ouer-whelmed in the Red Sea, and now beforehand they see the Riuers red with blood. How dependant and seruile is the life of man, that

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cannot either want one Element, or endure it corrupted! It is hard to say whether there were more horror, or annoyance in this plague. They complaine of thirst, and yet doubt whether they should dye, or quench it with blood. Their fish (the chiefe part of their sustenance) dyes with infection, and infecteth more by being dead. The stench of both is ready to poison the inhabitants; yet *Pharaohs* curiosity caries him away quite from the sense of the iudgement: he had rather send for his Magicians to worke feats, then to humble himselfe vnder God for the remoueall of this plague; and God plagues his curiosity with deceit, those whom he trusts, shall vndoe him with preuailing; the glory of a second miracle shall bee obscured by a false imitation, for a greater glory to God in the sequell.

The rod is lift vp again, Behold, that Nilus which they had before adored, was neuer so beneficiall as it is now troublesome; yeelding them not onely a dead, but a liuing annoyance: It neuer did so store them with Fish, as now it plagues them with Frogges; whatsoeuer any man makes his god, besides the true one, shall be once his tormenter. Those lothsome creatures leaue their owne element, to punish them which rebelliously detained Israel from their owne. No Bed, no Table can be free from them, their daintie Ladies cannot keepe them out of their bosomes; neither can the Ægyptians sooner open their mouthes, then they are ready to creepe into their throats; as if they would tell them, that they came on purpose to reuenge the wrongs of their Maker: yet euen this wonder also is Satan allowed to imitate. Who can maruell to see the best vertues counterfaited by wicked men, when hee sees the Deuill emulating the miraculous power of God? The feats that Satan playes may harden, but cannot benefit. He that hath leaue to bring Frogs, hath neither leaue, nor power, to take them away, nor to take away the stench from them. To bring them, was but to adde to the iudgement; to remoue them was an act of mercy. God doth commonly vse Satan in executing of iudgement, neuer in the workes of mercy to men.

Yet euen by thus much is *Pharaoh* hardned, & the Sorcerers growne insolent. When the deuill and his agents are in the height of their pride, God shames them in a trifle. The rod is lift vp: the very dust receives life: Lice abound euery where, and make no difference betwixt Beggers and Princes. Though *Pharaoh* and his Courtiers abhorred to see themselues lowzy, yet they hoped this miracle would be more easily imitable: but now the greater possibility, the greater foyle. How are the great wonder-mongers of Ægypt abashed, that they can neither make Lice of their owne, nor deliuer themselues from the Lice that are made! Those that could make Serpent and Frogs, could not either make or kill Lice; to shew them that those Frogs and Serpents were not their own workmanship. Now *Pharaoh* must needs see how impotent a deuill he serued that could not make that vermine which euery day rises voluntarily out of corruption. *Iannes* and *Iambres* cannot now make those Lice (so much as by delusion) which at another time they cannot chuse but produce vnknowing, & which now they cannot auoid. That spirit which is powerfull to execute the greatest things when he is bidden, is vnable to doe the least when he is restrained. Now these corriuals of *Moses* can say, *This is the finger of God*. Ye foolish inchanters, was Gods finger in the Lice, not in the Frogs, not in the Blood, not in the Serpent? And why was it rather in the lesse, then in the greater? Because ye did imitate the other, not these. As if the same finger of God had not beene before in your imitation, which was now in your restraint: As if yee could haue failed in these, if ye had not beene onely permitted the other. Whiles wicked minds haue their full scope, they neuer looke vp aboue themselues; but when once God crosses them in their proceedings, their want of successe teaches them to giue God his owne. All these plagues perhaps had more horror then paine in them. The Frogs creep vpon their clothes, the Lice vpon their skins: but those stinging Hornets which succeed them, shall wound and kill. The water was annoyed with the first plague, the earth with the second and third; this fourth fils the ayre, and besides corruption brings smart. And that they may see this winged army comes from an angry God (not either from nature, or chance) euen the very Flies shall make a difference betwixt Ægypt and Goshen.

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He gaue them their being, sets them their stint. They can no more sting an Israelite, then fauor an Ægyptian. The very wings of Flies are directed by a prouidence, and doe acknowledge their limits. Now *Pharaoh* finds how impossible it is for him to stand out with God, since all his power cannot rescue him from Lice and Flyes.

And now his heart begins to thaw a little: *Goe, doe sacrifice to your God in this Land*; or (since that will not be accepted,) *Goe into the wildernesse, but not far*: but how soone it knits againe! Good thoughts make but a thorow fare of carnall hearts, they can neuer settle there: yea, his very misgiuing hardens him the more: that now neither the murren of his cattell, nor the botches of his seruants can stir him a whit. He saw his cattle strucke dead with a sudden contagion; hee saw his Sorcerers (after their contestation with Gods messengers) strucke with a scab in their very faces, and yet his heart is not strucke. Who would thinke it possible that any soule could be secure in the middest of such variety, and frequence of iudgements? These very plagues haue not more wonder in them, then their successe hath. To what an height of obduration will sinne lead a man, and of all sins, incredulity? Amidst all these storms *Pharaoh* sleepeth, till the voice of Gods mighty thunders, and hayle mixed with fire, rouzed him vp a little.

Now, as betwixt sleeping and waking, he starts vp, and sayes, *God is righteous, I am wicked. Moses pray for vs*, and presently layes downe his head againe. God hath no sooner done thundering, then he hath done fearing. All this while you neuer find him carefull to preuent any one euill, but desirous still to shift it off, when hee feeles it; neuer holds constant to any good motion; neuer prayes for himselfe, but carelesly wills *Moses* and *Aaron* to pray for him; neuer yeelds God his whole demand, but higgleth and dodgeth, like some hard chapman, that wold get a release with the cheapest: First, They shall not goe; then, Goe and sacrifice, but in Ægypt; next, Goe sacrifice in the wildernes but not far off; after, Goe ye that are men; then, Goe you and your children onely; at last, Goe all saue your sheepe and cattle. Wheresoeuer meere Nature is, she is still improuident of future good, sensible of present euill, inconstant in good purposes; vnable, through vnacquaintance, and vnwilling to speake for her selfe, niggardly in her grants, and vncheerefull. The plague of the Grashoppers startled him a little; and the more through the importunity of his seruants: for when hee considered the fish destroyed with the first blow, the cattle with the fift, the corne with the seuenth, the fruit and leaues with this eighth, and nothing now left him, but a bare fruitlesse earth to liue vpon (and that, couered ouer with Locusts) necessity droue him to relent for an aduantage: *Forgiue me this once; take from me this death onely.*

But as constrained repentance is euer short and vnsound; the West wind, together with the Grashoppers, blowes away his remorse; & now is he ready for another iudgement. As the Grashoppers tooke away the sight of the earth from him, so now a grosse darknesse takes away the sight of heauen too: other darknesses were but priuatiue, this was reall and sensible. The Ægyptians thought this night long, (how could they chuse when it was fix in one?) and so much the more, for that no man could rise to talk with other, but was necessarily confined to his owne thoughts: One thinkes the fault in his owne eyes, which he rubs oftentimes in vaine: Others think, that the Sunne is lost out of the Firmament, and is now withdrawn for euer: Others, that all things are returning to their first confusion: all think themselues miserable, past remedy, and wish (whatsoeuer had befalne them) that they might haue had but light enough to see themselues die.

Now *Pharaoh* proues like to some beasts that grow mad with baiting: grace often resisted, turnes to desperatenesse, *Get thee from me, looke thou see my face no more; whensoeuer thou commest in my sight, thou shalt dye.* As if *Moses* could not plague him as well in absence: as if he that could not take away the Lice, Flyes, Frogs, Grashoppers, could at his pleasure take away the life of *Moses*, that procured them. What is this but to run vpon the iudgements, and run away from the remedies? Euermore when Gods messengers are abandoned, destruction is neere. *Moses* will see him no more, till he see him dead vpon the sands; but God will now visit him more then euer: The fearefullest plagues God still reserues for the vpshot: All the former do but make way for the last.

Pharaoh may exclude *Moſes* and *Aaron*, but Gods Angell hee cannot exclude: Inſenſible meſſengers are vſed, when the viſible are debarred.

Now God begins to call for the Blood they owed him: In one night euery houſe hath a carkaſſe in it, and (which is more grieuous) of their firſt borne, and (which is yet more fearefull) in an inſtant. No man could comfort other; euery man was too full of his owne ſorrow, helping rather to make the noiſe of the lamentation more dolefull, and aſtoniſhing. How ſoone hath God changed the note of this tyrannicall people! *Ægypt* was neuer ſo ſtubborne in denying paſſage to Iſrael, as now importunate to entreat it: *Pharaoh* did not more force them to ſtay before, then now to depart: whom lately they would not permit, now they hire to go. Their rich Iewels of ſiluer and gold were not too deare for them, whom they hated; how much rather had they to ſend them away wealthy, then to haue them ſtay to be their Executors? Their loue to themſelues obtained of them the enriching of their enemies; and now they are glad to pay them well for their old worke, and their preſent iourney: Gods people had ſtayed like Slaues, they goe away like Conquerors, with the ſpoile of thoſe that hated them; armed for ſecurity, and wealthy for maintenance.

Old *Iacobs* ſeuenty ſoules which he brought downe into Ægypt, in ſpight of their bondage and blood-ſhed, goe forth ſix hundred thouſand men, beſides children. The world is well mended with Iſrael, ſince he went with his ſtaffe and his ſcrip ouer Iordan. Tyranny is too weake, where God bids, Increaſe and multiply. I know not where elſe the good herbe ouer-growes the weeds; the Church out-ſtrips the World. I feare if they had liued in eaſe and delicacie, they had not beene ſo ſtrong, ſo numerous. Neuer any true Iſraelite loſt by his affliction. Not onely for the action, but the time, *Pharaohs* choice meets with Gods: That very night, when the hundred and thirty yeares were expired, Iſrael is gone, *Pharaoh* neither can, nor can will to keepe them any longer; yet in this, not fulfilling Gods will, but his owne. How ſweetly doth God diſpoſe of all ſecond cauſes, that whiles they doe their owne will, they doe his!

The Iſraelites are equally glad of this haſte. Who would not be ready to goe, yea to fly out of bondage? They haue what they wiſhed; it was no ſtaying for a ſecond inuitation. The loſſe of an opportunity is many times vnrecouerable: the loue of their liberty made the burden of their dough light: who knew whether the variable mind of *Pharaoh* might returne to a deniall, and (after all his ſtubbornneſſe) repent of his obedience? It is fooliſh to hazard where there is certainty of good offers, and vncertainty of continuance. They goe therefore; and the ſame God that fetcht them out, is both their guide and protector. How carefully doth he chuſe their way! not the neerer, but the ſafer. He would not haue his people ſo ſuddenly change from bondage to war.

It is the wondrous mercy of God, that he hath reſpect, as to his owne glory, ſo to our infirmities. He intends them warres hereafter, but after ſome longer breathing, and more preparation; his goodneſſe ſo orders all, that euils are not ready for vs, till we be ready for them. And as he chuſes, ſo he guides their way. That they might not erre in that ſandy and vntracted wilderneſſe, himſelfe goes before them: who could but follow cheerfully, when he ſees God lead him? He that led the wiſe men by a Star, leads Iſrael by a Cloud: That was an higher obiect, therefore he giues them an higher and more heauenly conduct; This was more earthly, therefore he contents himſelfe with a lower repreſentation of his preſence; A pillar of cloud and fire: A pillar for firmnes; of cloud and fire for viſibility and vſe. The greater light extinguiſhes the leſſe; therefore in the day he ſhewes them not fire, but a cloud: In the night nothing is ſeene without light; therefore he ſhewes them not the cloud, but fire: The cloud ſhelters them from heat by day; the fire digeſts the rawneſſe of the night. The ſame God is both a cloud and a fire to his children, euer putting himſelfe into thoſe formes of gracious reſpects, that may beſt fit their neceſſities.

As good motions are long ere they can enter into hard hearts, ſo they ſeldome continue long. No ſooner were the backs of Iſrael turned to depart, then *Pharaohs* heart and face is turned after them, to fetch them backe againe. It vexes him to ſee ſo great a com-

command, ſo much wealth, caſt away in one night; which now he reſolues to redeem, though with more plagues. The ſame ambition and couetouſneſſe that made him weare out ſo many iudgements, will not leaue him, till it haue wrought out his full deſtruction. All Gods vengeances haue their end; the finall perdition of his enemies, which they cannot reſt till they haue attained: *Pharaoh* therefore & his Ægyptians will needs go fetch their bane. They well knew that Iſrael was fitter to ſerue then to fight; weary with their ſeruitude, not trained vp to war, not furniſhed with prouiſion for a field: Themſelues Captaines and Souldiers by profeſſion, furniſhed with horſes, and Chariots of warre. They gaue themſelues therefore the victory beforehand, and Iſrael either for ſpoile or bondage: yea, the weake Iſraelites gaue vp themſelues for dead, and already are talking of their graues. They ſee the Sea before them; behind them the Ægyptians: they know not whether is more mercileſſe, and are ſtricken with the feare of both. O God, how couldeſt thou forbeare ſo diſtruſtfull a people! they had ſeene all thy wonders in Ægypt and in their Goſhen; they ſaw euen now thy pillar before them, and yet they did more feare Ægypt then beleeue thee. Thy patience is no leſſe miracle then thy deliuerance. But in ſtead of remouing from them, the cloudy pillar remoues behind them, and ſtands betwixt the Iſraelites and Ægyptians: as if God would haue ſaid, They ſhall firſt ouercome me, O Iſrael, ere they touch thee. Wonder did now iuſtly ſtriue with feare in the Iſraelites, when they ſaw the cloud remoue behind them, and the ſea remoue before them. They were not vſed to ſuch bulwarkes. God ſtood behind them in the cloud; the ſea reared them vp wals on both ſides them. That which they feared would be their deſtruction, protected them: how eaſily can God make the cruelleſt of his creatures both our friends and patrons.

Yet here was faith mixed with vnbeleefe. Hee was a bold Iſraelite that ſet the firſt foot into the channell of the Sea: and euery ſtep that they ſet in that moiſt way, was a new exerciſe of their faith. *Pharaoh* ſees all this, and wonders; yet hath not the wit or grace to thinke (though the pillar tels him ſo much) that God made a difference betwixt him and Iſrael. He is offended with the Sea, for giuing way to his enemies, and yet ſees not why he may not truſt it as well as they. He might well haue thought, that he which gaue light in Goſhen, when there was darkneſſe in Ægypt, could as well diſtinguiſh in the Sea: but he cannot now either conſider, or feare: it is his time to periſh. God makes him faire way, and lets him run ſmoothly on, till he be come to the midſt of the Sea; not one waue may riſe vp againſt him, to wet ſo much as the hooſe of his horſe. Extraordinary fauours to wicked men, are the forerunners of their ruine.

Now when God ſees the Ægyptians too far to returne, he findes time to ſtrike them with their laſt terror: they know not why, but they would returne too late. Thoſe Chariots in which they truſted now faile them, as hauing done ſeruice enough, to carie them into perdition. God purſues them, and they cannot flye from him. Wicked men make equall haſte, both to ſin, and from iudgement: but they ſhall one day finde, that it is not more eaſie to run into ſin, then impoſſible to run away from iudgement: the ſea will ſhew them, that it regards the Rod of *Moſes*, not the Scepter of *Pharaoh*; and now (as glad to haue got the enemies of God at ſuch an aduantage) ſhuts her mouth vpon them, and ſwallowes them vp in her waues, and after ſhee hath made ſport with them a while, caſts them vpon her ſands, for a ſpectacle of triumph to their aduerſaries.

What a ſight was this to the Iſraelites, when they were now ſafe on the ſhore, to ſee their enemies come floating after them vpon the billowes, and to find among the carkaſſes vpon the ſands, their knowne oppreſſors, which now they can tread vpon with inſultation! They did not cry more loud before, then now they ſing. Not their faith, but their ſenſe, teaches them now to magnifie that God after their deliuerance, whom they hardly truſted for their deliuerance.

Contem-

Contemplations

VPON THE PRINCIPALL Passages of the holy STORIE.

The second Volume.

IN FOVRE BOOKES.

By I. H. D. D.

Imprinted at LONDON
in the yeare
1628.

TO THE HIGH AND MIGHTIE PRINCE, CHARLES, PRINCE of Great Britaine.

Most excellent Prince:

ACcording to the true dutie of a seruant, I entended all my Contemplations to your now glorious Brother, of sweet and sorowfull memorie. The first part whereof, as it was the last Booke, that euer was dedicated to that deare, and immortall name of his: so it was the last, that was turned ouer by his gratious hand.

Now, since it pleased the God of spirits to call him from these poore Contemplations of ours, to the blessed contemplation of himselfe, to see him as Hee is, to see as hee is seene; to whom is this sequell of my labours due; but to your Highnesse, the heire of his Honor and Vertues? Euery yeare of my short pilgrimage, is like to adde something to this Worke; which in regard of the subiect, is scarce finite: The whole doth not onely craue your Highnesses Patronage, but promises to requite your Princely acceptation, with many sacred examples, and rules, both for pietie, and wisedome; towards the decking vp of this flouri∫hing

ſpring of your Age; in the hopes whereof, not onely we e liue, but he that is dead, liues ſtill in you: And if any piece of theſe endeuours, come ſhort of my deſires, I ſhall ſupply the reſt with my prayers: which ſhall neuer be wanting to the God of Princes that your happy proceedings may make glad the Church of God, your ſelfein either World, glorious.

Your Highneſſes in all humble deuotion,

and faithfull obſeruance.

Ios. Hall.

Contemplations.

THE FIFTH BOOKE.

The Waters of Marah.

The Quailes and Manna.

The Rocke of Rephidim.

The Foile of Amalek : *Or*
The hand of Moſes *lift vp.*

The Law.

The Golden Calfe.

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

Imprinted at *London* in the yeare 1628.

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902

TO

THE RIGHT HONOVRABLE

HENRY,

EARLE OF HVNTINGDON,

LORD HASTINGS, BOTERAVX,
MOLINES & MOILES, HIS MAIESTIES
LIEVTENANT IN THE COVNTY
OF *LEICESTER*;

A BOVNTIFVLL FAVOVRER OF
ALL GOOD LEARNING, A NOBLE
PRECEDENT OF VERTVE, THE FIRST
PATRONE OF MY POORE
STVDIES.

J. H.

DEDICATES THIS PIECE OF HIS LABOVRS,
AND WISHETH ALL HONOVR
AND HAPPINESSE.

Contemplations.

THE FIFTH BOOKE.

The waters of Marah.

ISRAEL was not more loth to come to the Red Sea, then to part from it. How soone can God turne the horror of any euill into pleasure! One shore resounded with shrickes of feare; the other with Timbrels and Dances, and Songs of Deliuerance. Euery maine affliction is our Red Sea, which while it threats to swallow, preserues vs: At Last, our Songs shall be lowder then our cries. The Israelitish Dames, whē they saw their danger though they might haue left their Timbrels behind them; how vnprofitable a burden seemed those instruments of Musick! yet now they liue to renue that forgotten Minstralsie, and Dancing, which their bondage had so long discontinued: and well might those feet dance vpon the shore, which had walked thorow the Sea. The land of *Goshen* was not so bountifull to them, as these Waters. That afforded them a seruile life: This gaue them at once freedome, victorie, riches; bestowing vpon them the remainder of that wealth which the Ægyptians had but lent. It was a pleasure to see the floating carcases of their Aduersaries; and euery day offers them new booties: It is no maruell then if their hearts were tyed to these bankes. If we finde but a little pleasure in our life, we are ready to dote vpon it. Euery small contentment glues our affections to that we like: And if here our imperfect delights hold vs so fast, that wee would not bee loosed; how forcible shall those infinite ioyes be aboue, when our soules are once possessed of them!

Yet if the place had pleased them more, it is no maruell they were willing to follow *Moses*; that they durst follow him in the Wildernesse, whom they followed through the Sea: It is a great confirmation to any people, when they haue seene the hand of God with their guide. O Sauiour, which hast vndertaken to cary me from the spirituall Ægypt to the Land of Promise; How faithfull, how powerfull haue I found thee? How fearelesly should I trust thee? how cheerefully should I follow thee through contempt, pouerty, death it selfe! Master, if it be thou, bid vs come vnto thee.

Immediately before, they had complained of too much water: now they goe three dayes without. Thus God meant to punish their infidelitie, with the defect of that, whose abundance made them to distrust. Before they saw all Water, no Land; now all dry

dry and dustie Land, and no Water. Extremities are the best tryals of men; as in bodies, those that can beare sudden changes of heats and cold without complaint, are the strongest. So much as an euill touches vpon the meane, so much help it yeelds towards patience; Euery degree of sorrow is a preparation of the next: but when we passe to extreames without the meane, we want the benefit of recollection; and must trust to our present strength. To come from all things to nothing, is not a descent but a downfall; and it is a rare strength and constancy, not to be maimed at least. These headlong euills, as they are the soreest, so they must be most prouided for; as on the contrary, a sodden aduancement from a low condition to the height of Honour, is most hard to manage. No man can maruell how that Tyrant blinded his Captiues, when he heares that he brought them immediately, out of a darke dungeon, into Roomes that were made bright and glorious. Wee are not worthy to know, for what wee are reserued: no euill can amate vs, if we can ouercome sudden extremities.

The long deferring of a good (though tedious) yet makes it the better, when it comes. Well did the Israelites hope that the Waters which were so long in finding, would be precious when they were found: Yet behold, they are crossed, not onely in their desires, but in their hopes; for after three dayes trauell, the first Fountaines they finde are bitter Waters. If these Wels had not runne pure Gall, they could not haue so much complained. Long thirst will make bitter Waters sweet; yet such were these Springs, that the Israelites did not so much like their moisture, as abhorre their relish. I see the first handsell that God giues them in their voyage to the Land of Promise; Thirst and Bitternesse. Satan giues vs pleasant entrances into his wayes, and reserues the bitternesse for the end: God inuites vs to our worst at first; and sweetens our conclusion with pleasure.

The same God that would not lead Israel through the Philistins Land, lest they should shrinke at the sight of Warre, now leads them through the Wildernesse, and feares not to try their patience with bitter potions. If hee had not loued them, the Ægyptian Furnace or Sword had preuented their thirst, or that Sea whereof their Enemies drunke dead; and yet see how hee dyets them. Neuer any haue had so bitter draughts vpon Earth as those he loues best: The palate is an ill iudge of the fauours of God. O my Sauiour, thou didst drinke a more bitter Cup from the hands of thy Father, then that which thou refusedst of the Iewes, or then that which I can drinke from thee.

Before, they could not drinke if they would; now they might and would not. God can giue vs blessings with such a tang, that the fruition shall not much differ from the want: So many a one hath riches, not grace to vse them; many haue children, but such as they preferre barrennesse. They had said before, Oh that we had water! now, Oh that we had good water! It is good so to desire blessings from God; that we may be the better for inioying them; so to craue water, that it may not be sawced with bitternes.

Now, these fond Israelites in stead of praying, murmur; in stead of praying to God, murmur against *Moses*. *What hath the righteous done?* Hee made not either the Wildernesse dry, or the Waters bitter; Yea (if his conduct were the matter) what one foot went he before them without God? The Pillar led them, and not he; yet *Moses* is murmured at. It is the hard condition of authoritie, that when the multitude fare well, they applaude themselues; when ill, they repine against their Gouernours. Who can hope to be free, if *Moses* escape not? Neuer any Prince so merited a people. Hee thrust himselfe vpon the Pikes of *Pharaohs* tyrannie. Hee brought them from a bondage worse then death. His Rod diuided the Sea, and shared life to them, death to their Pursuers. Who would not haue thought these men, so obliged to *Moses*, that no death could haue opened their mouthes or raised their hands against him? Yet now, the first occasion of want makes them rebell. No benefit can stop the mouth of Impatience. If our turne be not serued for the present, former fauours are either forgotten, or contemned. No maruell if we deale so with men, when God receiues this measure from vs. One yeere of Famine, One Summer of Pestilence, One Moone of vnseasonable

nable weather, makes vs ouer-looke all the blessings of God; and more to mutine at the sense of our euill, then to praise him for our varieties of good: whereas fauours well bestowed, leaue vs both mindfull and confident; and will not suffer vs either to forget or distrust. O God, I haue made an ill vse of thy mercies, if I haue not learned to be content with thy corrections.

Moses was in the same want of water with them, in the same distaste of bitternesse, and yet they say to *Moses*, What shall we drinke? If they had seene him furnished with full vessels of sweet water, and themselues put ouer to this vnsauoury liquor, enuie might haue giuen some colour to this mutiny: but now their Leaders common miserie, might haue freed him from their murmurs. They held it one piece of the late *Egyptian* tyrannie, that a taske was required of them, which the imposers knew they could not performe; to make Bricke when they had no Straw; Yet they say to *Moses*, What shall we drinke? Themselues are growne Exactors, and are ready to menace more then stripes, if they haue not their ends, without meanes. *Moses* tooke not vpon him their prouision, but their deliuerance: and yet, as if he had been the common Victualer of the Campe, they aske, What shall wee drinke? When want meets with impatient minds, it transports them to fury; Euery thing disquiets, and nothing satisfies them.

What course doth *Moses* now take? That which they should haue done, and did not: They cryed not more fervently to him, then he to God: if he were their Leader, God was his. That which they vniustly required of him, he iustly requires of God, that could doe it; He knew whence to looke for redresse of all complaints; this was not his charge, but his Makers, which was able to maintaine his owne act. I see and acknowledge the harbour, that wee must put into, in all our ill weather. It is to thee, O God, that wee must powre out our hearts, which onely canst make our bitter waters sweet.

Might not that Rod, which tooke away the liquid nature from the waters, and made them solid; haue also taken away the bitter qualitie from these waters, and made them sweet: since to flow is naturall vnto the water; to bee bitter is but accidentall. *Moses* durst not imploy his Rod without a Precept; he knew the power came from the commandement. We may not presume on likelihoods, but depend vpon warrants; therefore *Moses* doth not lift vp his Rod to the Waters, but his hand and voyce to God.

The hand of faith neuer knocked at heauen in vaine: no sooner hath *Moses* shewed his grieuance, then God shewes him the remedie: yet an vnlikely one, that it might be miraculous. He that made the waters, could haue giuen them any sauour: How easie is it for him that made the matter, to alter the qualitie! It is not more hard to take away, then to giue. Who doubts but the same hand that created them, might haue immediately changed them? Yet that Almightie power will doe it by meanes. A piece of wood must sweeten the waters: What relation had wood to water; or that which hath no sauour, to the redresse of bitternesse? Yet here is no more possibilitie of failing, then proportion to the successe. All things are subiect to the command of their Maker; He that made all of nothing, can make euery thing of any: There is so much power in euery creature, as he will please to giue. It is the praise of Omnipotencie to worke by improbabilities; *Elisha* with Salt, *Moses* with wood, shall sweeten the bitter waters; Let no man despise the meanes, when he knowes the Author.

God taught his people by actions, as well as words. This entrance shewed them their whole iourney; wherein they should taste of much bitternesse: but at last through the mercy of God, sweetned with comfort. Or did it not represent themselues rather, in the iourney? in the fountaines of whose hearts, were the bitter waters of manifold corruptions, yet their vnsauorie soules are sweetned by the graces of his Spirit. O Blessed Sauiour: the Wood of thy Crosse, that is, the application of thy sufferings, is enough to sweeten a whole Sea of bitternesse. I care not how vnpleasant a portion I finde in this Wildernesse, if the power and benefit of thy pretious death may season it to my soule.

of

Of the Quailes and Manna.

THe thirſt of Iſrael is well quenched: for beſides the change of the waters of *Marah*, their ſtation is changed to *Elim*; where were twelue Fountaines, for their twelue Tribes, and now they complaine as faſt of hunger.

Contentation is a rare bleſſing, becauſe it ariſes either from a fruition of all comforts, or a not deſiring of ſome which we haue not. Now, we are neuer ſo bare, as not to haue ſome benefits; neuer ſo full, as not to want ſomething, yea as not to be full of wants. God hath much ado with vs; either we lacke health or quietneſſe, or children, or wealth, or company, or our ſelues in all theſe. It is a wonder theſe men found not fault with the want of ſawce to their Quailes, or with their old cloathes, or their ſolitarie way. Nature is moderate in her deſires; but conceit is vnſatiable. Yet who can deny hunger to be a ſore vexation? Before, they were forbidden ſowre bread; but now what leauen is ſo ſowre as want? When meanes hold out, it is eaſie to bee content. Whiles their dough, and other cates laſted, whiles they were gathering of the Dates of *Elim*, we heare no newes of them. Who cannot pray for his dayly bread, when he hath it in his cup-bord? But when our owne prouiſion failes vs, then not to diſtruſt the prouiſion of God, is a noble tryall of faith. They ſhould haue ſaid; He that ſtopt the mouth of the Sea, that it could not deuoure vs, can as eaſily ſtop the mouth of our ſtomacks: It was no eaſier matter to kill the firſt-borne of Ægypt, by his immediate hand, then to preſerue vs; He that commanded the Sea to ſtand ſtill and guard vs, can as eaſily command the earth to nouriſh vs: He that made the Rod a Serpent, can as well make theſe ſtones, bread: He that brought armies of Frogs and Caterpillers to Ægypt, can as well bring whole drifts of birds and beaſts to the deſart: He that ſweetened the waters with Wood, can as well refreſh our bodies with the fruits of the earth. Why doe we not wait on him; whom we haue found ſo powerfull? Now they ſet the mercy and loue of God vpon a wrong taſte; Whiles they meaſure it onely by their preſent ſenſe. Nature is iocond and cheerfull, whiles it proſpereth: let God withdraw his hand; no ſight, no truſt. Thoſe can praiſe him with Timbrels for a preſent fauour, that cannot depend vpon him, in the want of meanes for a future. Wee all are neuer weary of receiuing, ſoone weary of attending.

The other mutiny, was of ſome few male-contents, perhaps thoſe ſtrangers, which ſought their owne protection vnder the wing of Iſrael; this, of the whole troope. Not that none were free: *Caleb*, *Ioſhua*, *Moſes*, *Aaron*, *Miriam*, were not yet tainted: vſually God meaſures the ſtate of any Church or countrey by the moſt; the greater part caries both the name and cenſure. Sinnes are ſo much greater, as they are more vniuerſall: ſo farre is euill from being extenuated by the multitude of the guilty, that nothing can more aggrauate it. With men commonneſſe may plead for fauour; with God it pleads for iudgement. Many hands draw the Cable with more violence, then few: The leproſie of the whole body is more loathſome, then that of a part.

But what doe theſe mutiners ſay? Oh that wee had dyed by the hand of the Lord! And whoſe hand was this, Oh ye fond *Iſraelites*, if yee muſt periſh by famine? God caried you forth; God reſtrained his creatures from you: and while you are ready to dye thus, ye ſay, Oh that we had dyed by the hand of the Lord!

It is the folly of men, that in immediate iudgements they can ſee Gods hand; not in thoſe, whoſe ſecond cauſes are ſenſible: whereas God holds himſelfe equally intereſſed in all: challenging that there is no euill in the City, but from him. It is but one hand, and many inſtruments, that God ſtrikes vs with: The water may not loſe the name, though it come by chanels and pipes from the ſpring. It is our faithleſneſſe, that in viſible meanes we ſee not him that is inuiſible.

And

And when would they haue wisht to die? When wee sate by the flesh-pots of *Ægypt*: Alas, what good would their flesh-pots haue done them, in their death? If they might suffice their life, yet what could they auaile them in dying? For, if they were vnpleasant, what comfort was it, to see them? If pleasant, what comfort to part from them? Our greatest pleasures are but paines in their losse. Euery minde affects that which is like it selfe. Carnall minds are for the flesh-pots of *Ægypt*, though bought with seruitude; spirituall are for the presence of God, though redeemed with famine; and would rather die in Gods presence, then liue without him in the sight of delicate or full dishes.

They loued their liues well enough: I heard how they shrieked, when they were in danger of the *Ægyptians*; yet now they say, Oh that we had dyed! Not, Oh that wee might liue by the flesh-pots; but, Oh that wee had dyed! Although life be naturally sweet, yet a little discontentment makes vs weary. It is a base cowardlinesse, so soone as euer we are called from the garison to the field, to thinke of running away. Then is our fortitude worthy of praise, when we can endure to be miserable.

But what? can no flesh-pots serue but those of *Ægypt*? I am deceiued, if that Land affoorded them any flesh-pots saue their owne: Their Landlords of *Ægypt* held it abomination to eate of their dishes or to kill that which they did eate. In those times then they did eate of their owne; and why not now? They had droues of cattell in the Wildernesse: why did they not take of them? Surely, if they would haue beene as good husbands of their cattell, as they were of their dough, they might haue had enough to eate without need of murmuring: for if their back-burden of dough lasted for a moneth; their heards might haue serued them many yeares. All grudging is odious; but most, when our hands are full. To whine in the midst of abundance, is a shamefull vnthankfulnesse.

When a man would haue looked that the anger of God should haue appeared in fire: now behold, his glory appeares in a Cloud. Oh the exceeding long suffering of God, that heares their murmurings! and as if he had beene bound to content them, in stead of punishing, pleases them; as a kind mother would deale with a crabed child, who rather stils him with the brest, then cals for the rod. One would haue thought, that the sight of the cloud of God should haue dispel'd the cloud of their distrust; and this glory of God should haue made them asham'd of themselues. and afraid of him: Yet I doe not heare them once say, What a mighty and gracious God haue we distrusted? Nothing will content an impotent minde, but fruition. When an heart is hardned with any passion, it will endure much, ere it will yeeld to relent.

Their eyes saw the cloud; their eares heard the promise, the performance is speedie and answerable. Needs must they be conuinced, when they saw God as glorious in his worke, as in his presence; when they saw his word iustified by his act. God tels them afore-hand what hee wil doe, that their expectation might stay their hearts. He doth that which he fore-told, that they might learne to trust him, ere he performe. They desired meat, and receiue Quailes; they desired bread, and haue Manna. If they had had of the courset flesh, and of the baset Pulse, hunger would haue made it dainty: But now God will pamper their famine; and giues them meat of Kings, and Bread of Angels. What a world of Quailes were but sufficient to serue six hundred thousand persons? They were all strong, all hungry; neither could they bee satisfied with single Fowles: What a Table hath God prepared in the Desart, for abundance, for delicacie? Neuer Prince was so serued in his greatest pompe, as these rebellious *Israelites* in the Wildernesse. God loues to ouer-deserue of men; and to exceed not onely their sinnes; but their very desires, in mercy. How good shall wee finde him to those that please him, since he is so gracious to offenders! If the most graceless *Israelites* be fed with Quailes and Manna; Oh, what goodnesse is that hee hath laid vp for them that loue him! As on the contrary, If the Righteous scarce be saued, where will the Sinners appeare? Oh God, thou canst, thou wilt make this difference. Howsoeuer with vs men, the most crabed and stubborne oftentimes fare the best; the Righteous

Iudge

Iudge of the world frames his remuneration as he finds vs: And if his mercy sometime prouoke the worst to repentance by his temporall fauours, yet he euer reserues so much greater reward for the Righteous, as eternitie is beyond time, and heauen aboue earth.

It was not of any naturall instinct, but from the ouer-ruling power of their Creator, that these Quailes came to the Desart. Needs must they come whom GOD brings. His hand is in all the motions of his meanest Creatures. Not only wee, but they mooue in him. As not many Quailes, so not one Sparrow falls without him: How much more are the actions of his best creature, Man, directed by his prouidence? How ashamed might these *Israelites* haue been, to see these creatures so obedient to their Creator, as to come and offer themselues to their slaughter; whiles they went so repiningly to his seruice and their owne preferment? Who can distrust the prouision of the great House-keeper of the world, when hee sees how hee can furnish his tables at pleasure? Is he growne now careless, or we faithlesse rather? Why doe wee not repose vpon his mercy? Rather then we shall want, when we trust him, he will fetch Quailes from all the coasts of heauen to our boord. Oh Lord, thy hand is not shortned to giue: let not ours bee shortned, or shut in receiuing.

Eliahs seruitors, the Rauens, brought him his full seruice of bread, and flesh at once; each morning and euening. But these *Israelites* haue their flesh at euen, and their bread in the morning: Good reason there should be a difference. *Eliahs* table was vpon Gods direct appointment; the *Israelites* vpon their mutiny: Although God will relieue them with prouision, yet he will punish their impatience with delay; so shall they know themselues his people, that they shall finde they were murmurers. Not only in the matter, but in the order, God answers their grudging; First they complaine of the want of flesh-pots, then of bread. In the first place therefore they haue flesh, bread after. When they haue flesh, yet they must stay a time ere they can haue a full meale; vnlesse they would eate their meat breadlesse, and their bread dry. God will be waited on and will giue the consummation of his blessings at his leasure. In the euening of our life, we haue the first pledges of his fauour: but in the morning of our resurrection, must we looke for our perfect facietie of the true Manna, the bread of life.

Now the *Israelites* sped well with their Quailes; they did eate and digest, and prosper: not long after, they haue Quailes with a vengeance; the meat was pleasant, but the sauce was fearfull. They let downe the Quailes at their mouth, but they came out at their nostrils. How much better had it been to haue died of hunger, through the chastisement of God, then of the plague of God, with the flesh betwixt their teeth! Behold, they perish of the same disease then, whereof they now recouer. The same sinne repeated, is death, whose first act found remission: Relapses are desperate, where the sickenesse it selfe is not. With vs men, once goes away with a warning, the second act is but whipping, the third is death. It is a mortall thing to abuse the lenity of God; we should be presumptuously mad, to hope that God will stand vs for a sinning-stock, to prouoke him how we will. It is more mercy then he owes vs, if he forbeare vs once: it is his iustice to plague vs the second time: We may thanke our selues, if we will not be warned.

Their meate was strange, but nothing so much as their bread. To finde Quailes in a Wildernesse was vnusuall; but for bread to come downe from Heauen was yet more. They had seene Quailes before (though not in such number:) Manna was neuer seene till now. From this day till their setling in *Canaan*, God wrought a perpetuall miracle in this food. A miracle in the place: other bread rises vp from below, this fell down from aboue; neither did it euer raine bread till now; Yet so did this heauenly showre fall, that it is confined to the campe of *Israel*. A miracle in the quantitie: That euery morning should fall enough to fill so many hundred thousand mouthes and mawes. A miracle in the composition; That it is sweet like hony-cakes, round like Corian-

Corianders, transparent as dew. A miracle in the qualitie; That it melted by one heat, by another hardened. A miracle in the difference of the fall; That (as if it knew times, and would teach them as well as feed them) it fell double in the euen of the Sabbath, and on the Sabbath fell not. A miracle in the putrefaction and preseruation; That it was full of wormes, when it was kept beyond the due houre for distrust: full of sweetnesse, when it was kept a day longer for religion; Yea many Ages, in the Arke for a monument of the power and mercy of the Giuer. A miracle in the continuance and ceasing; That this showre of bread followed their Campe in all their remouals, till they came to taste of the bread of *Canaan*, and then withdrew it selfe, as if it should haue said: Ye need no miracles, now ye haue meanes.

They had the Tipes; we haue the substance. In this wildernesse of the World, the true Manna is rained vpon the tents of our hearts. Hee that sent the Manna, was the Manna, which he sent: He hath said, *I am the Manna that came downe from heauen.* Behold, their whole meales were sacramentall: Euery morsell they did eate, was spirituall: We eate still of their Manna: still hee comes downe from heauen. He hath substance enough for worlds of soules; yet onely is to be found in the lists of the true Church; He hath more sweetnesse then the hony, and the hony-combe. Happy are we if we can find him so sweet as he is.

The same hand that rained Manna vpon their tents, could haue rained it into their mouths, or lips. God loues we should take paines for our spirituall food. Little would it haue auailed them, that the Manna lay about their tents, if they had not gone forth and gathered it, beaten it, back't it: Let saluation be neuer so plentifull, if wee bring it not home, and make it ours by faith, we are no whit the better. If the worke done, and meanes vsed, had beene enough to giue life, no *Israelite* had dyed: Their bellies were full of that bread, whereof one crumme giues life: yet they dyed many of them in displeasure. As in naturall, so in spirituall things, wee may not trust to meanes: The carkasse of the Sacrament cannot giue life, but the soule of it; which is the thing represented. I see each man gather, and take his iust measure out of the common heape. We must be industrious, and helpfull each to other: but when we haue done, Christ is not partiall. If our sanctification differ, yet our iustification is equall in all.

He that gaue a Gomer to each, could haue giuen an Ephah: As easily could hee haue rained downe enough for a moneth, or a yeare at once, as for a day. God delights to haue vs liue in a continual dependance vpon his prouidence, and each day renue the acts of our faith and thankfulnesse. But what a couetous *Israelite* was that, which in a foolish distrust would be sparing the charges of God; and reseruing that for morning, which he should haue spent vpon his supper? He shall know, that euen the bread that came downe from heauen, can corrupt: The Manna was from aboue; the wormes and stinke from his diffidence. Nothing is so soueraigne which being peruerted, may not annoy in stead of benefiting vs.

Yet I see some difference betweene the true and typicall Manna; God neuer meant that the shadow and the body should agree in all things. The outward Manna reserued, was poison: the spirituall Manna is to vs, as it was to the Arke; not good, vnlesse it be kept perpetually. If we keepe it, it shall keepe vs from putrefaction. The outward Manna fell not at all on the Sabbath: The spirituall Manna (tho it balkes no day) yet it fals double on Gods day: and if we gather it not then, we famish. In that true Sabbath of our glorious rest, we shall for euer feed of that Manna which we haue gathered in this euen of our life.

Of the Rocke of Rephidim.

BEfore, *Israel* thirsted and was satisfied; after that, they hungred and were filled; now they thirst againe. They haue bread and meat, but want drink: It is a maruell if God doe not euermore hold vs short of something, because hee would keepe vs still in exercise. Wee should forget at whose cost we liue, if we wanted nothing. Still God obserues a vicissitude of euill, and good; and the same euils that we haue passed, returne vpon vs in their courses. Crosses are not of the nature of those diseases, which they say a man can haue but once. Their first seisure doth but make way for their re-entry. None but our last enemie comes once for all; and I know not, if that: for euen in liuing we dye daily. So must wee take our leaues of all afflictions, that wee reserue a lodging for them, and expect their returne.

All *Israel* murmured when they wanted bread, meat, water; and yet all *Israel* departed from the wildernesse of *Sin* to *Rephidim*, at Gods command. The very worst men will obey God in something; none but the good, in all: Hee is rarely desperate, that makes an vniuersall opposition to God. It is an vnsound praise that is giuen a man, for one good action: It may be safely said of the very Deuils themselues, that they doe something well: They know and beleeue, and tremble. If we follow God, and murmur, it is all one, as if we had stayed behind.

Those distrust his prouidence in their necessity, that are ready to follow his guidance in their welfare. It is an harder matter to endure in extreame want, then to obey an hard commandement. Sufferings are greater tryals, then actions: How many haue we seen ieopard their liues, with cheerfull resolution, which cannot endure in cold blood to lose a limbe with patience! But God will haue his throughly tryed, he puts them to both: and if we cannot endure both to follow him from *Sin*, and to thirst in *Rephidim*, we are not found *Israelites*.

God led them, on purpose to this drie *Rephidim*: He could as well haue conducted them to another *Elim*, to conuenient waterings: Or hee that giues the waters of all their channels, could as well haue deriued them to meet *Israel*: But God doth purposely carry them to thirst. It is not for necessity, that we fare ill, but out of choyce: It were all one with God to giue vs health, as sickneſſe; abundance as pouerty. The treasurie of his riches hath more store then his creature can be capable of; wee should not complaine, if it were not good for vs to want.

This should haue beene a contentment able to quench any thirst: *God hath led vs hither*; If *Moses* out of ignorance had misguided vs, or we chanceably falne vpon these dry desarts, though this were no remedy of our griefe yet it might be some ground of our complaint. But now the counsell of so wise and mercifull a God, hath drawne vs into this want; and shall not he as easily finde the way out? It is the Lord, let him doe what he will. There can be no more foreable motiue to patience, then the acknowledgment of a diuine hand that strikes vs. It is fearfull to be in the hand of an aduersarie; but who would not be confident of a Father? Yet in our fraile humanity, choler may transport a man from remembrance of nature; but when wee feele our selues vnder the discipline of a wise God, that can temper our afflictions to our strength, to our benefit; who would no rather murmur at himselfe, that hee should swerue towards impatience? Yet these sturdy *Israelites* wilfully murmur: and will not haue their thirst quenched with faith, but with water. *Giue vs water.*

I looked to heare when they would haue entreated *Moses* to pray for them: but in stead of entreating, they contend, and in stead of prayers, I finde commands: *Giue vs water.* If they had gone to God without *Moses*, I should haue praised their faith: but

now

now they goe to *Moſes* without God, I hate their ſtubborne faithleſneſſe. To ſeeke to the ſecond meanes, with neglect of the firſt, is the fruit of a falſe faith.

The anſwer of *Moſes* is like himſelfe, milde and ſweet; Why contend ye with me? Why tempt ye the Lord? In the firſt expoſtulation condemning them of iniuſtice; ſince not he, but the Lord had afflicted them. In the ſecond, of preſumption; that ſince it was God that tempted them by want, they ſhould tempt him by murmuring. In the one, hee would haue them ſee their wrong; in the other their danger. As the act came not from him, but from God; ſo he puts it off to God, from himſelfe: *Why tempt yee the Lord?* The oppoſition which is made to the inſtruments of God, redounds euer to his perſon. He holds himſelfe ſmitten through the ſides of his Miniſters: ſo hath God incorporated theſe reſpects, that our ſubtiltie cannot diuide them.

But what temptation is this? *Is the Lord among vs or no?* Infidelitie is crafty, and yet fooliſh; Craftie in her inſinuations, fooliſh in her conceits. They imply, *If we were ſure the Lord were with vs, we would not diſtruſt*; They conceiue doubts of his preſence, after ſuch confirmations. What could God doe more, to make them know him preſent, vnleſſe euery moment ſhould haue renued miracles? The plagues of *Ægypt*, and the diuiſion of the Sea were ſo famous, that the very Innes of *Iericho* rang of them. Their waters were lately ſweetned; the Quailes were yet in their teeth; their Manna was yet in their eye; yea, they ſaw God in the Pillar of the Cloud, and yet they ſay, *Is the Lord amongſt vs?* No argument is enough to an incredulous heart; not ſenſe, not experience. How much better was that faith of *Thomas*, that would beleeue his eyes and hands, though his eare he would not? Oh the deepe infidelitie of theſe *Iſraelites*, that ſaw and beleeued not!

And how will they know if God be amongſt them? As if hee could not bee with them, and they be athirſt: either God muſt humour carnall minds, or be diſtruſted: If they proſper (though it be with wickedneſſe) God is with them; If they be thwarted in their owne deſignes, ſtraight, *Is God with vs?* It was the way to put God from them, to diſtruſt and murmure. If he had not beene with them, they had not liued; If hee had beene in them, they had not mutined. They can thinke him abſent in their want, and cannot ſee him abſent in their ſinne: and yet wickedneſſe, not affliction, argues him gone; Yea, then is he moſt preſent, when he moſt chaſtiſes.

Who would not haue looked, that this anſwer of *Moſes* ſhould haue appeaſed their fury? As what can ſtill him that will not be quiet to thinke he hath God for his Aduerſarie? But, as if they would wilfully warre againſt Heauen, they proceed; yet with no leſſe craft then violence; bending their exception to one part of the anſwer: and ſmoothly omitting, what they could not except againſt. They will not heare of tempting God? they maintaine their ſtrife with *Moſes*, both with words and ſtones. How malicious, how headdy is impatience! The act was Gods, they caſt it vpon *Moſes*, *Wherefore haſt thou brought vs?* The act of God was mercifull, they make it cruell, *To kill vs and our children*: As if God and *Moſes* meant nothing but their ruine; who intended nothing but their life and liberty. Fooliſh men! What needed this iourney to death? Were they not as obnoxious to God in Ægypt? Could not God by *Moſes* as eaſily haue killed them in Ægypt, or in the Sea, as their enemies? Impatience is full of miſconſtruction; If it be poſſible to find out any gloſſe to corrupt the Text of Gods actions, they ſhall be ſure not to ſcape vntainted.

It was no expoſtulating with an vnreaſonable multitude; *Moſes* runs ſtraight to him, that was able at once to quench their thirſt, and their fury: *What ſhall I do to this people?* It is the beſt way, to truſt God with his owne cauſes: when men will be intermedling with his affaires, they vndoe themſelues in vaine. We ſhall finde difficulties in all great enterpriſes: if wee be ſure we haue begun them from God, we may ſecurely caſt all euents vpon his prouidence, which knowes how to diſpoſe, and how to end them.

Moſes perceiued rage, not in the tongues onely, but in the hands of the *Iſraelites*. *Yet a while longer and they will ſtone me.* Euen the Leader of Gods people, feared death; and ſinned not in fearing. Life is worthy to be deare to all: eſpecially to him, whom publike

charge hath made neceſſary: Meere feare is not ſinfull; It is impotence and diſtruſt that accompany it, which make it euill. How well is that feare beſtowed, that ſends vs the more importunately to God. Some man would haue thought of flight; *Moſes* flies to his Prayers; and that not for reuenge, but for helpe. Who but *Moſes* would not haue ſaid, This twice they haue mutined, and beene pardoned; and now againe thou ſeeſt, O Lord, how madly they rebell; and how bloodily they intend againſt me; preſerue me I beſeech thee, and plague them. I heare none of this: but imitating the long ſuffering of his God, he ſeekes to God for them, which ſought to kill him, for the quarrell of God.

Neither is God ſooner ſought then found: All Iſrael might ſee *Moſes* goe towards the Rocke: None but the Elders might ſee him ſtrike it. Their vnbeleefe made them vnworthy of this priuiledge. It is no ſmall fauour of God, to make vs witneſſes of his great Workes; That he crucifies his Sonne before vs; that he fetches the water of Life, out of the true Rocke, in our ſight, is an high prerogatiue; If his rigour would haue taken it, our infidelity had equally excluded vs, whom now his mercy hath receiued.

Moſes muſt take his Rod; God could haue done it by his will, without a word; or by his word, without the Rod; but he will doe by meanes, that which he can as eaſily doe without. There was no vertue in the Rod, none in the ſtroke; but all in the command of God. Meanes muſt be vſed, and yet their efficacy muſt be expected out of themſelues.

It doth not ſuffice God to name the Rod, without a deſcription; *(Whereby thou ſmoteſt the Riuer:)* Wherefore? but to ſtrengthen the faith of *Moſes*, that hee might well expect this wonder from that, which he had tried to be miraculous. How could he but firmely beleeue, that the ſame meanes which turned the waters into blood, and turned the ſea into a wall, could as well turne the ſtone into water? Nothing more raiſes vp the heart in preſent affiance, then the recognition of fauors, or wonders paſſed. Behold the ſame Rod that brought plagues to the Ægyptians, brings deliuerances to Iſrael. By the ſame meanes can God ſaue and condemne: like as the ſame ſword defends and kils.

That power, which turned the wings of the Quailes to the wilderneſſe, turned the courſe of the water through the Rocke: He might (if hee had pleaſed) haue cauſed a Spring to well out of the plaine earth; but he will now fetch it out of the ſtone, to conuince and ſhame their infidelity.

What is more hard and dry then the Rocke? What more moiſt and ſupple then water? That they might be aſhamed to thinke, they diſtruſted leſt God could bring them water out of the Clouds or Springs, the very Rocke ſhall yeeld it.

And now, vnleſſe their hearts had beene more rockie then this ſtone, they could not but haue reſolued into teares, for this diffidence.

I wonder to ſee theſe Iſraelites, fed with Sacraments: Their bread was ſacramentall, whereof they communicated euery day: leſt any man ſhould complaine of frequence, the Iſraelites receiued daily; and now their drinke was ſacramentall, that the ancient Church may giue no warrant of a dry Communion.

Twice therefore hath the Rocke yeelded them water of refreſhing; to ſignifie that the true ſpirituall Rocke yeelds it alwayes. The Rocke that followed them was *Chriſt:* Out of thy ſide, *O Sauiour*, iſſued that bloodie ſtreame, whereby the thirſt of all beleeuers is comfortably quenched: Let vs but thirſt; not with repining, but with faith; this Rocke of thine ſhall abundantly flow forth to our ſoules, and follow vs, till this water be changed into that new wine, which we ſhall drinke with thee in thy Fathers Kingdome.

The

The Foyle of Amalek: *or the hand of* Moses *lift vp.*

NO sooner is Israels thirst slaked, then God hath an Amalekite ready to assault them. The Almighty hath choyce of rods to whip vs with; and will not be content with one tryall. They would needs bee quarrelling with *Moses*, without a cause; and now God sends the Amalekites to quarrell with them. It is iust with God, that they which would bee contending with their best friends, should haue worke enough of contending with enemies.

In their passage out of Ægypt, God would not lead them the neerest way, by the Philistims Land, lest they should repent at the sight of warre; now they both see, and feele it. He knowes how to make the fittest choyce of the times of euil; and withholds that one while, which he sends another, not without a iust reason, why he sends, and with-holds it: And though to vs, they come euer (as wee thinke) vnseasonably, and at some times more vnfitly, then others; yet hee that sends them knowes their opportunities.

Who would not haue thought, a worse time could neuer haue beene pickt for Israels warre, then now? In the feebleness of their troopes, when they were wearied, thirsty, vnweaponed; Yet now must the Amalekites doe that, which before, the Philistims might not doe: We are not worthy, not able to chuse for our selues.

To be sicke, and dye in the strength of youth, in the minority of children: To bee pinched with pouerty, or miscariage of children in our age, how harshly vnseasonable it seemes! But the infinite wisedome, that orders our euents, knowes how to order our times. Vnlesse we will be shameless vnbeleeuers, O Lord, we must trust thee with our selues and our seasons, and know, that not that which we desire, but that which thou hast appointed, is the fitted time for our sufferings.

Amalek was *Esaus* grand-child; and these Israelites the Sons of *Iacob*. The abode of *Amalek* was not so farre from Ægypt, but they might well heare what became of their Cousins of Israel; and now, doubtlesse out of enuy watcht their opportunity of reuenge for their old grudge. Malice is commonly hereditarie, and runs in the blood, and (as we vse to say of Runnet) the older it is, the stronger.

Hence is that foolish hostilitie, which some men vniustly nourish vpon no other grounds then the quarrels of their Fore-fathers. To wreake our malice vpon posteritie, is at the best, but the humour of an Amalekite.

How cowardly, and how craftie was the Skirmish of *Amalek!* They doe not bid them battell in termes of Warre, but without all noise of warning, come stealing vpon the hindmost, and fall vpon the weake, and scattered remnants of Israel.

There is no looking for fauour at the hands of malice: The worst that either force or fraud can doe, must be expected of an Aduersarie; but much more of our spirituall enemie; by how much his hatred is deeper. Behold, this *Amalek* lyes in ambush to hinder our passage vnto our Land of Promise; and subtilly takes all aduantages of our weaknesses. We cannot be wise, or safe, if we stay behind our colours; and strengthen not those parts, where is most perill of opposition.

I doe not heare *Moses* say to his *Ioshua*: *Amalek* is come vp against vs; it matters not whether thou goe against him, or not; or if thou goe, whether alone or with company; or if accompanied, whether with many or few, strong or weake; Or if strong men, whether they doe fight or no; I will pray on the Hill: but *Choose vs out men and goe fight.*

Then onely can we pray with hope, when wee haue done our beſt. And though the meanes cannot effect that, which wee deſire; yet God will haue vs vſe the likelyeſt meanes on our part, to effect it. Where it comes immediately from the charge of God, any meanes are effectuall; One ſtick of wood ſhall fetch water out of the Rocke, another ſhall fetch bitterneſſe out of the water: but in thoſe proiects which wee make for our owne purpoſes, we muſt chooſe thoſe helpes which promiſe moſt efficacie. In vaine ſhall *Moſes* bee vpon the Hill, if *Ioſhua* bee not in the Valley. Prayer without meanes, is a mockery of God.

Here are two ſhadowes of one ſubſtance; The ſame Chriſt in *Ioſhua* fights againſt our ſpirituall *Amalek*, and in *Moſes* ſpreads out his Armes vpon the hill; and in both, conquers. And why doth he climb vp the hill rather, then pray in the valley? perhaps that hee might haue the more freedome to his thoughts; which, following the ſenſe, are ſo much more heauenly, as the eye ſees more of heauen. Though vertue lyes not in the place, yet choyce muſt bee made of thoſe places, which may be moſt helpe to our deuotion: Perhaps that he might be in the eye of *Iſrael*.

The preſence and ſight of the Leader giues heart to the people: neither doth any thing more moue the multitude, then example. A publike perſon cannot hide himſelfe in the Valley: but yet it becomes him beſt to ſhew himſelfe vpon the Hill.

The hand of *Moſes* muſt be raiſed, but not emptie; neither is it his owne Rod that he holds, but Gods. In the firſt meeting of God with *Moſes*, the Rod was *Moſes's*; it is like, for the vſe of his trade: now the proprietie is altered; God hath ſo wrought by it, that now he challenges it; and *Moſes* dare not call it his owne.

Thoſe things which it pleaſes God to vſe for his owne ſeruice, are now changed in their condition. The bread of the Sacrament was once the Bakers, now it is Gods: the water was once euery mans, now it is the Lauer of Regeneration. It is both vniuſt and vnſafe, to hold thoſe things common wherein God hath a peculiaritie.

At other times, vpon occaſion of the plagues, and of the Quailes, and of the Rocke, he was commanded to take the Rod in his hand; now he doth it vnbidden. Hee doth it not now for miraculous operation, but for encouragement.

For when the Iſraelites ſhould caſt vp their eyes to the Hill, and ſee *Moſes* and his Rod (the man and the meanes that had wrought ſo powerfully for them) they could not but take heart to themſelues, and thinke, There is the man that deliuered vs from the *Ægyptian*, Why not now from the *Amalekite*? There is the Rod which turned waters to blood, and brought varieties of plagues on Ægypt, Why not now on *Amalek*?

Nothing can more hearten our faith, then the view of the monuments of Gods fauour: if euer we haue found any word, or act of God cordiall to vs, it is good to fetch it forth oft to the eye. The renewing of our ſenſe, and remembrance, makes euery gift of God perpetually beneficiall.

If *Moſes* had receiued a command, that Rod which fetcht water from the Rocke, could as well haue fetcht the blood of the *Amalekites* out of their bodies: God will not worke miracles alwayes; neither muſt we expect them vnbidden.

Not as a Standard-bearer ſo much as a ſuppliant, doth *Moſes* lift vp his hand: The geſture of the body ſhould both expreſſe and further the piety of the ſoule. This fleſh of ours is not a good ſeruant, vnleſſe it helpe vs in the beſt offices: The God of Spirits doth moſt reſpect the ſoule of our deuotion; yet, it is both vnmannerly and irreligious, to be miſgeſtured in our Prayers. The careleſſe and vncomely carriage of the body helpes both to ſignifie, and make a prophane ſoule.

The hand, and the Rod of *Moſes* neuer moued in vaine; Though the Rod did not ſtrike *Amalek*, as it had done the Rocke: yet it ſmote Heauen, and fetcht downe victorie. And that the Iſraelites might ſee, the hand of *Moſes* had a greater ſtroke in the fight, then all theirs, The ſucceſſe muſt riſe and fall with it: *Amalek* roſe, and *Iſrael* fell, with his hand falling: *Amalek* fell, and *Iſrael* riſes, with his hand raiſed. Oh the wondrous power of the prayers of faith! All heauenly fauours are deriued to vs from this chan-

channell of grace: To these are we beholden for our peace, preseruations, and all the rich mercies of God, which we enioy. We could not want, if we could aske.

Euery mans hand would not haue done this; but the hand of a *Moses*. A faithlesse man may as well hold his hand and tongue still; hee may babble, but prayes not; hee prayes ineffectually, and receiues not: Onely the prayer of the Righteous auaileth much; and onely the beleeuer is Righteous.

There can be no merit, no recompence answerable to a good mans prayer; for Heauen, and the care of God is open to him: but the formall deuotions of an ignorant, and faithlesse man, are not worth that crust of bread which he askes: Yea, it is presumption in himselfe; how should it be beneficiall to others? it prophanes the name of God, in stead of adoring it.

But how iustly is the feruency of the prayer added to the righteousnesse of the person? When *Moses* hand slackned, *Amalek* preuailed. No *Moses* can haue his hand euer vp; It is a title proper to God, that his hands are stretched out still: whether to mercy, or vengeance. Our infirmity will not suffer any long intention, either of body or minde. Long prayers can hardly maintaine their vigour; as in tall bodies the spirits are diffused. The strongest hand will languish, with long entending: And when our deuotion tyres, it is seene in the successe; then straight our *Amalek* preuailes. Spirituall wickednesses are mastered by vehement prayer; and by heartlesnesse in prayer, ouercome vs.

Moses had two helpes, A stone to sit on, and an hand to raise his: And his sitting, and holpen hand is no whit lesse effectuall. Euen in our prayers will God allow vs to respect our owne infirmities. In cases of our necessity, hee regards not the posture of body, but the affections of the soule.

Doubtlesse *Aaron* and *Hur* did not onely raise their hands, but their minds with his: The more cords, the easier draught. *Aaron* was brother to *Moses*: There cannot bee a more brotherly office, then to helpe one another in our prayers, and to excite our mutuall deuotions. No Christian may thinke it enough to pray alone; He is no true *Israelite*, that will not be ready to lift vp the weary hands of Gods Saints.

All *Israel* saw this: or if they were so intent vpon the slaughter, and spoile, that they obserued it not, they might heare it after from *Aaron*, and *Hur*: yet this contents not God; *It must be written*. Many other miracles had God done before; not one, directly commanded to be recorded: The other were onely for the wonder; this for the imitation of Gods people. In things that must liue by report, euerie tongue addes, or detracts something; The word once written is both inalterable and permanent.

As God is carefull to maintaine the glory of his miraculous victory: so is *Moses* desirous to second him; God by a Booke, and *Moses* by an Altar, and a name. God commands to enroule it in parchment; *Moses* registers it in the stones of his Altar; which he raises not onely for future memory, but for present vse. That hand which was weary of lifting vp, straight offers a sacrifice of praise to God: How well it becomes the iust to be thankfull! Euen very nature teacheth vs men to abhorre ingratitude in small fauours. How much lesse can that Fountaine of goodnesse abide to be laded at with vnthankfull hands? O God, we cannot but confesse our deliverances: where are our Altars? where are our Sacrifices? where is our *Iehouanissi*? I doe not more wonder at thy power in preseruing vs, then at thy mercy, which is not weary of casting away fauours vpon the ingratefull.

Of

Of the Law.

IT is but about ſeuen weekes, ſince Iſrael came out of Ægypt: In which ſpace God had cheriſhed their faith by fiue ſeuerall wonders: yet now he thinkes it time to giue them Statutes from heauen, as well as bread. The Manna and water from the Rocke (which was Chriſt in the Goſpell) were giuen before the Law. The Sacraments of Grace, before the legall Couenant. The grace of God preuenteth our obedience; Therefore ſhould wee keepe the Law of God, becauſe we haue a Sauiour. Oh the mercy of our God! which before we ſee what we are bound to doe, ſhewes vs our remedy, if we doe it not: How can our faith diſanull the Law, when it was before it? It may helpe to fulfill that, which ſhall be: it cannot fruſtrate that which was not. The Letters which God had written in our fleſhly tables, were now (as thoſe which were carued in ſome barkes) almoſt growne out; he ſaw it time to write them in dead Tables, whoſe hardnes ſhould not be capable of alteration: He knew, that the ſtone would be more faithfull then our hearts.

O maruellous accordance betwixt the two Teſtaments! In the very time of their deliuery, there is the ſame agreement, which is in the ſubſtance. The ancient Iewes kept our Feaſts; and we ſtill keepe theirs. The Feaſt of the Paſſeouer is the time of Chriſts reſurrection, then did he paſſe from vnder the bondage of Death. Chriſt is our Paſſeouer, the ſpotleſſe Lambe, whereof not a bone muſt bee broken. The very day, wherein God came down in fire and thunder, to deliuer the Law: Euen the ſame day came alſo the Holy Ghoſt downe vpon the Diſciples in fiery tongues, for the propagation of the Goſpell. That other was in fire and ſmoke, obſcurity was mingled with terror; This was in fire without ſmoke, befitting the light and clearenеſſe of the Goſpell: Fire, not in flaſhes, but in tongues; not to terrifie, but to inſtruct. The promulgation of the Law, makes way for the Law of the Goſpell; No man receiues the Holy Ghoſt, but he which hath felt the terrours of Sinai.

God might haue impoſed vpon them a Law perforce; They were his creatures, and he could require nothing but iuſtice. It had been but equall, that they ſhould bee compelled to obey their Maker; yet that God which loues to doe all things ſweetly, giues the law of iuſtice in mercy, and will not imperiouſly command, but craues our aſſent for that, which it were rebellion not to doe.

How gentle ſhould be the proceeding of fellow creatures, who haue an equalitie of being, with an inequality of condition; when their infinite Maker requeſts, where he might conſtraine! God will make no couenant with the vnwilling; How much leſſe the couenant of Grace, which ſtands all vpon loue? If we ſtay till God offer violence to our will, or to vs, againſt our will, we ſhal die ſtrangers from him. The Church is the Spouſe of Chriſt; he will enioy her loue by a willing contract, not by a rauiſhment. The obſtinate haue nothing to doe with God; The title of all Conuerts, is, A willing people.

Then Iſrael inclined to God, it was from God; he enquires after his owne gifts in vs, for our capacity of more. They had not receiued the Law, vnleſſe they had firſt receiued a diſpoſition fit to be commanded. As there was an inclination to heare, ſo there muſt be a preparation for hearing. Gods iuſtice had before prepared his Iſraelites, by hunger, thirſt, feare of enemies; his mercies had prepared them by deliuerances, by prouiſions of water, meat, bread: and yet beſides all the ſight of God in his miracles, they muſt be three dayes prepared to heare him. When our ſoules are at the beſt, our approach to God requires particular addreſſes: And if three dayes were little enough to prepare them to receiue the Law; how is all our life ſhort enough to prepare for the reckoning of our obſeruing it? And if the word of a command expected ſuch readineſſe; what ſhall the word of promiſe, the promiſe of Chriſt and ſaluation?

The

The Moraine of Ægypt was not ſo infectious as their vices; the contagion of theſe ſtucke ſtill by Iſrael: All the water of the Red Sea, and of *Marah*, and that which guſhed out of the Rocke, had not waſhed it off. From theſe, they muſt now bee ſanctified. As ſinne is alwayes dangerous; ſo moſt, when we bring it into Gods ſight: It enuenometh both our perſons and ſeruices, and turnes our good into euill. As therefore wee muſt be alwayes holy: ſo moſt, when we preſent our ſelues to the holy eyes of our Creator. We waſh our hands euery day; but when we are to ſit with ſome great perſon, we ſcowre them with balls. And if wee muſt be ſanctified, onely to receiue the Law, how holy muſt we be to receiue the grace promiſed in the Goſpell?

Neither muſt themſelues onely be cleanſed, but their very cloathes: Their garments ſmelt of Ægypt, euen they muſt be waſhed: Neither can cloaths be capable of ſinne, nor can water cleanſe from ſinnes: The danger was neither in their garments, nor their skin; yet they muſt bee waſhed, that they might learne by their cloathes, with what ſoules to appeare before their God. Thoſe garments muſt bee waſhed, which ſhould neuer waxe old, that now they might begin their age in purity; as thoſe which were in more danger of being foule, then bare. It is fit that our reuerence to Gods preſence ſhould appeare in our very garments; that both without and within we may be cleanly: but little would neatneſſe of veſtures auaile vs with a filthy ſoule. The God of ſpirits lookes to the inner man; and challenges the purity of that part which reſembles himſelfe: *Cleanſe your hands you ſinners, and purge your hearts ye double minded.*

Yet euen when they were waſhed, and ſanctified, they may not touch the Mount; not onely with their feet; but not with their eyes: The ſmoake keepes it from their eyes; the markes from their feet. Not onely men that had ſome impurity at their beſt, are reſtrained, but euen beaſts, which are not capable of any vnholineſſe. Thoſe beaſts which muſt touch his Altars, yet might not touch his hill: And if a beaſt touch it, bee muſt die: yet ſo as no hands may touch that, which had touched the Hill. Vnreaſonableneſſe might ſeeme to be an excuſe in theſe creatures: that therefore which is death to a beaſt, muſt needs be capital to them, whoſe reaſon ſhould guide them to auoid preſumption. Thoſe Iſraelits which ſaw God euery day in the pillar of fire, and the cloud, muſt not come neere him in the Mount. God loues at once familiarity and feare; Familiarity in our conuerſation, and feare in his commands. Hee loues to be acquainted with men, in the walkes of their obedience: yet he takes ſtate vpon him in his ordinances; and will be trembled at, in his word and Iudgements.

I ſee the difference of Gods cariage to men in the Law, and in the Goſpel: There the very Hil where he appeared, may not be touched of the pureſt Iſraelite; Here the hem of his garment is touched by the woman, that had the flux of blood; yea, his very face was touched with the lips of *Iudas*. There the very earth was prohibited them, on which he deſcended: Here, his very body and blood is profered to our touch and taſte. Oh the maruellous kindneſſe of our God! How vnthankfull are we, if we doe not acknowledge this mercy aboue his ancient people! They were his owne; yet ſtrangers, in compariſon of our libertie. It is our ſhame and ſinne; if in theſe meanes of intireneſſe, we be no better acquainted with God, then they; which in their greateſt familiaritie, were commanded aloofe.

God was euer wonderfull in his workes, and fearfull in his iudgements: but he was neuer ſo terrible in the execution of his will, as now in the promulgation of it. Here was nothing, but a maieſticall terror in the eyes, in the eares of the *Iſraelites*; as if God meant to ſhew them by this, how fearfull he could be. Here was the lightning darted in their eyes, the thunders roaring in their eares, the Trumpet of God drowning the thunderclaps, the voice of God out-ſpeaking the Trumpet of the Angell: The Cloud enwrapping, the ſmoake aſcending, the fire flaming, the Mount trembling, *Moſes* climbing and quaking, paleneſſe and death in the face of *Iſrael*, vproare in the elements, and all the glory of heauen turned into terrour. In the deſtruction of the firſt World, there were clouds without fire: In the deſtruction of *Sodom*, there was fire raining without clouds; but here was fire, ſmoake, clouds, thunder, earthquakes, and whatſoeuer

euer might worke more astonishment, then euer was in any vengeance inflicted.

And if the Law were thus giuen, how shall it be required? If such were the Proclamation of Gods Statutes, what shall the Sessions bee? I see and tremble at the resemblance. The Trumpet of the Angell called vnto the one: The voyce of an Archangell, the Trumpet of God, shall summon vs to the other. To the one *Moses* (that climbed vp that Hill, and alone saw it) sayes, God came with ten thousands of his Saints; In the other, thousand thousands shall minister to him, and ten thousand thousands shall stand before him. In the one, Mount *Sinai* onely was on a flame; all the World shall bee so, in the other. In the one there was fire, smoake, thunder and lightning: In the other a fiery streame shall issue from him, wherewith the heauens shall be dissolued, and the Elements shall melt away with a noise. O God, how powerfull art thou to inflict vengeance vpon sinners, who didst thus forbid sinne! and if thou wert so terrible a Law-giuer, what a Iudge shalt thou appeare? What shall become of the breakers of so fierie a Law? Oh where shall those appeare, that are guilty of the transgressing that Law, whose very deliuery was little lesse then death? If our God should exact his Law but in the same rigour wherein hee gaue it, sinne could not quite the cost: But now the fire wherein it was deliuered; was but terrifying; the fire wherein it shall bee required, is consuming. Happy are those that are from vnder the terrours of that Law, which was giuen in fire, and in fire shall be required.

God would haue *Israel* see, that they had not to doe with some impotent Commander, that is faine to publish his Lawes without noyse, in dead paper; which can more easily enioyne, then punish; or descry, then execute; and therefore, before hee giues them a Law, he shewes them that he can command Heauen, Earth, Fire, Ayre, in reuenge of the breach of the Law; That they could not but thinke it deadly to displease such a Law-giuer, or violate such dreadfull statutes; that they might see all the Elements, examples of that obedience, which they should yeeld vnto their Maker.

This fire wherein the Law was giuen, is still in it; and will neuer out: Hence are those terrours which it flashes in euery conscience, that hath felt remorse of sinne. Euery mans heart is a *Sinai*, and resembles to him both a heauen and hell. The sting of death is sinne; and the strength of sinne is the Law.

That they might see, he could finde out their closest sinnes, hee deliuers his Law in the light of fire, from out of the smoake: That they might see, what is due to their sinnes, they see fire aboue, to represent the fire that should be below them: That they might know he could waken their securitie, the Thunder, and lowder voyce of GOD speakes to their hearts. That they might see what their hearts should doe, the Earth quakes vnder them. That they might see they could not shift their appearance, the Angels call them together. Oh royall Law, and mighty Law-giuer! How could they think of hauing any other God, that had such proofes of this? How could they think of making any resemblance of him, whom they saw could not be seene; and whom they saw in not being seene, infinite? How could they thinke of daring to prophane his Name, whom they heard to name himselfe, with that voice, *Iehouah*? How could they thinke of standing with him for a day, whom they saw to command that heauen, which makes and measures day? How could they thinke of disobeying his Deputies, whom they saw so able to reuenge? How could they thinke of killing, when they were halfe dead with the feare of him, that could kill both body and soule? How could they thinke of the flames of lust, that saw such fires of vengeance? How could they thinke of stealing from others, that saw whose the heauen and the earth was to dispose of at his pleasure? How could they thinke of speaking falsly, that heard God speake in so fearfull a tone? How could they thinke of coueting others goods, that saw how weake and vncertaine right they had to their owne? Yea to vs, was this Law so deliuered; to vs in them: neither had there beene such state in the promulgation of it, if God had not intended it for Eternity. We men, that so feare the breach of humane Lawes, for some small mulcts of forfeiture; how should wee feare thee (O Lord) that canst cast body and soule into hell!

of

Of the Golden Calfe.

IT was not much aboue a moneth, ſince *Iſrael* made their couenant with God; ſince they trembled to heare him ſay, *Thou ſhalt haue no other Gods but me*; ſince they ſaw *Moſes* part from them, and climbe vp the Hill to God: and now they ſay, *Make vs Gods, wee know not what is become of this Moſes.* Oh, ye mad *Iſraelites*, haue ye ſo ſoon forgotten that fire, and thunder, which you heard and ſaw? Is that ſmoake vaniſhed out of your minde, as ſoone as out of your ſight? Could your hearts ceaſe to tremble with the earth? Can yee in the very ſight of *Sinai*, call for other Gods? And for *Moſes*; was it not for your ſakes, that he thruſt himſelfe into the midſt of that ſmoake and fire, which ye feared to ſee afar off? Was he not now gone after ſo many ſudden embaſſages, to be your Lieger with God? If ye had ſeene him take his heeles, and runne away from you into the wildernesſe, what could ye haue ſaid, or done more? Behold, our better *Moſes* was with vs a while vpon earth: he is now aſcended into the Mount of Heauen, to mediate for vs; ſhall we now thinke of another Sauiour? Shall we not hold it our happineſſe, that he is for our ſakes aboue?

And what if your *Moſes* had beene gone for euer? Muſt yee therefore haue gods made? If ye had ſaid, Chooſe vs another Gouernour, it had beene a wicked and vnthankfull motion; ye were too vnworthy of a *Moſes*, that could ſo ſoone forget him: but to ſay, *Make vs Gods*, was abſurdly impious. *Moſes* was not your God, but your Gouernour: Neither was the preſence of God tyed to *Moſes*: You ſaw God ſtill, when he was gone, in his pillar, and in his Manna; and yet ye ſay, *Make vs Gods*: Euery word is full of ſenſeleſſe wickedneſſe. How many gods would ye haue? Or what gods are thoſe that can be made? Or (what euer the Idolatrous *Ægyptians* did) with what face can ye, after ſo many miraculous obligations, ſpeake of another God? Had the voice of God ſcarce done thundring in your eares? Did you ſo lately heare and ſee him to be an infinite God? Did ye quake to heare him ſay out of the midſt of the flames, *I am Iehouah thy God: Thou ſhalt haue no Gods but me?* Did yee acknowledge God your Maker, and doe ye now ſpeake of making of gods? If ye had ſaid, Make vs another man to goe before vs, it had beene an impoſſible ſuit. *Aaron* might helpe to marre you, and himſelfe; He could not make one haire of a man: and doe ye ſay, *Make vs Gods?* And what ſhould thoſe gods doe? *Goe before you.* How could they go before you, that cannot ſtand alone? your helpe makes them to ſtand, and yet they muſt conduct you. Oh the impatient ingratitude of carnall mindes! Oh the ſottiſhneſſe of Idolatry! Who would not haue ſaid, *Moſes* is not with vs; but he is with God for vs? He ſtayes long: He that called him, withholds him: His delay is for our ſakes, as well as his aſcent. Though we ſee him not, we will hope for him: his fauours to vs haue deſerued, not to be reiected: Or, if God will keepe him from vs; he that withholds him, can ſupply him: He that ſent him, can lead vs without him; His fire and Cloud is all-ſufficient; God hath ſaid, and done enough for vs, to make vs truſt him: We will, we can haue no other God; we care not for any other guide. But behold, here is none of this: *Moſes* ſtayes but ſome fiue and thirty dayes, and now he is forgotten, and is become but *this Moſes*: Yea, God is forgotten, with him; and, as if God and *Moſes* had beene loſt at once, they ſay, *Make vs Gods*. Naturall men muſt haue God at their bent: and if hee come not at a call, he is caſt off, and they take themſelues to their owne ſhifts: like as the Chinois whip their gods, when they anſwer them not; Whereas his holy ones wait long, and ſeeke him; and not onely in their ſinking, but from the bottome of the deepes, call vpon him; and though he kill them, will truſt in him.

Super-

Superſtition beſots the minds of men, and blinds the eye of reaſon; and firſt makes them not men, ere it makes them idolaters. How elſe could hee, that is the Image of God, fall downe to the Images of creatures? How could our forefathers haue ſo doted vpon ſtockes and ſtones, if they had beene themſelues? As the *Syrians* were firſt blinded and then led into the midſt of *Samaria*: ſo are the Idolaters firſt bereaued of their wits and common ſenſe, and afterwards are caried brutiſhly into all palpable impiety.

Who would not haue been aſhamed to heare this anſwer from the brother of *Moſes*, *Plucke off your Earings?* Hee ſhould haue ſaid, *Plucke this Idolatrous thought out of your hearts*: and now in ſtead of chiding he ſoothes them. And as if he had been so kin to *Moſes*, he helpes to lead them backe againe from God, to Ægypt. The people importuned him, perhaps with threats. Hee that had waded thorow all the menaces of *Pharaoh*; doth he now ſhrinke at the threats of his owne? *Moſes* is not afraid of the terrors of God: His faith that caried him thorow the water, led him vp to the fire of Gods preſence; whiles his brother *Aaron* feares the faces of thoſe men, which he lately ſaw pale with the feare of their glorious Law-giuer. As if hee that forbade other gods, could not haue maintained his owne act, and agent, againſt men. Sudden feares, when they haue poſſeſſed weake minds, lead them to ſhamefull errours. Importunitie or violence may leſſen, but they cannot excuſe a fault. Wherefore was he a Gouernor, but to depreſſe their diſordered motions? Facility of yeelding to a ſinne, or wooing it with our voluntarie ſuit, is a higher ſtayre of euill: but, euen at laſt to be won to ſinne, is damnable. It is good to reſiſt any onſet of ſinne; but one condeſcent loſes all the thankes of our oppoſition. What will it auaile a man, that others are plagued for ſolliciting him, whiles he ſmarteth for yeelding? If both bee in hell, what eaſe is it to him, that another is deeper in the pit?

What now did *Aaron*? Behold, he that alone was allowed to climbe vp the trembling and fiery Hill of *Sinai*, with *Moſes*, and heard God ſay, *Thou ſhalt not make to thy ſelfe any grauen Image, for I am a iealous God:* (as if he meant particularly to preuent this act) within one moneth, cals for their earings, makes the grauen Image of a Calfe, erects an Altar, conſecrates a day to it, cals it their God, and weepes not, to ſee them dance before it. It is a miſerable thing, when Gouernours humour the people in their ſinnes; and in ſtead of making vp the breach, enlarge it. Sinne will take heart by the approbation of the meaneſt looker on; but if authoritie once ſecond it, it growes impudent: As contrarily, where the publike gouernment oppoſes euill, (though it be vnder-hand practiſed, not without feare) there is life in that ſtate.

Aaron might haue learned better counſell of his brothers example: When they came to him with ſtones in their hands, and ſaid, *Giue vs water*, he ranne as roundly to God, with prayers in his mouth; So ſhould *Aaron* haue done, when they ſaid, *Giue vs gods*: but he weakely runnes to their earings, that which ſhould bee made their god: not to the True God, which they had, and forſooke. Who can promiſe to himſelfe freedome from groſſe infirmities, when he that went vp into the Mount, comes down, and doth that in the valley, which he heard forbidden in the Hill?

I ſee yet, and wonder at the mercy of that God, which had iuſtly called himſelfe iealous. This very *Aaron*, whoſe infirmity had yeelded to ſo foule an Idolatry, is after choſen by God, to be a Prieſt to himſelfe: Hee that had ſet vp an Altar to the Calfe, muſt ſerue at the Altar of God: Hee that had melted, and carued out the Calfe for a god, muſt ſacrifice Calues and Rams, and Bullocks vnto the True God: He that conſecrated a day to the Idol, is himſelfe conſecrated to him, which was diſhonored by the Idol. The groſeſt of all ſinnes cannot preiudice the calling of God; Yea, as the light is beſt ſeene in darkneſſe, the mercy of God is moſt magnified in our vnworthineſſe.

What a difference God puts betweene perſons, and ſinnes! While ſo many thouſand Iſraelites were ſlaine, that had ſtomackfully deſired the Idol; *Aaron* that in weakneſſe condeſcended, is both pardoned the fact, and afterwards laden with honour from God. Let no man take heart to ſinne, from mercy: He that can purpoſe to ſinne vpon

vpon the knowledge of Gods mercy, in the remiſſion of infirmities, preſumes, and makes himſelfe a wilfull offender. It is no comfort to the wilfull, that there is remiſſion to the weake and penitent.

The earings are pluckt off: Ægyptian iewels are fit for any idolatrous vſe. This very gold was contagious. It had been better the Iſraelites had neuer borrowed theſe ornaments, then that they ſhould pay them back to the Idolatry of their firſt owners. What coſt the ſuperſtitious Iſraelites are content to be at for this lewd deuotion! The riches, and pride of their outward habite, are they willing to part with, to their molten god; as glad to haue their eares bare that they might fill their eyes. No gold is too deare, for their Idol; each man is content to ſpoyle their wiues and children, of that whereof they ſpoyled the Ægyptians.

Where are thoſe worldlings, that cannot abide to be at any coſt for their Religion; which could be content to doe God chargeleſſe ſeruice? Theſe very Iſraelites that were ready to giue Gold, not out of their purſes, but from their very eares to miſ-deuotion, ſhall once condemne them. O Sacriledge ſucceeding to Superſtition! Of old they were ready to giue gold to the falſe ſeruice of God; we, to take away gold from the true: How doe we ſee men prodigall to their luſts and ambitions, and we hate not to be niggards to God!

This gold is now growne to a Calfe; Let no man thinke that forme came forth caſually out of the melted earerings: This ſhape was intẽded by the Iſraelites, and perfected by *Aaron*: they brought this god in their hearts with them out of Ægypt, and now they ſet it vp in their eyes. Still doth Ægypt hurt them: Seruitude was the leaſt euill, that *Iſrael* receiues from *Ægypt*; for that ſent them ſtill to the True God, but this Idolatrous example led them to a falſe. The very ſight of euill is dangerous: and it is hard for the heart not to runne into thoſe ſinnes, to which the eye and eare is inured: Nor out of loue, but cuſtome, we fall into ſome offences.

The Iſraelites wrought ſo long in the furnaces of the Ægyptian bricke, that they haue brought forth a molten Calfe. The blacke Calfe with the white ſpots, which they ſaw worſhipped in Ægypt, hath ſtollen their hearts: And they, which before would haue beene at the Ægyptian fleſh pots, would now be at their deuotions. How many haue falne into a faſhion of ſwearing, ſcoffing, drinking, out of the vſuall practiſe of others; as thoſe that liue in an ill ayre, are infected with diſeaſes! A man may paſſe thorow Æthiopia vnchanged: but he cannot dwell there, and not bee diſcoloured.

Their ſin was bad enough, let not our vncharitablenеſſe make it worſe: No man may thinke they haue ſo put off humanity, and ſenſe, with their Religion, as to thinke that Calfe a god; or that this Idoll, which they ſaw yeſterday made, did bring them out of Ægypt, three moneths agoe. This were to make them more beaſts then that Calfe, which this Image repreſented: Or if they ſhould haue been ſo inſenſate, can we thinke, that *Aaron* could be thus deſperately mad? The Image and the Holy-day were both to one Deity: *To morrow is the Holy-day of the Lord your God.* It was the true God they meant to worſhip in the Calfe: and yet at beſt this Idolatry is ſhamefull. It is no marueil if this foule ſinne ſeekes pretences; yet no excuſe can hide the ſhame of ſuch a face. Gods iealouſie is not ſtirred onely by the riuality of a falſe God; but of a falſe worſhip: nothing is more dangerous, then to mint Gods ſeruice in our owne braine.

God ſends downe *Moſes* to remedy this ſinne. He could as eaſily haue preuented, as redreſſed it. He knew ere *Moſes* came vp, what *Iſrael* would doe ere he came downe: like as he knew, the two Tables would be broken, ere he gaue them. God moſt wiſely permits, and ordaines ſinne to his owne ends, without our excuſe: And though hee could eaſily by his owne hands remedy euils; yet he will doe it by meanes, both ordinary, and ſubordinate. It is not for vs to looke for any immediate redreſſe from God, when we haue a *Moſes*; by whom it may bee wrought: Since God himſelfe expects this from man, why ſhould man expect it from God?

Now might *Moſes* haue found a time to haue been euen with *Iſrael* for all their

vnthankfulneſſe, and mutinous inſurrections; *Let me alone: I will conſume them, and make thee a mighty Nation. Moſes* ſhould not neede to ſollicite God for reuenge; God ſollicits him, in a ſort, for leaue to reuēge. Who would look for ſuch a word from God to Man, *Let me alone?* As yet *Moſes* had ſaid nothing; Before hee opens his mouth, God preuents his importunitie as fore-ſeeing that holy violence, which the requeſts of *Moſes* would offer to him. *Moſes* ſtood trembling before the Maieſtie of his Maker; and yet heares him ſay, *Let me alone.* The mercy of our God hath, as it were, obliged his power, to the faith of men: The feruent prayers of the faithfull, hold the hands of the Almighty. As I finde it ſaid afterwards of Chriſt, That *hee could doe no miracles there, becauſe of thsir vnbeliefe:* So now, I heare God (as if he could not doe execution vpon *Iſrael*, becauſe of *Moſes's* faith) ſay, *Let me alone, that I may conſume them.*

We all naturally affect propriety, and like our owne ſo much better, as it is freer from partners. Euery one would be glad to ſay, with that proud one, *I am, and there is none beſide me:* ſo much the more ſweetly would this meſſage haue ſounded to nature, *I will conſume them, and make of thee a mighty Nation:* How many indeauour that (not without danger of curſes and vproare) which was voluntarily tendred vnto *Moſes!* Whence are our depopulations, and incloſures, but for that men cannot abide either fellowes, or neighbours? But how gratiouſly doth *Moſes* ſtriue with God, againſt his owne preferment? If God had threatned, *I will conſume thee, and make of them a mighty Nation:* I doubt whether he could haue beene more moued. The more a man can leaue himſelfe behinde him, and aſpire to a care of communitie, the more ſpirituall he is. Nothing makes a man ſo good a patriot, as Religion.

Oh the ſweet diſpoſition of *Moſes*; fit for him that ſhould bee familiar with God! He ſaw they could be content to be merry, and happy without him; he would not be happy without them. They had profeſſed to haue forgoten him: he ſlacks not to ſue for them. He that will euer hope for good himſelfe, muſt returne good for euill vnto others.

Yet was it not *Iſrael* ſo much that *Moſes* reſpected, as God in Iſrael. Hee was thrifty and iealous for his Maker; and would not haue him loſe the glory of his mighty deliuerances; nor would abide a pretence for any Ægyptian dogge, to barke againſt the powerfull worke of God; *Wherefore ſhall the Ægyptians ſay?* If *Iſrael* could haue periſhed without diſhonor to God, perhaps his hatred to their Idolatry, would haue ouercome his naturall loue, and he had *let God alone.* Now ſo tender is he ouer the name of God, that he would rather haue *Iſrael* ſcape with a ſin, then Gods glory ſhould be blemiſhed in the opinions of men, by a iuſt iudgement. He ſaw that the eyes and tongues of all the world were intent vpon *Iſrael*; a people ſo miraculouſly fetcht from Ægypt, whom the Sea gaue way to; whom heauen fed; whom the Rocke watred; whom the fire and cloud guarded, which heard the audible voyce of God. Hee knew withall, how readie the world would be to miſconſtrue, and how the Heathens would bee ready to caſt imputations of leuity, or impotence vpon God; and therefore ſayes, *What will the Ægyptians ſay?* Happy is that man which can make Gods glory the ſcope of all his actions, and deſires; neither cares for his owne wel-fare, nor feares the miſeries of others, but with reſpect to God, in both. If God had not giuen *Moſes* this care of his glory, he could not haue had it: and now his goodneſſe takes it ſo kindly, as if himſelfe had receiued a fauour from his creature; and for a reward of the grace hee had wrought, promiſes not to doe that which he threatned. But what needs God to care for the ſpeech of the Ægyptians, men, Infidels? And if they had beene good yet their cenſure ſhould haue bin vniuſt. Shall God care for the tongues of men; the holy God, for the tongues of Infidels? The very Iſraelites, now they were from vnder the hands of Ægypt, cared not for their words; and ſhall the God of Heauen regard that which is not worth the regard of men? Their tongues could not walke againſt God, but from himſelfe; and if it could haue beene the worſe for him; would hee haue permitted it? But, O God, how dainty art thou of thine honour, that thou canſt not endure the worſt of men ſhould haue any colour to taint it! What doe wee men ſtand

vpon

vpon our iuſtice and innocence, with neglect of all vniuſt cenſures; when that infinite God, whom no cenſures can reach, will not abide, that the very Ægyptians ſhould falſely taxe his power and mercy? Wiſe men muſt care, not onely to deſerue well but to heare well, and to wipe off, not onely, crimes but cenſures.

There was neuer ſo precious a Monument, as the Tables written with Gods owne hand. If we ſee but the ſtone which *Iacobs* head reſted on; or, on which the foot of Chriſt did once tread; wee looke vpon it with more then ordinarie reſpect: With what eye ſhould wee haue beheld this ſtone, which was hewed, and written with the finger of God! Any manu-ſcript ſcroll written by the hand of a famous man, is hid vp amongſt our iewels; What place then ſhould wee haue giuen to the hand writing of the Almighty!

That which hee hath dictated to his ſeruants the Prophets, challenges iuſt honour from vs; how doth that deſerue veneration, which his owne hand wrote immediately!

Propheſies and Euangelicall diſcourſes he hath written by others, neuer did hee write any thing himſelfe, but theſe Tables of the Law: neither did he euer ſpeake any thing audibly to whole mankinde, but it; The hand, the ſtone, the Law, were all his. By how much more precious this Record was, by ſo much was the fault greater, of defacing it. What King holds it leſſe then rebellion, to teare his writing, and blemiſh his Seale? At the firſt, he ingraued his Image in the table of mans heart; *Adam* blurred the Image, but (through Gods mercy) ſaued the Tablet. Now hee writes his will in the Tables of ſtone, *Moſes* breaks the Tables, and defaced the writing: if they had been giuen him for himſelfe, the Author, the matter had deſerued, that as they were written in ſtone, for permanency; So they ſhould be kept for euer: and as they were euerlaſting in vſe, ſo they ſhould be in preſeruation. Had they beene written in clay, they could but haue beene broken: But now they were giuen for all *Iſrael*, for all mankinde. He was but the meſſenger, not the owner. Howſoeuer therefore, *Iſrael* had deſerued, by breaking this Couenant with God, to haue this Monument of Gods Couenant with them, broken by the ſame hand that wrote it: yet how durſt *Moſes* thus careleſly caſt away the Treaſure of all the world; and by his hands vndoe that, which was with ſuch coſt and care done by his Creator? How durſt hee faile the truſt of that God, whoſe pledge he receiued with awe, and reuerence? He that expoſtulated with God, to haue *Iſrael* liue and proſper, why would he deface the rule of their life, in the keeping whereof they ſhould proſper? I ſee, that forty dayes talke with God cannot bereaue a man of paſſionate infirmity: Hee that was the meekeſt vpon earth, in a ſudden indignation abandons that, which in cold blood hee would haue held faſter then his life: He forgets the Law written, when hee ſaw it broken; His zeale for God hath tranſported him from himſelfe, and his duty to the charge of God: Hee more hates the Golden Calfe, wherein hee ſaw ingrauen the Idolatry of *Iſrael*, then he honoured the Tables of ſtone, wherein God had ingrauen his Commandements; and more longed to deface the Idol, then he cared to preſerue the Tables. Yet that God, which ſo ſharpely reuenged the breach of one Law, vpon the Iſraelites, checks not *Moſes* for breaking both the Tables of the Law. The Law of God is ſpirituall; the internall breach of one Law, is ſo hainous, that in compariſon of it, God ſcarce counts the breaking of the outward Tables, a breach of the Law. The goodneſſe of God winks at the errours of honeſt zeale, and ſo loues the ſtrength of good affections, that it paſſeth ouer their infirmities: How highly God doth eſteeme a well gouerned zeale; when his mercy crownes it with all the faults!

The Tables had not offeaded: the Calfe had, and *Iſrael* in it. *Moſes* takes reuenge on both: He burnes and ſtamps the Calfe to powder, and giues it *Iſrael* to drinke; that they might haue it in their guts, in ſtead of their eyes: How hee haſteth to deſtroy the Idol, wherein they ſinned! that, as an Idol is nothing, ſo it might bee brought to nothing; and Atomes and duſt is neareſt to nothing: that in ſtead of going before *Iſrael*, it might paſſe thorow them; ſo as the next day they might finde their god in their excrements; To the iuſt ſhame of *Iſrael*, when they ſhould ſee

their new god cannot defend himselfe, from being either nothing, or worse.

Who can but wonder, to see a multitude of so many hundred thousands (when *Moses* came running downe the Hill) to turne their eyes from their god, to him; And on a sudden, in stead of worshipping their Idol, to batter it in pieces, in the very height of the noueltie? In stead of building Altars, and kindling fires to it, to kindle an hotter fire, then that, wherewith it was melted, to consume it? In stead of dancing before it, to abhorre and deface it; in stead of singing, to weepe before it? There was neuer a more stiffe-necked people: Yet I doe not heare any one man of them say, He is but one man; We are many; how easily may we destroy him, rather then hee our god? If his brother durst not resist our motion in making it: Why will we suffer him to dare resist the keeping of it? It is our act, and we will maintaine it. Here was none of this; but an humble obaysance to the baseſt and bloodiest reuenge that *Moses* shall impose. God hath set such an impression of Maiestie in the face of lawfull authoritie, that wickednesse is confounded in it selfe, to behold it. If from hence visible powers where not more feared, then the inuisible God, the world would be ouer-run with out-rage. Sinne hath a guiltinesse in it selfe, that when it is seasonably checked, it puls in his head, and seekes rather an hiding place, then a fort.

The Idol is not capable of a further reuenge: It is not enough, vnlesse the Idolaters smart: The gold was good, if the Israelites had not beene euill: So great a sinne cannot be expiated without blood. Behold, that meeke spirit, which in his plea with God, would rather perish himselfe, then Israel should perish, armes the Leuites against their brethren, and reioyces to see thousands of the Israelites bleed, and blesses their executioners.

It was the mercy of *Moses* that made him cruell: He had beene cruell to all, if some had not found him cruell. They are mercilesse hands, which are not sometimes imbrued in blood: There is no lesse charitie, then iustice, in punishing sinners with death; God delights no lesse in a killing mercy, then in a pitifull iustice: Some tender hearts would be ready to censure the rigour of *Moses*. Might not Israel haue repented and liued? Or if they must dye, must their brethrens hand be vpon them? Or, if their throats must be cut by their brethren, shall it bee done in the very heat of their sinne? But they must learne a difference betwixt pity, and fondnesse; mercy, and vniustice. *Moses* had an heart as soft as theirs, but more hot; as pitifull, but wiser. He was a good Physitian, and saw that Israel could not liue, vnlesse he bled: hee therefore lets out this corrupt blood, to saue the whole body. There cannot bee a better sacrifice to God, then the blood of Malefactors: and this first sacrifice so pleased God in the hands of the Leuites, that he would haue none but them sacrifice to him for euer. The blood of the Idolatrous Israelites cleared that Tribe from the blood of the innocent Sichemites.

Contemplations.

THE SIXTH BOOKE.

The Vaile of Moſes.

Nadab *and* Abihu.

Aaron *and* Miriam.

The Searchers of Canaan.

Corah's *Conſpiracie.*

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

Imprinted at *London* in the yeare 1628.

TO

THE RIGHT HONOVRABLE,

THOMAS,

LORD VISCOVNT TENTON, CAPTAINE OF THE ROYALL GVARD; ONE OF HIS MAIESTIES MOST HONOVRABLE PRIVIE COVNSELLORS;

ONE OF THE HAPPY RESCVERS OF THE DEARE LIFE OF OVR GRACIOVS SOVERAIGNE LORD;
A worthy Patterne of all true Honour:

I. H.

DEDICATES THIS PART OF HIS MEDITATIONS; AND WISHETH ALL increase of Grace and Happineſſe.

Contemplations.

THE SIXTH BOOKE.

Of the Vaile of MOSES.

IT is a wonder, that neither *Moſes* nor any Iſraelite gathered vp the ſhiuers of the former Tables: Euery ſheard of that ſtone, and euery letter of that writing had beene a Relike worth laying vp: but he well ſaw how headlong the people were to Superſtition; and how vnſafe it were, to feed that diſpoſition in them.

The ſame zeale that burnt the Calfe to aſhes, concealed the ruines of this Monument. Holy things, beſides their vſe, challenge no further reſpect. The breaking of the Tables did as good as blot out all the Writings defaced, left no vertue in the ſtone, no reuerence to it.

If God had not beene friends with Iſrael, he had not renewed his Law. As the Iſraelites were wilfully blind, if they did not ſee Gods anger in the Tables broken: ſo could they not but hold it a good ſigne of grace, that God gaue them his Teſtimonies.

There was nothing wherein Iſrael out-ſtripped all the reſt of the world more, then in this priuiledge; the pledge of his Couenant, the Law written with Gods owne hand. Oh what a fauour then is it, where God beſtowes his Goſpell vpon any Nation? That was but a killing letter: this is the power of God to ſaluation.

Neuer is God throughly diſpleaſed with any people, where that continues. For, like as thoſe which purpoſed loue, when they fall off, call for their tokens back againe; So when God begins once perfectly to miſlike, the firſt thing hee with-drawes, is his Goſpell.

Iſrael recouers this fauour, but with an abatement; *Hew thee two Tables.* God made the firſt Tables: The matter, the forme, was his; now *Moſes* muſt hew the next: As God created the firſt man after his owne Image; but, that once defaced, *Adam* begat *Cain* after his owne; Or as the firſt Temple razed, a ſecond was built; yet ſo far ſhort, that the Iſraelites wept at the ſight of it. The firſt workes of God are ſtill the pureſt: thoſe that he ſecondarily works by vs decline in their perfection. It was reaſon, that though God had forgotten Iſrael, they ſhould ſtill finde they had ſinned. They might ſee the footſteps of diſpleaſure, in the differences of the Agent.

When God had told *Moſes* before, *I will not goe before Iſrael, but my Angell ſhall lead*

lead them; *Moſes* ſo noted the difference, that he reſted not till God himſelfe vndertooke their conduct: So might the Iſraelites haue noted ſome remainders of offence, whiles in ſtead of that which his owne hand did formerly make, hee ſaith now, *Hew thee*; And yet theſe ſecond Tables are kept reuerently in the Arke, when the other lay mouldred in ſhiuers vpon Sinai; like as the repaired Image of God in our Regeneration is preſerued, perfited, and layd vp at laſt, ſafe in Heauen; whereas the firſt Image of our created innocence is quite defaced; ſo the ſecond Temple had the glory of Chriſts exhibition, though meaner in frame. The mercifull reſpects of God are not tyed to glorious out-ſides; or the inward worthineſſe of things or perſons: Hee hath choſen the weake and ſimple, to confound the wiſe and mighty.

Yet God did this worke by *Moſes*, *Moſes* hewed and God wrote: Our true *Moſes* repaires that Law of God which we in our nature had broken; He reuiues it for vs, and it is accepted of God, no leſſe then if the firſt Characters of his Law had been ſtill entyre. We can giue nothing, but the Table: it is God that muſt write in it. Our hearts are but a bare boord, till God by his finger ingraue his Law in them; Yea, Lord, wee are a rough Quarry; hew thou vs out, and ſquare vs fit for thee to write vpon.

Well may wee maruell, to ſee *Moſes*, after this ouerſight, admitted to this charge againe: Who of vs would not haue ſayd, Your care indeed deſerues truſt; you did ſo carefully keep the firſt Tables, that it would doe well to truſt you with ſuch another burden.

It was good for *Moſes*, that hee had to doe with God, not with men: The God of mercy will not impute the ſlips of our infirmitie, to the preiudice of our faithfulneſſe. He that after the miſ-anſwere of the one Talent, would not truſt the euill ſeruant with a ſecond, becauſe he ſaw a wilfull neglect; will truſt *Moſes* with his ſecond Law, becauſe he ſaw fidelitie in the worſt error of his zeale. Our charity muſt learne as to forgiue, ſo to beleeue where we haue beene deceiued: Not that we ſhould wilfully beguile our ſelues in an vniuſt credulitie, but that we ſhould ſearch diligently into the diſpoſition of perſons, and grounds of their actions; perhaps none may bee ſo ſure as they that haue once diſappointed vs. Yea *Moſes* brake the firſt; therefore hee muſt hew the ſecond: If God had broken them, he would haue repaired them; The amends muſt be where the fault was. Both God, and his Church, looke for a ſatisfaction, in that wherein we haue offended.

It was not long ſince *Moſes* his former faſt of forty dayes: When he then came downe from the hill, his firſt queſtion was not for meat: and now going vp againe to Sinai, he takes not any repaſt with him: That God which ſent the Quailes to the Hoſt of Iſrael, and Manna from Heauen, could haue fed him with dainties: He goes vp confidently in a ſecure truſt of Gods prouiſion. There is no life to that of faith; *Man liues not by bread only*: The Viſion of God did not onely ſatiate, but feaſt him. What a bleſſed ſatiety ſhall there be, when we ſhall ſee him as he is; and he ſhall be all in all to vs; ſince this very fraile mortalitie of *Moſes* was ſuſtained, and comforted, but with repreſentations of his preſence!

I ſee *Moſes* the Receiuer of the Law, *Elias* the Reſtorer of the Law, Chriſt the fulfiller of the old Law, and Author of the new, all faſting forty daies: and theſe three great faſters I finde together glorious in mount Tabor. Abſtinence merits not; For Religion conſiſts not in the belly, either full, or empty: What are meates, or drinkes, to the Kingdome of God, which is like himſelfe, ſpirituall? But it prepares beſt for good duties. Full bellies are fitter for reſt: not the bodie, ſo much as the ſoule, is more actiue with emptineſſe; Hence, ſolemne prayer takes euer faſting to attend it, and ſo much the rather ſpeeds in Heauen, when it is ſo accompanied. It is good ſo to dyet the body, that the ſoule may be fatned.

When *Moſes* came downe before, his eyes ſparkled with anger; and his face was both interchangeable pale, and red with indignation: now it is bright with glory. Before there were the flames of fury in it: now the beames of Maieſtie. *Moſes* had before ſpoken with God; why did not his face ſhine before? I cannot lay the cauſe vpon the inward

inward trouble of his passions, for this brightnesse was externall. Whither shall wee impute it, but to his more intyreness with God.

The more familiar acquaintance we haue with God, the more doe wee partake of him. He that passes by the fire, may haue some gleames of heat: but he that stands by it, hath his colour changed. It is not possible a man should haue any long conference with God, and be no whit affected. Wee are strangers from God, it is no wonder if our faces be earthly; but he that sets himselfe apart to God, shall finde a kinde of Maiestie, and awfull respect put vpon him, in the mindes of others.

How did the heart of *Moses* shine with illumination, when his face was thus lightsome! And if the flesh of *Moses* in this base composition, so shined by conuersing with God forty dayes in Sinai; What shall our glory bee, when clothed with incorruptible bodies, we shall conuerse with him in the highest heauens?

Now his face onely shone: afterwards the three Disciples saw all his body shining. The nature of a glorified body, the clearer Vision, the immediate presence of that fountaine of glory, challenge a far greater resplendence to our faces, then his. O God, we are content that our faces be blemished a while with contempt, and blubred with teares; how can wee but shine with *Moses*, when wee shall see thee more then *Moses*!

The brightnesse of *Moses's* face reflected not vpon his owne eyes; He shone bright, and knew not of it: He saw Gods face glorious, hee did not thinke others had so seene his. How many haue excellent graces, and perceiue them not! Our owne sense is an ill iudge of Gods fauours to vs; Those that stand by, can conuince vs in that which wee deny to our selues. Here below, it is enough if we can shine in the eies of others; aboue, we shall shine and know it. At this instant *Moses* sees himselfe shine: then he needed not. God meant not that he should more esteeme himselfe, but that hee should be more honoured of the Israelites: That other glory shall bee for our owne happinesse, and therefore requires our knowledge.

They that did but stand still to see anger in his face; ranne away to see glory in it: Before, they had desired that God would not speake to them any more but by *Moses*; and now, that God doth but looke vpon them in *Moses*, they are afraid; and yet there was not more difference betwixt the voices; then the faces of God and *Moses*. This should haue drawne Israel to *Moses* so much the more, to haue seene this impression of Diuinity in his face.

That which should haue comforted, affrights them: Yea, *Aaron* himselfe, that before went vp into the Mount to see and speake with God, now is afraid to see him that had seene God: Such a feare there is in guiltinesse, such confidence in innocency. When the soule is once cleared from sinne, it shall run to that glory with ioy, the least glimpse whereof now appales it, and sends it away in terror. How could the Israelites now chuse but thinke; How shall wee abide to looke God in the face, since our eyes are dazeled with the face of *Moses*! And well may we still argue, If the image of God, which he hath set in the fleshly forehead of authority, dant vs; how shall wee stand before the dreadfull Tribunall of Heauen!

Moses maruels to see Israel run away from their Guide, as from their Enemie; and lookes backe to see if he could discerne any new cause of feare; and not conceiuing how his myld face could affray them, cals them to stay and retyre.

Oh my people, whom doe you flee? It is for your sakes, that I ascended, staid, came downe: Behold here are no armed Leuites to strike you, no Amalekites, no Ægyptians to pursue you, no fires and thunders to dismay you. I haue not that rod of God in my hand, which you haue seene to command the Elements: or if I had; so farre am I from purposing any rigour against you, that I now lately haue appeased God towards you; and lo here the pledges of his reconciliation. God sends me to you for good; and doe you run from your best friend? Whither will ye go from me; or without me? Stay and heare the charge of that God, from whom ye cannot flee.

They perceiue his voice the same, though his face were changed, and are perswaded to

to ſtay, and returne and heare him, whom they dare not ſee; and now after many doubtfull paces, approching neerer, dare tell him he was growne too glorious.

Good *Moſes*, finding that they durſt not looke vpon the Sunne of his face, clouds it with a vayle: Chooſing rather to hide the worke of God in him, then to want opportunity of reuealing Gods will to his people. I doe not heare him ſtand vpon termes of reputation; if there be glory in my face, God put it there; he would not haue placed it ſo conſpicuouſly, if he had meant it ſhould be hid: Hide ye your faces rather, which are blemiſhed with your ſinne; and looke not that I ſhould wrong God and my ſelfe, to ſeeme leſſe happy, in fauor of your weakeneſſe. But without all ſelfe reſpects, he modeſtly hides his glorified face; & cares not their eyes ſhould pierce ſo far, as to his skin, on condition, that his words may pierce into their cares. It is good for a man ſometimes to hide his graces; Some Talents are beſt improued by being layd vp: *Moſes* had more glory by his Vaile, then by his face. Chriſtian modeſty teaches a wiſe man, not to expoſe himſelfe to the faireſt ſhew, and to liue at the vtmoſt pitch of his ſtrength.

There is many a rich ſtone layd vp in the bowels of the Earth; many a fayre Pearle layd vp in the boſome of the Sea, that neuer was ſeene, nor neuer ſhall bee. There is many a goodly Starre, which becauſe of height comes not within our account. How did our true *Moſes*, with the Vaile of his fleſh, hide the glory of his Diety, and put on vileneſſe, beſides the laying aſide of Maieſty: and ſhut vp his great and Diuine Miracles, with, *See you tell no man*! How farre are thoſe ſpirits from this, which care only to be ſeene; and wiſh onely to dazle others eyes with admiration, not caring for vnknowne Riches? But thoſe yet more, which deſire to ſeeme aboue themſelues, whether in parts, or graces; whoſe Vaile is fairer then their skinne. Modeſt faces ſhall ſhine through their Vailes, when the vain glorious ſhall bewray their ſhame through their couering.

That God which gaue his Law in ſmoke, deliuered it againe, through the Vaile of *Moſes*. Iſrael could not looke to the end of that, which ſhould be aboliſhed; for the ſame cauſe had God a Vayle vpon his face, which hid his preſence in the Holy of Holies. Now as the Vayle of God did rend, when he ſaid, *It is finiſhed*; ſo the Vayle of *Moſes* then pulled off, wee cleerely ſee Chriſt, the end of the Law. Our *Ioſhua* that ſucceeded *Moſes*, ſpeakes to vs bare-faced: what a ſhame is it there ſhould be a Vayle vpon our hearts, when there is none on his face?

When *Moſes* went to ſpeake with God, he pulled off his Vayle: It was good reaſon hee ſhould preſent to God that face which hee had made. There had beene more need of his Vayle, to hide the glorious face of God from him, then to hide his from God: but his faith and thankfulneſſe ſerue for both theſe vſes. Hypocrites are contrary to *Moſes*: he ſhewed his worſt to men, his beſt to God; they ſhew their beſt to men, their worſt to God: but God ſees both their Vayle and their face: and I know not whether he hates their vaile of diſſimulation, or their face of wickedneſſe.

Of Nadab *and* Abihv.

That God, which ſhewed himſelfe to men in fire when hee deliuered his Law, would haue men preſent their Sacrifices to him in fire: and this fire hee would haue his owne, that there might be a iuſt circulation in this creature, as the water ſends vp thoſe vapours, which it receiues downe againe in raine. Hereupon it was, that fire came downe from God vnto the Altar: That as the charge of the Sacrifice was deliuered in fire and ſmoake, ſo God might ſignifie the acceptation of it, in the like faſhion, wherein it was commanded. The Baalites might lay ready their Bullocke vpon the wood, and water in

in their Trench: but they might sooner fetch the blood out of their bodies, and destroy themselues, then one flash out of Heauen to consume the Sacrifice.

That Deuill which can fetch downe fire from Heauen, either maliciously or to no purpose; (although he abound with fire; and did as feruently desire this fire in emulation to God, as euer he desired mitigation of his owne) yet now, hee could no more kindle a fire for the Idolatrous Sacrifice, then quench the flames of his owne torment. Herein God approues himselfe onely worthy to be sacrificed vnto, that he creates the fire of his owne seruice; whereas the impotent Idols of the Heathen must fetch fire from their neighbours Kitchen; and themselues are fit matter for their borrowed fire.

The Israelites (that were led too much with sense) if they had seene the Bullocke consumed with a fire fetch from a common hearth, could neuer haue acknowledged what relation the Sacrifice had to God; had neuer perceiued that God tooke notice of the Sacrifice: but now they see the fire comming out from the presence of God, they are conuinced both of the power and acceptation of the Almightie; They are at once amazed, and satisfied to see the same God answere by fire, which before had spoken by fire: God doth not lesse approue our Euangelicall Sacrifices, then theirs vnder the Law; but as our Sacrifices are spirituall, so are the signes of his acceptation; Faith is our guide, as Sense was theirs. Yea euen still doth God testifie his approbation by sensible euidences: when by a liuely faith, and feruent zeale, our hearts are consecrated to God, then doth this heauenly fire come down vpon our Sacrifices, then are they holy, liuing, acceptable.

This flame, that God kindled, was not as some momentany bonefire, for a sudden and short triumph, nor as a domesticall fire, to goe out with the day; but is giuen for a perpetuity, and neither must dye, nor be quenched. God, as he is himselfe eternall, so he loues permanency and constancy of grace in vs: If wee bee but a flash and away, God regards vs not; all promises are to perseuerance. Sure, it is but an elementary fire, that goes out, that which is celestiall, continues: it was but some presumptuous heat in vs that decayes vpon euery occasion.

But he that miraculously sent down this fire, at first, will not renew the miracle euery day, by a like supply; It began immediately from God, it must bee nourished by meanes. Fuell must maintaine that fire, which came from Heauen; God will not worke miracles euery day: if he haue kindled his Spirit in vs, we may not expect he shall euery day begin againe; wee haue the fuell of the Word and Sacraments, Prayers, and Meditations, which must keepe it in for euer. It is from God that these helps can nourish his graces in vs; like as euery flame of our materiall fire hath a concourse of prouidence; but we may not expect new infusions: rather know, that God expects of vs an improuement of those habituall graces we haue receiued.

Whiles the people with feare and ioy see God lighting his owne fire, fire from heauen, the two sonnes of *Aaron*, in a careless presumption, will bee seruing him with a common flame; As if he might not haue leaue to choose the formes of his owne worship. If this had beene done some ages after, when the memory of the originall of this heauenly fire had beene worne out, it might haue beene excused with ignorance: but now, when God had newly sent his fire from aboue, newly commanded the continuance of it; either to let it goe out, or whiles it still flamed, to fetch prophane coales to Gods Altar, could sauour of no lesse then presumption, and Sacriledge: when wee bring zeale without knowledge, misconceits of faith, carnall affections, the deuices of our Wil-worship, superstitious Deuotions into Gods Seruice; we bring common fire to his Altar; these flames were neuer of *his kindling*; Hee hates both Altar, Fire, Priest and Sacrifice. And now behold, the same fire which consumed the Sacrifice before, consumes the Sacrificers. It was the signe of his acceptation, in consuming the beast; but whiles it destroyed men, the fearfull signe of his displeasure. By the same meanes can God bewray both loue and hatred. Wee would haue pleaded for *Nadab* and *Abihu*; They are but yong men, the sonnes of *Aaron*, not yet warme in their Function; let both age, and blood, and inexperience excuse them, as yet. No

pretences,

pretences, no priuiledges can beare off a sinne with God: Men thinke either to patronize, or mitigate euils, by their fained reasons. That no man may hope the plea either of birth, or of youth, or of the first commission of euill may challenge pardon; I see heere yong men, sonnes of the Ruler of *Israel*, for the first offence strooke dead.

Yea, this made God the more to stomacke, and the rather to reuenge this impietie, because the Sonnes of *Aaron* did it. God had both pardoned and graced their Father, he had honoured them; of the thousands of *Israel*, culling them out for his Altar: and now, as their Father set vp a false god, so they bring false fire vnto the True God.

If the sonnes of Infidels liue godlesselv, they doe their kinde; their punishment shall bee, (though iust) yet lesse: but if the children of religious Parents, after all Christian nurture, shall shame their Education; God takes it more hainously, and reuenges it more sharply. The more bonds of duty, the more plagues of neglect.

If from the Agents, wee looke to the act it selfe; set aside the originall descent, and what difference was there betwixt these fires? Both lookt alike, heated alike, ascended alike, consumed alike: both were fed with the same materiall wood, both vanished into smoke; There was no difference, but the Commandement of God.

If God had inioyned ordinarie fire, they had sinned to looke for celestiall: now he commanded onely the fire which he sent; they sinned in sending vp Incense, in that fire, which he commanded not. It is a dangerous thing in the seruice of God to decline from his owne institutions; wee haue to doe with a power which is wise to prescribe his owne worship, iust to require what he hath prescribed, powerfull to reuenge that which he hath not required.

If God had strooke them with some Leprosie in their forehead, as he did their Aunt *Miriam* soon after; or with some palsie, or lingring consumption, the punishment had beene grieuous: but he, whose iudgements are euer iust, sometimes secret, saw fire the fittest reuenge, for a sinne of fire; his owne fire fittest to punish strange fire; A sudden iudgment, fit for a present and exemplarie sinne; He saw, that if he had winkt at this, his seruice had been opposed to prophanation.

It is wisedome in gouernours to take sinne at the first bound; and so to reuenge it, that their punishments may bee preuentions. Speed of death is not alwayes a iudgement: suddennesse as it is euer iustly suspicable; so then certainly argues anger, when it finds vs in an act of sinne. Leasure of repentance is an argument of fauour: when God giues a man Law, it implyes that he would not haue iudgment surprize him.

Doubtlesse, *Aaron* lookt somewhat heauily on this sad spectacle; It could not but appale him, to see his two sonnes dead before him, dead in displeasure, dead suddenly, dead by the immediate hand of God. And now hee could repent him of his new honour, to see it succeed so ill with the sonnes of his loynes: neither could he chuse but see himselfe striken in them. But his Brother *Moses* that had learned not to know either Nephewes, or Brother, when they stood in his way to God, wisely turned his eyes from the dead carkasses of his Sonnes, to his respect of the liuing God; My Brother, this euent is fearfull, but iust; These were thy sonnes, but they sinned; it was not for God, it is not for thee, to looke so much who they were, as what they did. It was their honour and thine, that they were chosen to minister before the Lord: He that called them, iustly required their Sanctification & obedience. If they haue profaned God, and themselues; can thy naturall affection so miscary thee, that thou couldest wish their impunity with the blemish of thy Maker? Our sonnes are not ours, if they disobey our Father: to pittie their misery, is to partake of their sinnes; If thou grudge at their iudgement, take heed lest the same fire of God come forth vpon this strange fire of nature. Shew now whether thou more loueſt God, or thy sonnes; Shew whether thou be a better Father, or a Sonne.

Aaron, weighing these things, holds his peace, not out of an amazement, or sullennesse, but out of patient and humble submission; and seeing Gods pleasure, and their desert

desert, is content to forget that hee had sonnes. Hee might haue had a silent tongue, and a clamorous heart. There is no voyce louder in the eares of God, then a speechlesse repining of the soule. Heat is more intended with keeping in; but *Aarons* silence was no lesse inward: He knew how little he should get by brawling with God. If he breathed out discontentment, he saw God could speake fire to him againe; And therefore he quietly submits to the will of God; And held his peace, because the Lord had done it. There is no greater proofe of grace, then to smart patiently; and humbly and contentedly to rest the heart in the iustice, and wisedome of Gods proceeding; and to bee so farre from chiding, that we dispute not. Nature is froward; and though shee well knowes we meddle not with our match, when we striue with our Maker, yet she pricks vs forward to this idle quarrell; and bids vs with *Iobs* wife, *Curse and dye*. If God either chide or smite (as seruants are charged to their Masters) wee may not answere againe; when Gods hand is on our backe, our hand must be on our mouth: else, as mothers doe their children, God shall whip vs so much the more for crying.

It is hard for a stander by, in this case to distinguish betwixt hard-heartednesse, and piety. There *Aaron* sees his sonnes lye; he may neither put his hand to them, to bury them, nor shed a teare for their death. Neuer parent can haue iuster cause of mourning, to then see his sonnes dead in their sinne; if prepared, and penitent, yet who can but sorrow for their end? but to part with children to the danger of a second death, is worthy of more then teares. Yet *Aaron* must learne so far to deny nature, that he must more magnifie the iustice of God, then lament the iudgment. Those whom God hath called to his immediate seruice, must know that he will not allow them the common passions, and cares of others. Nothing is more naturall then sorrow for the death of our owne: if euer griefe be seasonable, it becomes a funerall. And if *Nadab* and *Abihu* had dyed in their beds, this fauour had been allowed them, the sorrow of their Father and Brethren: for when God forbids solemne mourning to his Priests, ouer the dead, hee excepts the cases of this neerenesse of blood. Now all Israel may mourne for these two: only the Father and Brethren may not. God is iealous lest their sorrow should seeme to countenance the sinne, which he had punished: euen the fearfullest acts of God must be applauded by the heauiest hearts of the faithfull.

That which the Father and Brother may not doe, the Cousins are commanded: dead carcasses are not for the presence of God; His iustice was shewne sufficiently in killing them: They are now fit for the graue, not the Sanctuary: neither are they caried out naked, but in their coats. It was an vnusuall sight for *Israel* to see a linnen Ephod vpon the Beere; The iudgement was so much more remarkable, because they had the badge of their calling vpon their backs.

Nothing is either more pleasing vnto God, or more commodious to men, then that when he hath executed iudgement, it should bee seene and wondred at; for therefore he strikes some that he may warne all.

Of AARON *and* MIRIAM.

THe Israelites are stayed seuen dayes in the station of Hazzeroth, for the punishment of *Miriam*. The sinnes of the gouernours are a iust stop to the people; all of them smart in one; all must stay the leasure of *Miriams* recouerie. Whosoeuer seekes the Land of Promise, shall finde many lets; *Amalek*, *Og*, *Sehon*, and the Kings of Canaan meet with *Israel*: these resisted, but hindred not their passage, their sinnes onely stay them from remouing. Afflictions are not crosses to vs, in the way to heauen, in comparison to our sinnes.

What is this I see? Is not this *Aaron*, that was brother in nature; and by office ioynt-

Commissioner with *Moses?* Is not this *Aaron*, that made his Brother an intercessor for him, to God, in the case of his Idolatry? Is not this *Aaron*, that climbed vp the Hill of Sinai, with *Moses?* Is not this *Aaron*, whom the mouth and hand of *Moses* consecrated an high Priest vnto God? Is not this *Miriam*, the elder Sister of *Moses?* Is not this *Miriam*, that led the Triumph of the Women, and sung gloriously to the Lord? Is not this *Miriam*,, which layd her Brother *Moses* in the Reeds, and fetcht her Mother to be his Nurse? Both, Prophets of God; both, the flesh and blood of *Moses:* And doth this *Aaron* repine at the honor of him, which gaue himselfe that honour, and saued his life? Doth this *Miriam* repine at the prosperitie of him whose life shee saued? Who would not haue thought, this should haue beene their glory, to haue seene the glory of their owne Brother? What could haue beene a greater comfort to *Miriam*, then to thinke; How happily doth he now sit at the Sterne of Israel, whom I saued from perishing in a Boat of Bul-rushes! It is to mee, that Israel owes this Commander; But now enuie hath so blinded their eyes, that they can neither see this priuiledge of nature, nor the honour of Gods choyce. *Miriam* and *Aaron* are in mutiny against *Moses.* Who is so holy that sinnes not? What sinne is so vnnaturall that the best can auoyde without God? But what weakenesse soeuer may plead for *Miriam*, who can but grieue to see *Aaron* at the end of so many sinnes? Of late, I saw him caruing the molten Image, and consecrating an Altar to a false god: now I see him seconding an vnkind mutiny against his Brother: Both sinnes find him accessary; neither principall. It was not in the power of the legall Priesthood to performe, or promise innocency to her Ministers: It was necessary wee should haue another high Priest, which could not bee tainted. That King of righteousnesse was of another order; He being without sinne hath fully satisfied for the sinnes of men. Whom can it now offend, to see the blemishes of the euangelicall Priesthood, when Gods first high Priest is thus miscaried?

Who can looke for loue and prosperity at once, when holy and meeke *Moses* finds enmity in his owne flesh and blood? Rather then we shall want, *A mans enemies shall be those of his owne house.* Authority cannot fayle of opposition, if it be neuer so mildly swayed: that common make-bate will rather raise it out of our owne bosome. To doe well, and heare ill, is Princely.

The Midianitish wife of *Moses* cost him deare. Before, she hazarded his life: now, the fauour of his people: Vnequall matches are seldome prosperous. Although now this scandall was onely taken: Enuy was not wise enough to choose a ground of the quarrell. Whether some secret and emulatory brawles passed betweene *Zipporah* and *Miriam*, (as many times these sparkes of priuate brawles grow into a perillous and common flame) or whether now that *Iethro* and his Family was ioyned with Israel, there were surmises of transporting the Gouernment to strangers; or whether this vnfit choyce of *Moses* is now raised vp to disparage Gods gifts in him; Euen in sight, the exceptions were friuolous: Emulation is curious; and out of the best person, or act, will raise something to cauill at.

Seditions doe not euer looke the same way they moue; Wise men can easily distinguish betwixt the visor of actions, and the face. The wife of *Moses* is mentioned, his superioritie is shot at. Pride is lightly the ground of all sedition. Which of their faces shined like *Moses?* Yea, let him but haue drawne his vaile, which of them durst looke on his face? Which of them had fasted twice forty dayes? Which of them ascended vp to the top of Sinai, and was hid with smoke, and fire? Which of them receiued the Law twice in two seuerall Tables, from Gods owne hand? And yet they dare say, *Hath God spoken only by Moses?* They do not deny *Moses* his honour, but they challenge a part with him: and as they were the elder in nature, so they would be equall in dignitie, equall in administration. According to her name, *Miriam* would bee exalted. And yet how vnfit were they? One, a woman, whom her sex debarred from rule; the other a Priest, whom his office sequestred from earthly gouernment. Selfe-loue makes men vnreasonable, and teaches them to turne the glasse, to see themselues bigger, others

others leſſe then they are. It is an hard thing for a man, willingly and gladly to ſee his equals lifted ouer his head, in worth and opinion. Nothing will more try a mans grace, then queſtions of emulation. That man hath true light, which can bee content to bea candle before the Sunne of others.

As no wrong can eſcape God; ſo leaſt of all thoſe which are offered to Princes: He that made the eare, needs no intelligence of our tongues. We haue to doe with a God, that is light of hearing, we cannot whiſper any euill ſo ſecretly, that he ſhould not cry out of noyſe: and what need we any further euidence, when our Iudge is our witneſſe?

Without any delation of *Moſes*, God heares and challenges them. Becauſe he was meeke, therefore he complained not: Becauſe hee was meeke and complained not, therefore the Lord ſtruck in for him the more. The leſſe a man ſtriues for himſelfe, the more is God his Champion. It is the honour of great perſons, to vndertake the patronage of their Clients: How much more will God reuenge his Elect, which cry to him, day and night! He that ſaid, *I ſeeke not mine owne glory*, addes, *But there is one that ſeekes it, and iudges*. God takes his part euer, that fights not for himſelfe.

No man could haue giuen more proofes of his courage, then *Moſes*. Hee ſlue the Ægyptian; He confronted *Pharaoh* in his owne Court; Hee beat the *Midianite* ſhepheards; He feared not the troopes of Ægypt! He durſt looke God in the face, amidſt all the terrors of Sinai: and yet that ſpirit, which made, and knew his heart, ſayes, *He was the mildeſt man vpon earth*. Mildneſſe and Fortitude may well lodge together in one breſt; to correct the miſconceits of thoſe men, that thinke none valiant, but thoſe that are fierce, and cruell.

No ſooner is the word out of *Miriams* mouth, then the Word of Gods reproofe meets it; How he beſtirs him, and will be at once ſeene and heard, when the name of *Moſes* is in queſtion! *Moſes* was zealouſly carefull for Gods glory, and now God is zealous for his. The remunerations of the Almightie, are infinitely gratious. He cannot want honour and patronage, that ſeekes the honour of his Maker. The ready way to true glory, is goodneſſe.

God might haue ſpoken ſo lowd, that Heauen and Earth ſhould haue heard it; ſo as they ſhould not haue needed to come forth for audience: but now, hee calls them out to the barre, that they may be ſeene to heare. It did not content him, to chide them within doores: the ſhame of their fault had beene leſſe in a priuate rebuke: but the ſcandall of their repining was publike. Where the ſinne is not affraid of the light, God loues not the reproofe ſhould be ſmothered.

They had depreſſed *Moſes*, God aduances him: They had equalled them to *Moſes*, God prefers him to them. Their plea was, that God had ſpoken by them, as well as by *Moſes*: Gods reply is, That he hath in a more intire faſhion ſpoken to *Moſes*, then them. God ſpake to the beſt of them, but either in their dreame, ſleeping; or in viſion, waking. But to *Moſes* he ſpake with more inward illumination, with more liuely repreſentation: To others, as a ſtranger; to *Moſes* as a friend. God had neuer ſo much magnified *Moſes* to them, but for their enuy. We cannot deuiſe to pleaſure Gods ſeruants, ſo much as by deſpighting them.

God was angry when he chode them, but more angry when he departed. The withdrawing of his preſence, is the preſence of his wrath. Whiles hee ſtayes to reproue, there is fauour in his diſpleaſure: but when he leaues either man, or Church, there is no hope but of vengeance. The finall abſence of God, is hell it ſelfe. When he forſakes vs (though for a time) it is an introduction to his vtmoſt iudgement. It was time to looke for a iudgment, when God departed: ſo ſoone as he is gone from the eyes of *Miriam*, the leproſie appeares in her face: her foule tongue is puniſhed with a foule face. Since ſhe would acknowledge no difference betwixt her ſelfe and her brother *Moſes*, euery Iſraelite now ſees his face glorious, hers leprous. Deformitie is a fit cure of Pride. Becauſe the venome of her tongue would haue eaten into the reputation of her brother, therefore a poiſonous infection eates into her fleſh. Now both *Moſes* & *Miriam*, need to weare a vayle: the one to hide his glory; the other her deformitie. That

Midianite Zipporah, whom she scorned, was beautifull in respect of her.

Miriam was striken, *Aaron* escaped: both sinned; his Priesthood could not rescue him; the greatnesse of his dignity did but adde to the haynousnesse of his sinne: his repentance freed him; Alasse, my Lord, I beseech thee lay not this sinne vpon vs, which we haue foolishly committed. I wonder not to see *Aaron* free, while I see him penitent; This very confession saued him before, from bleeding for Idolatry, which now preserues him from Leprosie, for his enuious repining. The vniuersall Antidote, for all the iudgements of God, is our humble repentance.

Yea, his sad deprecation preuailed, both to cleare himselfe, and recouer *Miriam*; The brother sues for himselfe and his sister, to that brother whom they both emulated, for pardon from himselfe, and that God which was offended in him. Where now is that equality which was pretended? Behold, hee that so lately made his brother his fellow, now makes him his God: *Lay not this sinne vpon vs; Let her not bee as one dead:* As if *Moses* had imposed this plague, and could remoue it. Neuer any opposed the seruants of God, but one time or other they haue beene constrained to confesse a superioritie.

Miriam would haue wounded *Moses* with her tongue; *Moses* would heale her with his, *O Lord, heale her now:* The wrong is the greater, because his sister did it. He doth not say, I sought not her shame, shee sought mine; if God haue reuenged it, I haue no reason to looke on her, as a sister, who lookt at mee, as an aduersarie: But, as if her leprosie were his, he cryes out for her cure. O admirable meekenesse of *Moses*! His people the Iewes rebelled against him; God profers reuenge; He would rather dye, then they should perish: His sister rebelled against him; God workes his reuenge: Hee will not giue God peace, till shee bee recured. Behold a worthy and noble patterne for vs to follow. How farre are they from this disposition, who are not onely content God should reuenge; but are ready to preuent Gods reuenge with their owne?

Gods Loue to *Moses* suffers him not to obtaine presently his sute for *Miriam*; his good nature to his sister, made him pray against himselfe. If the iudgement had been at once inflicted, and remoued, there had been no example of terrour for others: God either denyes, or defers the grant of our requests, for our good; It were wide for vs, if our suits should be euer heard. It was fit for all parts, *Miriam* should continue somewhile leprous. There is no policie in a sudden remouall of iust punishment: vnlesse the raine so fall that it lye, and soke into the earth, it profits nothing. If the Iudgements of God should be onely as passengers, and not soiourners at least, they would be no whit regarded.

Of the Searchers of Canaan.

I Can but wonder at the counsell of God. If the Israelites had gone on to Canaan, without inquiry; their confidence had possessed it: now they send to espie the Land, sixe hundred thousand of them neuer liued to see it: And yet I see God enioyning them to send; but enioyning it, vpon their instance. Some things God allowes in iudgement; their importunity, and distrust, extorted from God this occasion of their ouerthrow. That which the Lord moues vnto, prospers; but that which we moue him to first, seldome succeedeth. What needed they doubt of the goodnesse of that Land, which God told them did flow with milke and honey? What needed they doubt of obtayning that, which God promised to giue? When wee will send forth our senses, to bee our scouts in the matters of faith, and rather dare trust men, then God, wee are worthy to be deceiued. The

The baſeſt ſort of men are commonly held fit enough for intelligencers; but *Moſes*, to make ſure worke, chooſeth forth the beſt of Iſrael, ſuch as were like to be moſt iudicious in their inquiry, and moſt credible in their report. Thoſe that ruled Iſrael at home could beſt deſcry for them abroad; What ſhould direct the body, but the head? Men can iudge but by appearance; It is for him onely that ſees the euent, ere hee appoint the meanes, not to bee deceiued. It had beene better for Iſrael to haue ſent the offall of the multitude: By how leſſe the credit of their perſons is, by ſo much leſſe is the danger of ſeducement. The error of the mighty is armed with authority, and in a ſort commands aſſent; whether in good or euill, Greatneſſe hath euer a traine to follow it at the heeles.

Forty dayes they ſpent in this ſearch; and this cowardly vnbeliefe in the ſearch ſhall coſt them forty yeares delay of the fruition. Who can abide to ſee the Rulers of Iſrael ſo baſely timorous? They commend the Land, the fruit commends it ſelfe, and yet they plead difficulty: *We be not able to go vp.* Their ſhoulders are laden with the grapes; and yet their hearts are ouerlaid with vnbeliefe: It is an vnworthy thing to plead hardneſſe of atchieuing, where the benefit will more then requite the indeauour. Our Land of Promiſe is aboue; we know, the fruit thereof is ſweet and glorious, the paſſage difficult. The gyantly ſons of *Anak* (the powers of darkeneſſe) ſtand in our way: If we ſit downe and complaine, we ſhall once know, that *without ſhall be the fearefull.*

See the idle pleas of diſtruſt; *We are not able: They are ſtronger.* Could not God inable them? Was he not ſtronger then their Giants? Had he not promiſed to diſplace the Canaanites, to ſettle them in their ſtead? How much more eaſie is it for vs to ſpy their weaknes, then for them to eſpy the ſtrength of their aduerſaries? When we meaſure our ſpirituall ſucceſſe by our owne power, we are vanquiſhed, before we fight: He that would ouercome, muſt neither looke vpon his own arme, nor the arme of his enemy, but the mouth and hand of him that hath promiſed, and can performe. Who are we fleſh and blood, with our breath in our noſtrils, that we ſhould fight with Principalities, powers, ſpirituall wickedneſſes in heauenly places? The match is too vnequall; we are not like Graſhoppers, to theſe Giants; when we compare our ſelues with them how can we but deſpaire? when we compare them with God, how can we be diſtouraged? He that hath brought vs into this field, hath promiſed vs victory. God knew their ſtrength, ere he offered to commit vs.

Well might they haue thought, Were not the Amalekites ſtronger then we? Were not they armed, wee naked? Did not the onely hand of *Moſes*, by lifting vp, beat them downe? Were not the Ægyptians no leſſe our maſters? Did not Death come running after vs in their Chariots? Did wee not leaue theſe buried in the Sea, the other vnburied in the Wilderneſſe? Whence had the Anakims their ſtrength, but from him, that bids vs goe vp againſt them? Why haue the bodies of our forefathers taken poſſeſſion of their Hebron, but for vs? But now, their feare hath not left them ſo much reaſon, as to compare their aduerſaries with others, but onely with themſelues: Doubtleſſe; theſe Gyants were mighty, but their feare hath ſtretched them out ſome Cubits, beyond their ſtature. Diſtruſt makes our dangers greater, and our helpes leſſe then they are, and forecaſts euer worſe, then ſhall bee; and if euils be poſſible, it makes them certaine.

Amongſt thoſe twelue Meſſengers, whom our ſecond *Moſes* ſent thorow the Land of Promiſe, there was but one *Iudas*; But amongſt thoſe twelue, which the former *Moſes* addreſſed thorow the ſame Land, there is but one *Caleb*: and yet thoſe were choſen out of the meaneſt; theſe out of the heads of Iſrael. As there is no ſociety free from ſome corruption: ſo it is hard, if in a community of men, there bee not ſome faithfulneſſe.

Wee ſhall wrong God, if wee feare leſt good cauſes ſhall bee quite forſaken; Hee knowes how to ſerue himſelfe of the beſt, if the feweſt; And could as eaſily bee attended with a multitude, if hee did not ſeeke his owne glory, in vnlikelihoods.

Iosua was silent, and wisely spared his tongue for a further aduantage; Onely *Caleb* spake: I doe not heare him say, Who am I to striue with a multitude? What can *Iosua* and I doe against ten Rulers? It is better to sit still then to rise and fall: But hee reflues to swimme against this streame, and will either draw friends to the truth, or enemies vpon himselfe.

True Christian fortitude teaches vs not to regard the number, or qualitie of the opponents, but the equity of the cause; and cares not to stand alone, and challenge all commers: and if it could be opposed by as many worlds, as men, it may be ouerborne, but it cannot be daunted: Whereas popularity carries weake minds, and teaches them the safety of erring with a multitude.

Caleb saw the Giantly Anakims, and the walled Cities, as well as the rest; and yet he sayes, *Let vs goe vp and possesse it*: As if it were no more, but to go, and see, and conquer. Faith is courageous, & makes nothing of those dangers, wherewith others are quailed.

It is very materiall with what eyes we looke vpon all obiects. Feare doth not more multiply euils, then faith diminisheth them; which is therefore bold, because either it sees not, or contemnes that terror, which Feare represents to the weake. There is none so valiant as the beleeuer.

It had beene happy for Israel, if *Calebs* counsell had beene as effectuall as good: But how easily haue these Rulers discouraged a faint-hearted people! Instead of lifting vp their ensignes, and marching towards Canaan; they sit them downe, and lift vp their voyce and cry. The rods of their Ægyptian Taske-masters had neuer beene so for them, as now, for crying. They had cause indeed to weepe for the sinne of their infidelitie: but now they weepe for feare of those enemies they saw not. I feare if there had beene ten *Calebs* to perswade, and but two faint spies to discourage them, those two cowards would haue preuailed against those tenne solicitors: How much more, now ten oppose and but two incourage! An easie Rhetoricke drawes vs to the worse part; yea, it is hard not to run downe the hill. The faction of Euill is so much stronger in our nature, then that of Good, that euery least motion preuailes for the one: scarce any sute for the other.

Now is *Moses* in danger of losing all the cost and care, that euer he bestowed vpon Israel: His people are already gone backe to Ægypt, in their hearts; and their bodies are returning. Oh ye rebellious Hebrewes, where shall God haue you at last! Did euer *Moses* promise to bring you to a fruitfull Land, without Inhabitants? To giue you a rich Country, without resistance? Are not the graues of Canaan as good, as those of Ægypt? What can ye but dye at the hands of the Anakims? Can yee hope for lesse from the Ægyptians? What madnesse is this to wish to dye, for feare of death? Is there lesse hope from your enemies, that shall be, when ye goe vnder strong and expert Leaders, then from the enemies that were, when yee shall returne masterlesse? Can those cruell Ægyptians so soone haue forgotten the blood of their fathers, children, brothers, husbands, which perished in pursuing you? Had yee rather trust the mercy of knowne enemies, then the promise of a faithfull God? Which way will ye returne? Who shall diuide the Sea for you? Who shall fetch you water out of the Rocke? Or can ye hope that the Manna of God will follow you, while yee runne from him? Feeble minds, when they meet with crosses they looke not for, repent of their good beginnings, and wish any difficultie rather, then that they finde. How many haue pulled backe their foot from the narrow way, for the troubles of a good profession!

It had beene time for the Israelites to haue fallen downe on their faces before *Moses* and *Aaron*, and to haue sayd, Ye led vs thorow the Sea, make way for vs into Canaan. Those Giants are strong, but not so strong as the Rocke of Rephidim; ye stroke that and it yeelded; If they be tall, the Pillar of God is higher then they: when we looke on our selues, we see cause of fear; but when we consider the miraculous power of you our leaders, we cannot but contemne those men of measures. Leaue vs not therfore, but go before vs in your directiõs, go to God for vs in your prayers. But now contrarily *Moses* and

and *Aaron* fall on their faces to them, and ſue to them, that they would be content to be conducted. Had they beene ſuffered to depart, they had periſhed; *Moſes* and his way had beene victorious: And yet, as if he could not be happy without them, he fals on his face to them, that they would ſtay. Wee haue neuer ſo much need to be importunate in thoſe things whoſe benefit ſhould make vs moſt importunate. The ſweetneſſe of Gods Law, and our promiſed glory is ſuch, as ſhould draw all hearts after it; And yet if we did not ſue to men (as for life) that they would bee reconciled to God, and be ſaued, I doubt whether they would obtaine, yea, it were well, if our ſute were ſufficient to preuaile.

Though *Moſes* and *Aaron* intreat vpon their faces, and *Ioſhua* and *Caleb* perſwade and rend their garments, yet they moue nothing. The obſtinate multitude, growne more violent with oppoſing, is ready to returne them ſtones for their prayers. Such hath beene euer the thankes of fidelity, and truth; Croſſed wickednesſe proues deſperate; and in fiend of yeelding, ſeekes for reuenge. Nothing is ſo hatefull to a reſolute ſinner, as good counſell: We are become enemies to the world becauſe we tell them truth.

That God which was inuiſibly preſent, whiles they ſinned; when they haue ſinned, ſhewes himſelfe glorious. They might haue ſeene him before, that they ſhould not ſinne; Now they cannot chooſe but ſee him in the height of their ſinne. They ſaw before, the Pillar of his ordinary preſence: now they ſee him vnuſually terrible; that they may with ſhame and horror, confeſſe him able to defend, able to reuenge. The helpe of God vſes to ſhew it ſelfe in extremitie. He that can preuent euils, conceales his aide, till danger be neere; And then, he is fearfull as before he ſeemed conſtuent.

Of Corah's *Conſpiracie.*

THe teares of Iſrael were ſcarce drie, ſince the ſmart of their laſt muriny, and now they begin another. The multitude is like a raging Sea; full of vnquiet billowes of diſcontentment; whereof one riſes in the fall of another. They ſaw, God did but threaten, and therefore are they bold to ſinne: It was now high time, they ſhould know what it is for God to be angry. There was neuer ſuch a reuenge taken of Iſrael; neuer any better deſerued. When leſſer warnings will not ſerue, God lookes into his Quiuer for deadly arrowes. In the meane time what a weary life did *Moſes* lead, in theſe continuall ſucceſſions of conſpiracies? What did he gaine by his troubleſome gouernment, but danger and deſpight? Who but hee would not haue wiſht himſelfe rather with the ſheepe of *Ietho*, then with theſe wolues of Iſrael? But, as he durſt not quit his hooke, without the calling of God, ſo now he dare not his Scepter, except he be diſmiſſed of him that called him; no troubles, no oppoſitions can driue him from his place: we are too weake, if we ſuffer men to chaſe vs from that ſtation, where God hath ſet vs.

I ſee the Leuites, not long ſince drawing their ſwords for God and *Moſes*, againſt the reſt of Iſrael; and that fact wins them both praiſe and bleſſing: Now they are the forwardeſt in the rebellion againſt *Moſes* and *Aaron*, men of their owne Tribe. There is no aſſurance of a man, for one act: whom one ſinne cannot faſten vpon, another may. Yea the ſame ſinne may finde a repulſe one while, from the ſame hand, which another time giues it entertainment: and that yeeldance loſes the thanke of all the former reſiſtance. It is no praiſe to haue done once well, vnleſſe we continue.

Outward priuiledges of blood can auaile nothing, againſt a particular calling of God. Theſe Reubenites had the right of the natural primogeniture; yet do they vainly challenge

challenge preeminence, where God hath subiected them. If all ciuill honour flow from the King, how much more from the God of Kings? His hand exalts the poore, and casts downe the mighty from their throne. The man that will bee lifting vp himselfe, in the pride of his heart, from vnder the foot of God, is iustly troden in the dust.

Moses is the Prince of Israel; *Aaron* the Priest: *Moses* was milde; *Aaron* popular; yet both are conspired against: Their places are no lesse Brothers, then their persons. Both are opposed at once; He that is a traytor to the Church, is a traytor to the King. Any superioritie is a marke of Enuy. Had *Moses* and *Aaron* beene but fellowes with the Israelites, none had beene better beloued; their dispositions were such, as must needs haue forced fauour from the indifferent: now they were aduanced, their malice is not inferiour to their honour. High towers must looke for lightenings; we offer not to vndermine but those wals, which we cannot scale. Nature in euery man is both enuious, and disdainfull; and neuer loues to honour another, but where it may be an honour to it selfe.

There cannot be conceiued an honour lesse worth emulation, then this principality of Israel; a people that could giue nothing; a people that had nothing, but in hope; a people, whom their leader was faine to feed with bread, and water; which paid him no tribute, but ill words; whose command was nothing but a burden: and yet this dignitie was an eye-sore to these Leuites and these Reubenites, *Ye take too much vpon you, ye sonnes of Leui.*

And this challenge (though thus vnseasonable) hath drawne in two hundred and fifty Captaines of Israel. What wonder is it, that the tenne Rulers preuailed so much with the multitude to dissuade them from Canaan; when three traitors preuailed thus with 250 Rulers, famous in the Congregation and men of renowne? One man may kindle such a fire, as all the world cannot quench. One plague-sore may infect a whole Kingdome: The infection of euill is much worse then the act.

It is not like, those Leaders of Israel could erre without followers: Hee is a meane man that drawes not some Clients after him. It hath beene euer a dangerous policie of Satan, to assault the best: he knowes, that the multitude (as wee say of Bees) will follow their master.

Nothing can be more pleasing to the vulgar sort, then to heare their Gouernours taxed, and themselues flattered. *All the Congregation is holy; Euery one of them; Wherefore lift ye vp your selues?* Euery word is a falshood. For *Moses* deiected himselfe (*Who am I?*) God lifted him vp, ouer Israel: And so was Israel holy, as *Moses* was ambitious. What holinesse was there in so much infidelitie, feare, Idolatry, mutiny, disobedience? What could make them vncleane, if this were holinesse? They had scarce wip't their mouthes, or washt their hands, since their last obstinacie: and yet these pick-thankes say, *All Israel is holy.*

I would neuer desire a beter proofe of a false teacher, then flatterie: True meaning need not vphold it selfe by soothing. There is nothing easier then to perswade men well of themselues; when a mans selfe-loue meets with anothers flattery, it is an high praise that will not be beleeued. It was more out of opposition, then beliefe, that these men plead the holinesse of Israel. Violent aduersaries, to vphold a side, will maintaine those things they beleeue not.

Moses argues not for himselfe, but appeales to God; neither speakes for his owne right, but his brother *Aarons*: He knew, that Gods immediate seruice was worthy to be more precious, then his gouernment: That, his Princedome serued but to the glory of his Master. Good Magistrates are more tender ouer Gods honour then their owne; and more sensible of the wrongs offered to Religion, then to themselues.

It is safest to trust God with his owne causes. If *Aaron* had been chosen by Israel, *Moses* would haue sheltred him vnder their authoritie: Now that God did immediately appoint him, his patronage is sought, whose the election was. We may easily fault in the managing of diuine affaires; and so our want of successe cannot want sinne; He knowes how to vse, how to blesse his owne meanes.

As

As there was a difference betwixt the people, and Leuites; ſo betwixt the Leuites, and Prieſts. The God of order loues to haue our degrees kept. Whiles the Leuites would be looking vp to the Prieſts, *Moſes* ſends downe their eyes to the people. The way not to repine at thoſe aboue vs, is to looke at thoſe below vs. There is no better remedy for ambition, then to caſt vp our former receits, and to compare them with our deſeruings, and to conferre our owne eſtate with inferiours: So ſhall wee finde cauſe to be thankfull, that wee are aboue any, rather then of enuy that any is aboue vs.

Moſes hath chid the ſonnes of *Leui*, for mutining againſt *Aaron*; and ſo much the more, becauſe they were of his owne Tribe: now hee ſends for the Reubenites, which roſe againſt himſelfe. They come not, and their meſſage is worſe then their abſence. *Moſes* is accuſed of iniuſtice, crueltie, falſhood, treacherie, vſurpation; and Ægypt it ſelf muſt be commended, rather then *Moſes* ſhall want reproch. Innocency is no ſhelter from ill tongues; Malice neuer regards how true any accuſation is but how ſpightfull.

Now it was time for *Moſes* to be angry. They durſt not haue beene thus bold, if they had not ſeene his mildneſſe. Lenity is ill beſtowed vpon ſtubborne natures: It is an inſidious ſenſleſſe, not to feele the wounds of our reputation. It well appeares hee is angry, when he prayes againſt them. He was diſpleaſed before; but when he was moſt bitter againſt them, he ſtill prayed for them: but now, hee bends his very prayers againſt them. *Looke not to their offering.* There can be no greater reuenge, then the imprecation of the righteous; There can be no greater iudgement, then Gods reiection of our ſeruices. With vs men, what more argues diſlike of the perſon, then the turning backe of his preſent? What will God accept from vs, if not prayers?

The innocence of *Moſes* cals for reuenge on his Aduerſaries. If hee had wronged them in his gouernment, in vaine ſhould he haue looked to Gods hand for right. Our ſinnes exclude vs from Gods protection; whereas vprightneſſe challenges, and findes his patronage. An Aſſe taken had made him vncapable of fauour. Corrupt Gouernors loſe the comfort of their owne breſt, and the tuition of God.

The ſame tongue that prayed againſt the Conſpirators, prayes for the people. As lewd men thinke to carie it with number; *Corah* had ſo farre preuailed, that hee had drawne the multitude to his ſide. God, the auenger of treaſons, would haue conſumed them all at once: *Moſes* and *Aaron* pray for their Rebels. Although they were worthy of death, and nothing but death could ſtop their mouths; yet their mercifull Leaders will not buy their owne peace, with the loſſe of ſuch enemies. Oh rare and imitable mercy! The people riſe vp againſt their Gouernors; Their Gouernors fall on their faces to God, for the people: ſo farre are they from plotting reuenge, that they will not endure God ſhould reuenge for them.

Moſes knew well enough, that all thoſe Iſraelites muſt periſh in the Wilderneſſe; God had vowed it, for their former inſurrection: yet how earneſtly doth hee ſue to God, not to conſume them as once! The very reſpit of euils, is a fauour next to the remouall.

Corah kindled the fire; the two hundred and fifty Captaines brought ſtickes to it; All Iſrael warmed themſelues by it; onely the incendiaries periſh. Now doe the Iſraelites owe their life to them, whoſe death they intended. God and *Moſes* knew to diſtinguiſh betwixt the heads of a faction, and the traine; though neither be faultleſſe; yet the one is plagued, the other forgiuen. Gods vengeance, when it is at the horeſt, makes differences of men: *Get you away from about the Tabernacles of Corah.* Euer before common iudgements, there is a ſeparation. In the vniuerſall iudgement of all the earth, the Iudge himſelfe will ſeparate: in theſe particular executions, we muſt ſeparate our ſelues. The ſocietie of wicked men, eſpecially in their ſinnes, is mortally dangerous: whiles we will not be parted, how can we complaine, if we be enwrapped in their condemnation? Our very company ſinnes with them; why ſhould wee not ſmart with them alſo?

Moſes had well hoped, that when theſe Rebels ſhould ſee all the Iſraelites run from them, as from monſters, and looking affrightedly vpon their Tents, and ſhould heare

that

that fearfull Proclamation of vengeance, against them, (howsoeuer they did before set a face on their conspiracie; yet now) their hearts would haue misgiuen. But lo, these bold Traitors stand impudently staring in the doore of their Tents, as if they would outface the reuenge of God; As if *Moses* had neuer wrought miracle before them; As if no one Israelite had euer bled for rebelling. Those that shall perish, are blinded. Pride and infidelitie obdures the heart, and makes euen cowards fearlesse.

So soone as the innocent are seuered, the guilty perish: the earth cleaues, and swallowes vp the Rebels. This element was not vsed for such morsels. It deuours the carkasses of men; but bodies informed with liuing soules, neuer before. To haue seene them struck dead vpon the earth had beene fearfull: but to see the earth at once their executioner and graue, was more horrible. Neither the Sea, nor the earth are fit to giue passage; The Sea is moist and flowing, and will not be diuided, for the continuitie of it; The earth is dry and massie, and will neither yeeld naturally, nor meet againe, when it hath yeelded; yet the waters did cleaue to giue way vnto Israel, for their preseruation; the earth did cleaue, to giue way to the Conspirators, in iudgement: Both Sea and earth did shut their iawes againe vpon the aduersaries of God.

There was more wonder in this latter. It was a maruell that the waters opened: it was no wonder that they shut againe; for, the retiring and flowing, was naturall. It was no lesse maruell, that the earth opened; but more maruell that it did shut againe, because it had no naturall disposition to meet, when it was diuided. Now might Israel see, they had to doe with a God, that could reuenge with ease.

There were two sorts of Traitors: the Earth swallowed vp the one; the Fire, the other. All the Elements agree to serue the vengeance of their Maker. *Nadab* and *Abihu* brought fit persons, but vnfit fire to God; these Leuites bring the right fire, but vnwaranted persons, before him: Fire from God consumes both. It is a dangerous thing to vsurpe sacred functions. The ministerie will not grace the man; The man may disgrace the ministerie.

The common people were not so fast gathered to *Corahs* flattering perswasion before, as now they ranne from the sight and feare of his iudgement. I maruell not if they could not trust that earth whereon they stood, whiles they knew their hearts had been false. It is a madnesse to run away from punishment, and not from sinne.

Con-

Contemplations.

THE SEVENTH BOOKE.

Aarons *Censer, and Rod.*

The Brazen Serpent.

Balaam.

Phinehas.

The death of Moſes.

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

Imprinted at *London* in the yeare 1628.

TO

MY RIGHT HONOVRABLE,

RELIGIOVS AND

Bountifull Patrone,

EDWARD,

LORD DENNY, BARON OF WALTHAM, THE CHIEFE

COMFORT OF MY LABOVRS:

J. H.

WISHETH ALL TRVE HAPPINESSE, AND DEDICATES THIS

part of his Meditations.

Contemplations.

THE SEVENTH BOOKE.

AARONS *Censer and Rod.*

WHen shall wee see an end of these murmurings, and these iudgements? Because these men rose vp against *Moses* and *Aaron*, therefore God consumed them; and because God consumed them, therefore the people rise vp against *Moses* and *Aaron*: and now because the people thus murmure, God hath againe begun to consume them. What a circle is here of sinnes, and iudgements? Wrath is gone out from God: *Moses* is quick-sighted, and spies it at the setting out. By how much more faithfull, and familiar we are with God, so much earlier doe we discerne his iudgements; as those which are well acquainted with men, know by their lookes and gestures that, which strangers vnderstand but by their actions; As finer tempers are more sensible of the changes of weather. Hence the *Seers* of God haue euer from their Watch-tower descried the iudgements of God afarre off. If another man had seene from Carmel a cloud of a hand-breadth, he could not haue told *Ahab*, he should be wet. It is enough for Gods Messengers, out of their acquaintance with their Masters proceedings, to fore-see punishment: No maruell if those see it not, which are wilfully sinfull: we men reueale not our secret purposes, either to enemies or strangers: all their fauour is to feele the plague ere they can espy it.

Moses, though he were great with God, yet he takes not vpon him this reconciliation; he may aduise *Aaron* what to doe, himselfe vndertakes not to act it: It is the worke of the Priesthood, to make an atonement for the people: *Aaron* was first his brothers tongue to *Pharaoh*; now he is the peoples tongue to God: he onely must offer vp the incense of the publike prayers to God. Who would not thinke it a small thing to hold a Censer in his hand? yet if any other had done it, he had falne with the dead, and not stood betwixt the liuing and dead; in stead of the smoake ascending, the fire had descended vpon him: And shall there be lesse vse, or lesse regard of the Euangelicall ministerie, then the Legall? When the world hath powred out all his contempt, wee are they, that must reconcile men to God; and without vs, they perish.

I know not whether more to maruell at the courage, or mercy of *Aaron*:

his mercy, that hee would yet ſaue ſo rebellious a people; his courage, that hee would ſaue them, with ſo great a danger of himſelfe. For, as one that would part a fray, he thruſts himſelfe vnder the ſtrokes of God; and puts it to the choyce of the reuenger, whether hee will ſmite him, or forbeare the reſt; Hee ſtands boldly betwixt the liuing and the dead, as one that will either dye with them, or haue them liue with him; the ſight of fourteene hundred carkaſes diſmayed him not: hee that before feared the threats of the people, now feares not the ſtrokes of God. It is not for Gods Miniſters, to ſtand vpon their owne perils in the common cauſes of the Church: Their praiers muſt oppoſe the iudgements of the Almighty; When the fire of Gods anger is kindled, their Cenſers muſt ſmoke with fire from the Altar. Euery chriſtian muſt pray for the remouall of vengeance: how much more they, whom God hath appointed to mediate for his people? Euery mans mouth is his owne: but they are the mouths of all.

Had *Aaron* thruſt in himſelfe with empty hands, I doubt whether he had preuailed; now this Cenſer was his protection; When we come with ſupplications in our hands, we needе not feare the ſtrokes of God. We haue leaue to reſiſt the diuine iudgements by our prayers, with fauour and ſucceſſe. So ſoone as the incenſe of *Aaron* aſcended vp vnto God, he ſmelt a ſauour of reſt; hee will rather ſpare the offenders, then ſtrike their interceſſor. How hardly can any people miſcarie, that haue faithfull Miniſters to ſue for their ſafety? Nothing but the ſmoke of hearty prayers can cleanſe the ayre from the plagues of God.

If *Aarons* ſacrifice were thus accepted; how much more ſhall the High-Prieſt of the New Teſtament, by interpoſing himſelfe to the wrath of his Father, deliuer the offenders from death? The plague was entred vpon all the ſonnes of men: O Sauiour, thou ſtood'ſt betwixt the liuing, and the dead, that all which beleeue in thee, ſhould not periſh. *Aaron* offered and was not ſtricken; but thou O Redeemer, wouldeſt offer and be ſtrucke, that by thy ſtripes we might be healed: So ſtood'ſt thou betwixt the dead and liuing, that thou wert both aliue and dead; and all this that we when we were dead, might liue for euer.

Nothing more troubled Iſrael, then a feare leſt the two brethren ſhould cunningly ingroſſe the gouernment to themſelues. If they had done ſo, what wiſe men would haue enuied them an office ſo little worth, ſo dearely purchaſed? But becauſe this conceit was euer apt to ſtir them to rebellion, and to hinder the benefit of this holy ſoueraignty; therefore God hath endeuoured nothing more, then to let them ſee that theſe officers, whom they ſo much enuied, were of his owne proper inſtitution: They had ſcarce ſhut their eyes, ſince they ſaw the confuſion of thoſe two hundred and fifty vſurping ſacrificers; and *Aarons* effectuall interceſſion for ſtaying the plague of Iſrael. In the one, the execution of Gods vengeance vpon the competitors of *Aaron* for his ſake. In the other, the forbearance of vengeance vpon the people for *Aarons* mediation, might haue challenged their voluntarie acknowledgement of his iuſt calling from God; If there had beene in them either awe, or thankefulneſſe, they could not haue doubted of his lawfull ſupremacie. How could they chooſe but argue thus; Why would God ſo fearfully haue deſtroyed the riuals that durſt conteſt with *Aaron*, if he would haue allowed him any equall? Wherefore ſerue thoſe plates of the Altar, which wee ſee made of thoſe vſurped Cenſers, but to warne all poſteritie of ſuch preſumption? Why ſhould God ceaſe ſtriking, whiles *Aaron* interpoſed betwixt the liuing and the dead, if he were but as one of vs? Which of vs if wee had ſtood in the plague, had not added to the heape? Incredulous minds will not be perſwaded with any euidence. Theſe two brothers had liued aſunder forty yeeres, God makes thē both meet in one office of deliuering Iſrael. One halfe of the miracles were wrought by *Aaron*; he ſtrooke with the rod, whiles it brought thoſe plagues on Ægypt. The Iſraelites heard God call him vp by name to mount Sinai; They ſaw him anointed from God: and (leſt they ſhould thinke this a ſet match betwixt the brethren) they ſaw the earth opening, the fire iſſuing from God vpon their emulous oppoſites: they ſaw his ſmoke

ſmoke a ſufficient antidote for the plague of God; and yet ſtill *Aarons* calling is queſtioned. Nothing is more naturall to euery man, then vnbeliefe: but the earth neuer yeelded a people ſo ſtrongly incredulous, as theſe; and after ſo many thouſand generations, their children doe inherite their obſtinacie; ſtill doe they oppoſe the true High-Prieſt, the Anointed of God: ſixteene hundred yeares deſolation hath not drawne from them to confeſſe him whom God hath choſen.

How deſirous was God to giue ſatisfaction euen to the obſtinate! There is nothing more materiall, then that men ſhould bee aſſured their ſpirituall guides haue their Commiſſion and Calling from God: The want whereof is a preiudice to our ſucceſſe. It ſhould not be ſo: but the corruption of men will not receiue good, but from due meſſengers.

Before, God wrought miracles in the Rod of *Moſes*; now, in the rod of *Aaron*. As *Pharaoh* might ſee himſelfe in *Moſeſes* rod; who, of a rod of defence and protection, was turned into a venemous Serpent: So Iſrael might ſee themſelues in the rod of *Aaron*. Euery Tribe and euery Iſraelite was, of himſelfe, as a ſere-ſticke, without life, without ſap; and if any one of them had power to liue, and flouriſh, he muſt ack nowledge it from the immediate power, and gift of God.

Before Gods calling, all men are alike: Euery name is alike written in their Rod; there is no difference in the letters, in the wood; neither the characters of *Aaron* are fayrer, nor the ſtaffe more precious; It is the choiſe of God that makes the diſtinction: So it is in our calling of Chriſtianitie; All are equally deuoid of poſſibilitie of grace: all equally liueleſſe; by nature we are all ſonnes of wrath: If we bee now better then others, who ſeparated vs? We are all Crabſtockes in this Orchard of God, he may graffe what fruit he pleaſes, vpon vs; onely the grace and effectuall calling of God makes the difference.

Theſe twelue heads of Iſrael would neuer haue written their names in their rods, but in hope they might be choſen to this dignitie. What an honour was this Prieſthood, whereof all the Princes of Iſrael are ambitious? If they had not thought it an high preferment, they had neuer ſo much enuied the office of *Aaron*. What ſhall wee thinke of this change? Is the Euangelicall miniſtration of leſſe worth then the Liuiticall? Whiles the Teſtament is better, is the ſeruice worſe? How is it, that the great thinke themſelues too good for this imployment? How is it, that vnder the Goſpell, men are diſparaged with that, which honoured them vnder the Law; that their ambition and ſcorne, meet in one ſubiect?

Theſe twelue rods are not laid vp in ſeuerall cabinets of their owners; but are brought forth, and laid before the Lord. It is fit God ſhould make choyce of his owne attendants. Euen wee men hold it iniurious to haue ſeruants obtruded vpon vs, by others: neuer ſhall that man haue comfort in his Miniſterie, whom God hath not choſen. The great Commander of the world hath ſet euery man in his ſtation; To one he hath ſaid, Stand thou in this Tower and watch; To another, Make thou good theſe Trenches; To a third, Digge thou in this Mine. Hee that giues, and knowes our abilities, can beſt ſet vs on worke.

This rod was the paſtorall ſtaffe of *Aaron*, the great Shepheard of Iſrael. God teſtifies his approbation of his charge, by the fruit. That a rod cut off from the tree, ſhould bloſſome, it was ſtrange; but that in one night it ſhould beare buds, bloſſomes, fruit, and that both ripe and hard, it was highly miraculous. The ſame power that reuiues the dead plants of winter, in the Spring, doth it here without earth, without time, without ſunne; that Iſrael might ſee and grant, it was no reaſon his choyce ſhould be limited, whoſe power is vnlimited.

Fruitfulneſſe is the beſt argument of the calling of God: Not onely all the plants of his ſetting, but the very boughs cut off from the body of them, will flouriſh. And that there may not want a ſucceſſion of increaſe, here are fruit, bloſſomes, buds; both proofe and hope, inſeparably mixed.

It could not but bee a great comfort vnto *Aaron*, to ſee his rod thus miraculouſly

flourishing; to see this wonderfull Testimonie of Gods fauour, and Election: Sure he could not but thinke; Who am I, O God, that thou shouldest thus choose me out of all the Tribes of Israel? My weakenesse hath beene more worthy of thy rod of correction, then my rod hath beene worthy of these blossomes. How hast thou magnified me, in the sight of all thy people? How able art thou to vphold my imbecilitie with the rod of thy support? how able to defend me with the rod of thy power, who hast thus brought fruit out of the sapplesse rod of my profession? That seruant of God is worthy to faint, that holds it not a sufficient encouragement, to see the euident proofes of his Masters fauour.

Commonly, those fruits which are soone ripe, soone wither, but these Almonds of *Aarons* rod, are not more early, then lasting: the same hand which brought them out before their time, preserued them beyond their time; and for perpetuall memorie, both rod and fruit must bee kept in the Arke of God. The Tables of *Moses*, the rod of *Aaron*, the Manna of God, are monuments fit for so holy a shrine. The Doctrine, Sacraments and gouernment of Gods people, are precious to him, and must be so to men. All times shall see and wonder, how his ancient Church was fed, taught, ruled. *Moses* his rod did great miracles, yet I finde it not in the Arke. The rod of *Aaron* hath this priuiledge, because it caried the miracle still in it selfe; whereas the wonders of that other rod were passed. Those monuments would God haue continued in his Church, which carie in them the most manifest euidences of that which they import.

The same God, which by many transient demonstrations had approued the calling of *Aaron* to Israel, will now haue a permanent memoriall of their coniunction; that whensoeuer they should see this relike,, they should be ashamed of their presumption, and infidelity. The name of *Aaron* was not more plainly written in that rod, then the sin of Israel was in the fruit of it; and how much Israel finds their rebellion beaten with this rod, appeares in their present relenting, and complaint; *Behold we are dead, we perish.* God knowes how to pull downe the biggest stomack, and can extort glory to his owne Name, from the most obstinate gainsayers.

Of the Brazen Serpent.

SEuen times already hath Israel mutined against *Moses*, and seuen times hath either beene threatned, or punished; yet now they fall to it afresh. As a teastie man finds occasion to chafe at euery trifle: so this discontented people either finde or make all things troublesome. One while they haue no water; then bitter; One while no God; then one too many; One while no bread; then bread enough, but too light; One while they will not abide their Gouernours: then they cannot abide their losse. *Aaron* and *Miriam* were neuer so grudged aliue, as they are bewailed dead. Before, they wanted Onions, Garlike, Flesh-pots; now they want Figs, Vines, Pomegranates, Corne. And as crabid children that cry for euery thing they can thinke of, are whipped by their wise mother: So God iustly serues these fond Israelites.

It was first their way that makes them repine: They were faine to goe round about Idumea; the iourney was long and troublesome. They had sent intreaties to *Edom* for licence of passage the next way, reasonably, submissely: It was churlishly denyed them. *Esau* liues still in his posteritie; *Iacob* in Israel: The combate which they began in *Rebeccaes* belly, is not yet ended. *Amalec*, which was one limme of *Esau*, followes them at the heeles; The Edomite, which was another, meets them in the face: So

long

long as there is a world, there will be oppoſition to the choſen of God. They may come at their perill; the way had beene nearer, but bloody; they dare not goe it, and yet complaine of length.

If they were afraid to purchaſe their reſting place with war, how much leſſe would they their paſſage? What ſhould God doe with impatient men? They will not goe the neareſt way, and yet complaine to goe about. Hee that will paſſe to the promiſed Land, muſt neither ſtand vpon length of way, nor difficulty. Euery way hath his inconueniencies: the neareſt hath more danger, the fartheſt hath more paine; Either, or both muſt be ouercome, if euer we will enter the reſt of God.

Aaron and *Miriam* were now paſt the danger of their mutinies; for want of another match, they ioyne God with *Moſes*, in their murmurings: Though they had not mentioned him, they could not ſeuer him in their inſurrection; For, in the cauſes of his owne ſeruants, he challenges euen when he is not challenged. What will become of thee, O Iſrael, when thou makeſt thy Maker thine enemy? Impatience is the couſin to Frenſie: this cauſes men not to care vpon whom they run, ſo they may breathe out ſome reuenge. How oft haue we heard men that haue beene diſpleaſed by others, teare the name of their Maker in pieces? Hee that will iudge, and can confound, is fetcht into the quarrell without cauſe. But if to ſtriue with a mighty man be vnwiſe, and vnſafe, what ſhall it be to ſtriue with the mighty God?

As an angry child caſts away that which is giuen him, becauſe hee hath not that hee would: ſo doe theſe fooliſh Iſraelites; their bread is light, and their water vnſatisfying, becauſe their way diſpleaſed them. Was euer people fed with ſuch bread, or water? Twice hath the very Rocke yeelded them water, and euery day the heauen affords them bread. Did any one ſoule amongſt them miſcarie, either for hunger, or thirſt? But no bread will downe with them, ſaue that which the earth yeelds; no water but from the naturall Wels, or Riuers. Vnleſſe nature may be allowed to bee her owne caruer, ſhe is neuer contented.

Manna had no fault, but that it was too good, and too frequent: the pulſe of Egypt had been fitter for theſe coorſe mouths: This heauenly bread was vnſpeakably delicious: it taſted like wafers of hony, and yet euen this Angels food is contemned. He that is full deſpiſeth an hony-combe. How ſweet and delicate is the Goſpel! Not onely the Fathers of the Old Teſtament, but the Angels deſired to looke into the glorious myſteries of it, and yet we are cloyed. This ſupernaturall food is too light: the bread-corne of our humane reaſon, and profound diſcourſe, would better content vs.

Moſes will not reuenge this wrong, God will; yet will he not deale with them himſelfe, but he ſends the fiery Serpents to anſwer for him: How fitly! They had caried themſelues like ſerpents to their gouernors: how oft had they ſtung *Moſes* and *Aaron*, neere to death? If the Serpent bite when he is not charmed, no better is a ſlanderer. Now theſe venemous Adders reuenge it; which are therefore called fiery, becauſe their poiſon ſcalded to death; God hath an hand in the annoyance and hurt of the baſeſt creature; how much leſſe can the ſting of an ill tongue, or the malice of an ill ſpirit, ſtrike vs without him? Whiles they were in Goſhen, the Frogs, Lice, Caterpillers ſpared them, and plagued the Egyptians; now they are rebellious in the Deſart, the ſerpents find them out, and ſting them to death. Hee that brought the Quailes thither to feed them, fetches theſe Serpents thither to puniſh them. While we are at warres with God, we can looke for no peace with his creatures: Euery thing reioyces to execute the vengeance of his Maker. The ſtones of the field will not be in league with vs, while we are not in league with God.

Theſe men, when the Spyes had told them newes of the Gyants of Canaan, a little before had wiſht, *Would God we were dead in this wilderneſſe:* Now God hath heard their prayers, what with the Plague, what with the Serpents, many thouſands of them dyed. The ill wiſhes of our impatience are many times heard. As thoſe good things are not granted vs, which we pray for, without care; ſo thoſe euills which wee pray for, and would not haue, are oft granted. The eares of God are not onely open to the

prayers of faith, but to the imprecations of infidelity. It is dangerous wiſhing euill to our ſelues, or ours; It is iuſt with God to take vs at our word, and to effect that, which our lips ſpeake againſt our heart.

Before, God hath euer conſulted with *Moſes*; and threatned, ere he puniſht: now he ſtrikes, and ſayes nothing. The anger is ſo much more, by how much leſſe notified. When God is not heard before he is felt, (as in the hewing of wood, the blow is not heard, till the axe be ſeene to haue ſtrooke) it is a fearfull ſigne of diſpleaſure: It is with God, as with vs men, that ſtill reuenges are euer moſt dangerous. Till now, all was well enough with Iſrael, and yet they grudged; Thoſe that will complaine without a cauſe, ſhall haue cauſe to complaine for ſomething. Diſcontented humours ſeldome ſcape vnpuniſhed; but receiue that moſt iuſtly whereat they repined vniuſtly.

Now the people are glad to ſeeke to *Moſes* vnbidden. Euer heretofore, they haue beene wont to be ſued to, and intreated for without their owne intreaty; now their miſerie makes them importunate; There need no ſollicitor, where there is ſenſe of ſmart. It were pitty, men ſhould want affliction; ſince it ſends them to their prayers, and confeſſions. All the perſwaſions of *Moſes* could not doe that which the Serpents haue done for him. O God, thou ſeeſt how neceſſary it is we ſhould be ſtung ſometimes: elſe we ſhould runne wilde, and neuer come to a ſound humiliation; wee ſhould neuer ſeeke thee, if thy hand did not finde vs out.

They had ſpoken againſt God, and *Moſes*; and now they humbly ſpeake to *Moſes* that he would pray to God for them. He that ſo oft prayed for them vnbidden, cannot but much more doe it requeſted; and now obtaines the meanes of their cure. It was equally in the power of God, to remoue the Serpents; and to heale their ſtinging; to haue cured the Iſraelites by his word, and by his ſigne: But he finds it beſt for his people (to exerciſe their faith) that the Serpents may bite, and their bitings may inuenome, and that this venome may indanger the Iſraelites; and that they, thus affected, may ſeeke to him for remedy; and ſeeking, may finde it, from ſuch meanes, as ſhould haue no power, but in ſignification; that while their bodies were cured by the ſigne, their ſoules might be confirmed by the matter ſignified. A Serpent of braſſe could no more heale, then ſting them. What remedy could their eyes giue to their legges? Or what could a Serpent of cold braſſe preuaile againſt a liuing and fiery Serpent? In this troubleſome Deſart, we are all ſtung by that fiery and old Serpent; O Sauiour, it is to thee we muſt looke, and be cured; It is thou that wert their Paſchal Lambe, their Manna, their Rocke, their Serpent. To all purpoſes doſt thou vary thy ſelfe to thy Church, that we may finde thee euery-where: Thou art for our nouriſhment, refreſhing, cure; as hereafter, ſo euen now, all in all.

This Serpent which was appointed for cure to Iſrael, at laſt ſtings them to death, by idolatrous abuſe. What poiſon there is in Idolatry, that makes euen Antidotes deadly! As *Moſes* therefore raiſed this Serpent, ſo *Ezekias* pulled it downe: God commanded the raiſing of it, God approued the demoliſhing of it. Superſtitious vſe can marre the very inſtitutions of God: how much more the moſt wiſe and well-grounded deuices of men?

Of BALAAM.

Moab and *Midian* had beene all this while ſtanders by, and lookers on; If they had not ſeene the patterne of their own ruine, in theſe neighbors; it had neuer troubled them, to ſee the kings of the Amorites, and Baſhan to fall before Iſrael. Had not the Iſraelites camped in the Plaines of *Moab*, their victories had beene no eye-ſore to *Balac*. Wicked men neuer care to obſerue Gods iudgements, till themſelues be touched; The fire of a neighbours houſe would not ſo affect vs, if it were not with the danger of our owne: Secure mindes neuer ſtartle, till God come home to their very ſenſes.

Balac and his *Moabites* had wit enough to feare, not wit enough to preuent iudgement: They ſee an enemy in their borders, and yet take no right courſe for their ſafety. Who would not haue looked, that they ſhould haue come to Iſrael, with conditions of peace? Or, why did they not thinke; Either Iſraels God is ſtronger then ours, or he is not? If he be not, Why are we afraid of him? If he be, Why doe we not ſerue him? The ſame hand which giues them victorie, can giue vs protection. Carnall men that are ſecure of the vengeance of God, ere it doe come, are muſtered with it, when it doth come; and not knowing which way to turne them, run forth at the wrong doore.

The Midianites ioyne with the Moabites, in conſultation, in action againſt Iſrael. One would haue thought, they ſhould haue looked for fauour from *Moſes*, for *Iethroes* ſake; which was both a Prince of their Country, and father in law to *Moſes*; and either now, or not long before, was with Iſrael in the Wilderneſſe. Neither is it like, but that *Moſes* hauing found forty yeeres harbour amongſt them, would haue beene (what he might) inclinable to fauourable treaties with them: but now, they are ſo faſt linked to *Moab*, that they will either ſinke or ſwim together. Intireneſſe with wicked conſorts is one of the ſtrongeſt chaines of Hell, and bindes vs to a participation both of ſin, and puniſhment: An eaſie occaſion will knit wicked hearts together, in conſpiracy againſt the Church of God.

Their errand is deuilliſh (*Come curſe Iſrael:*) That which Satan could not do by the ſwords of *Og* and *Sehon*, he will now try to effect, by the tongue of *Balaam*. If either ſtrength, or policie would preuaile againſt Gods Church, it could not ſtand. And why ſhould not wee bee as induſtrious to promote the glory of God, and bend both our hands and heads to the cauſes of the Almighty? When all helpes faile *Moab*, the Magician is ſought to. It is a ſigne of a deſperate cauſe, to make Satan either our Counſellor, or our refuge.

Why did they not ſend to *Balaam* to bleſſe themſelues, rather then to curſe Iſrael? It had beene more eaſie to be defended from the hurt of their enemies, then to haue their enemies laid open to be hurt by them. Pride and malice did not care ſo much for ſafety, as for conqueſt: It would not content them to eſcape Iſrael, if Iſrael may eſcape them; It was not thank-worthy, to ſaue their own blood, if they did not ſpill the blood of others; As if their owne proſperitie had beene nothing, if Iſrael alſo proſpered. If there bee one proiect worſe then another, a wicked heart will finde it out: Nothing but deſtruction will content the malicious.

I know not whether *Balaam* were more famous, or *Balac* more confident. If the King had not beene perſwaded of the ſtrength of his charm, he had not ſent ſo far, and payd ſo deare for it; now he truſts more to his inchantment, then to the forces of *Moab*, and *Midian*: and (as if heauen and earth were in the power of the charmers tongue) he ſaith, *He that thou bleſſeſt, is bleſſed; and hee whom thou curſeſt is curſed.* Magicke, through the permiſſion of God, is powerfull; for whatſoeuer the Deuill can doe, the Magician

Magician may doe; but it is madneſſe to thinke either of them omnipotent. If either the curſes of men, or the indeauors of the powers of darkneſſe, ſhould be effectuall, all would be Hell. No, *Balac*: So ſhort is the power of thy *Balaam*, that neither thou, nor thy prophet himſelfe, can auoid that curſe, which thou wouldeſt haue brought vpon Iſrael. Had *Balaam* beene a true Prophet of God, this bold aſſurance had been but iuſt. Both thoſe ancient Seers, and the Prophets of the Goſpel haue the ratification of God in heauen, to their ſentences on earth. Why haue wee leſſe care of the bleſſings, and leſſe feare of the curſes and cenſures of Gods Miniſters? Who would not rather haue *Eliſhaes* guard, then both the Kings of Iſrael, and Aſſyria? He himſelfe as hee had the Angelical chariots and horſemen about him, ſo was he the chariots and horſemen of Iſrael. Why ſhould our faith be leſſe ſtrong then ſuperſtition? Or why ſhould Gods agents haue leſſe vertue then Satans?

I ſhould wonder to heare God ſpeake with a falſe prophet, if I did not know, it hath beene no rare thing with him (as with men) to beſtow words, euen where hee will not beſtow fauour. *Pharaoh*, *Abimelec*, *Nebuchadnezzar*, receiue viſions from God: neither can I thinke this ſtrange, when I heare God ſpeaking to Satan, in a queſtion no leſſe familiar then this of *Balaam*, *Whence com'ſt thou, Satan?* Not the ſound of the voice of God, but the matter which he ſpeakes, argues loue: Hee may ſpeake to an enemy; he ſpeakes peace to none, but his owne. It is a vaine bragge, God hath ſpoken to me. So may he doe to reprobates, or Deuils. But what ſaid he? Did he ſay to my ſoule, I am thy ſaluation? Hath he indented with me that he will be my God, and I ſhall be his? I cannot heare this voice and not liue.

God heard all the conſultation, and meſſage of theſe Moabites; theſe meſſengers could not haue moued their foot, or their tongue, but in him: and yet he which asked *Adam*, where he was, askes *Balaam*, *What men are theſe?* I haue euer ſeene, that God loues to take occaſion of proceeding with vs from our ſelues, rather then from his owne immediate preſcience. Hence it is, that we lay open our wants, and confeſſe our ſinnes, to him that knowes both, better then our own hearts, becauſe he will deale with vs from our owne mouthes.

The preuention of God, forbids both his iourney, and his curſe. And what if he had beene ſuffered to goe and curſe? What corne had this wind ſhaken, when God meant to bleſſe them? How many Buls haue bellowed out execrations againſt this Church of God? What are we the worſe? Yea I doubt, if we had bin ſo much bleſſed, had not thoſe *Balaamitiſh* curſes beene ſpent vpon vs. He that knowes what waſte winde the cauſeleſſe curſes of wicked men are, yet will not haue *Balaam* curſe Iſrael; becauſe he will not allow *Balac* ſo much incouragement, in his oppoſition, as the conceit of this helpe. Or perhaps, if *Balac* thought this Sorcerer a true Prophet, God would not haue his Name, ſo much, as in the opinion of the heathen, ſcandalized, in vſurping it to a purpoſe, which he meant not ſhould ſucceed.

The hand of God is in the reſtraint of many euils, which we neuer knew to be towards vs. The Iſraelites ſate ſtill in their Tents, they little thought what miſchiefe was brewing againſt them: without euer making them of counſell, God croſſes the deſignes of their enemies. He that keepeth Iſrael, is both a ſure and a ſecret friend: The reward of the diuination had eaſily commanded the iourney, and curſe of the couetous prophet, if God had not ſtayed him. How oft are wicked men curſed by a diuine hand, euen in thoſe ſins, which their heart ſtands to? It is no thank to lewd men that their wickedneſſe is not proſperous. Whence is it that the world is not ouer-run with euill, but from this; that men cannot be ſo ill as they would?

The firſt entertainment of this meſſage, would make a ſtranger thinke *Balaam* wiſe, and honeſt: He will not giue a ſudden anſwer, but craues leaſure to conſult with God, and promiſes to returne the anſwer he ſhall receiue. Who would not ſay; This man is free from raſhneſſe, from partiality? Diſſimulation is crafty, and able to deceiue thouſands. The words are good: when he comes to action, the fraud bewrayes it ſelfe: For, both he inſinuates his owne forwardneſſe, and caſts the blame of the prohibition,

vpon

vpon God, and (which is worse) deliuers but halfe his answer: he sayes indeed, *God refuses to giue them leaue to goe*: He sayes not, as it was, *He charges me not to curse them, for they are blessed*. So did *Balaam* deny, as one that wisht to be sent for againe. Perhaps a peremptory refusall had hindered his further solicitation. Concealement of some truths, is sometimes as faulty, as a deniall. True fidelitie is not niggardly in her relations.

Where wickednesse meets with power, it thinkes to command all the world, and takes great scorne of any repulse. So little is *Balac* discouraged with one refusall, that he sends so much the stronger message; *More Princes*, and *more honourable*. Oh that wee could be so importunate for our good, as wicked men are for the compassing of their owne designes! A deniall doth but whet the desires of vehement suitors. Why are we faint in spirituall things, when we are not denied, but delayed?

Those which are themselues transported with vanity, and ambition, thinke that no heart hath power to resist these offers. *Balacs* Princes thought they had strooke it dead, when they had once mentioned promotion to great honour. Selfe-loue makes them thinke they cannot be slaues, whiles others may be free; and that all the world would be glad to runne on madding after their bait. Nature thinks it impossible to contemne honour and wealth; and because too many soules are thus taken, cannot beleeue that any would escape. But let carnall hearts know, there are those can spit the world in the face, and say, *Thy Gold and siluer perish with thee*: and that in comparison of a good conscience, can tread vnder foot his best proffers, like shadowes, as they are; and that can doe as *Balaam* said.

How neere, truth, and falshood can lodge together! Here was piety in the lips, and couetousnesse in the heart. Who can any more regard good words, that heares *Balaam* speake so like a Saint? An housefull of gold and siluer may not peruert his tongue, his heart is won with lesse: for if he had not already swallowed the reward, and found it sweet, why did he againe solicit God, in that which was peremptorily denyed him? If his minde had not beene bribed already, why did he stay the messenger? why did he expect a change in God? why was he willing to feed them with hope of successe, which had fed him with hope of recompence? One prohibition is enough for a good man. Whiles the delay of God doth but hold vs in suspence, importunitie is holy and seasonable: but when once he giues a resolute deniall, it is prophane saucinesse to solicit him. When we aske what we are bidden, our suites are not more vehement then welcome: but when we begge prohibited fauours, our presumption is troublesome, and abhominable: No good heart will endure to be twice forbidden.

Yet this importunitie had obtained a permission; but a permission, worse then a deniall. I heard God say, before; *Goe not, nor curse them*; Now he sayes, *Goe, but curse not*. Anon, he is angry that he did goe. Why did he permit that which he forbade, if he be angry for doing that which he permitted? Some things God permits with an indignation; not for that he giues leaue to the act, but that he giues a man ouer to his sinne in the act; this sufferance implies not fauour, but iudgement: so did God bid *Balaam* to goe, as *Salomon* bids the yong man follow the wayes of his owne heart. It is one thing to like, another thing to stffur; *Moses* neuer appoued those legall diuorces, yet he tolerated them: God neuer liked *Balaams* iourney, yet he displeasedly giues way to it: as if he said; Well, since thou art so hot, set on this iourney, be gone. And thus *Balaam* tooke it: else, when God after professed his displeasure for the iourney, it had beene a ready answer, *Thou commandedst me*: but herein his confession argues his guilt. *Balaams* suite, and Israels Quailes had both one fashion of grant; in anger. How much better is it, to haue gracious denyals, then angry yeeldings?

A small perswasion hartens the willing: It booted not to bid the couetous prophet hasten to his way. Now he makes himselfe sure of successe: His corrupt heart tels him, that as God had relented in his licence to goe, so he might perhaps, in his licence to curse; and he saw how this curse might blesse him with abundance of wealth: hee rose vp earely therefore and sadled his Asse. The night seemed long to his forwardnesse.

Couetous

Couetous men need neither clocke nor bell to awaken them: their desires make them restlesse. O that we could, with as much eagernesse seeke the true riches, which onely can make vs happy!

We that see onely the out-side of *Balaam*, may maruell, why he that permitted him to goe, afterward opposes his going: but God that saw his heart, perceiued what corrupt affections caried him: hee saw, that his couetous desires and wicked hopes, grew the stronger, the neerer he came to his end: An Angell is therefore sent to with-hold the hasty Sorcerer. Our inward disposition, is the life of our actions; according to that doth the God of spirits iudge vs, whiles men censure according to our externall motions. To goe at all, when God had commanded to stay, was presumptuous: but to goe with desire to curse, made the act doubly sinfull, and fetcht an Angell to resist it. It is one of the worthy imployments of good Angels, to make secret opposition to euill designes: Many a wicked act haue they hindered, without the knowledge of the agent. It is all one with the Almighty, to worke by Spirits, and men; It is therefore our glory to bee thus set on worke: To stop the course of euill, either by dissuasion, or violence, is an Angelicall seruice.

In what danger are wicked men, that haue Gods Angels their opposites? The Deuill moued him to goe; a good Angell resists him. If an heauenly Spirit stand in the way of a Sorcerers sinne, how much more ready are all those spirituall powers, to stop the miscariages of Gods deare children? How oft had we fallen yet more, if these Guardians had not vpheld vs, whether by remouing occasions, or by casting in good instincts? As our good indeauours are oft hindered by Satan; so are our euill, by good Angels: else were not our protection equall to our danger; and wee could neither stand nor rise.

It had beene as easie for the Angell to strike *Balaam*, as to stand in his way; and to haue followed him in his starting aside, as to stop him in a narrow path: But euen the good Angels haue their stints, in their executions. God had somewhat more to doe with the tongue of *Balaam*, and therefore he will not haue him slaine, but withstood: and so withstood, that hee shall passe. It is not so much glory to God, to take away wicked men, as to vse their euill to his owne holy purposes. How soone could the Commander of heauen and earth rid the world of bad members? But so should hee lose the praise of working good by euill instruments. It sufficeth that the Angels of God resist their actions, while their persons continue.

That no man may maruell to see *Balaam* haue visions from God, and vtter prophecies from him; his very Asse hath his eyes opened, to see the Angell, which his Master could not; and his mouth opened to speak more reasonably then his Master. There is no beast deserues so much wonder, as this of *Balaam*, whose common sense is aduanced aboue the reason of his rider; so as for the time the prophet is bruitish, and the beast propheticall. Who can but stand amazed at the eye, at the tongue of this silly creature? For so dull a sight, it was much to see a bodily obiect, that were not too apparent: but to see that spirit, which his rider discerned not, was farre beyond nature. To heare a voyce come from that mouth, which was vsed onely to bray, it was strange, and vncouth: but to heare a beast, whose nature is noted for incapacitie, to out-reason his Master, a professed Prophet, is in the very height of miracles: Yet can no heart sticke at these, that considers the dispensation of the Almighty, in both. Our eye could no more see a beast, then a beast can see an Angell, if he had not giuen this power to it. How easie is it for him that made the eye of man and beast to dimme, or inlighten it at his pleasure! And if his power can make the very stones to speake, how much more a creature of sense? That euill spirit spake in the Serpent to our first Parents; Why is it more that a spirit should speake in the mouth of a beast? How ordinarily did the heathen receiue their Oracles out of stones, and trees? Do not we our selues teach birds to speak those sentences they vnderstand not? We may wonder, we cannot distrust, when we compare the act with the Author; which can as easily create a voyce, without a body, as a body without a voyce. Who now can hereafter plead

plead his ſimplicity, and dulneſſe of apprehending ſpirituall things, when he ſees how God exalts the eies of a beaſt, to ſee a ſpirit? Who can be proud of ſeeing viſions, ſince an Angell appeared to a beaſt? neither was his skinne better after it, then others of his kind. Who can complaine of his owne rudeneſſe, and inabilitie to reply in a good cauſe, when the very beaſt is inabled by God, to conuince his Maſter? There is no mouth, into which God cannot put words: and how oft doth he chooſe the weake, and vnwiſe, to confound the learned, and mighty!

What had it beene better for the Aſſe to ſee the Angell, if he had ruſhed ſtill vpon his ſword? Eules were as good not ſeen, as not auoyded; But now he declines the way, and ſaues his burthen. It were happy for peruerſe ſinners, If they could learne of this beaſt, to runne away from fore-ſeene iudgements. The reuenging Angell ſtands before vs; and though we know we ſhall as ſure die, as ſinne: yet we haue not the wit or grace to giue backe; though it be with the hurt of a foot, to ſaue the body; with the paine of the body, to ſaue the ſoule.

I ſee, what fury and ſtripes the impotent Prophet beſtowes vpon this poore beaſt, becauſe he will not goe on; yet if he had gone on, himſelfe had periſhed. How oft doe we wiſh thoſe things, the not obtaining whereof is mercy? We grudge to be ſtayd in the way to death, and fly vpon thoſe which oppoſe our perdition.

I doe not (as who would not expect) ſee *Balaams* haire ſtand vpright, nor himſelfe alighting, and appaled at this monſter of miracles: But, as if no new thing had happened, he returnes words to the beaſt, full of anger, voyd of admiration; Whether his trade of ſorcering had ſo inured him to receiue voyces from his Familiars, in ſhape of beaſts, that this euent ſeemed not ſtrange to him; Or, whether his rage, and couetouſneſſe had ſo tranſported him, that he had no leaſure to obſerue the vnnaturall vnuſualneſſe of the euent. Some men make nothing of thoſe things, which ouercome others with horror, and aſtoniſhment.

I heare the Angell of God taking notice of the crueltie of *Balaam* to his beaſt: His firſt words to the vnmercifull prophet, are in expoſtulating of his wrong. Wee little thinke it; but God ſhall call vs to an account, for the vnkind and cruell vſages of his poore mute creatures: He hath made vs Lords, not tyrants; owners, not tomenters: hee that hath giuen vs leaue to kill them, for our vſe, hath not giuen vs leaue to abuſe them, at our pleaſure; they are ſo our drudges, that they are our fellowes by creation. It was a ſigne, the Magician would eaſily wiſh to ſtrike Iſrael with a curſe, when hee wiſhed a ſword to ſtrike his harmeleſſe beaſt. It is ill falling into thoſe hands, whom beaſts finde vnmercifull.

Notwithſtanding theſe rubs, *Balaam* goes on, and is not afraid to ride on that beaſt, whoſe voyce he had heard: And now, Poſts are ſped to *Balac*, with the newes of ſo welcome a gueſt: Hee that ſent Princes to fetch him, comes himſelfe on the way to meet him; Although hee can ſay: (*Am not I able to promote thee?*) yet hee giues this high reſpect to him as his better, from whom hee expected the promotion of himſelfe, and his people. Oh the honor that hath beene formerly done by Heathens, to them that haue borne but the face of Prophets! I ſhame, and grieue to compare the times and men: Onely, O God, bee thou mercifull to the contempt of thy ſeruants.

As if nothing needed but the preſence of *Balaam*, the ſuperſtitious King (out of the ioy of his hope) feaſts his gods, his Prophet, his Princes; and on the morrow, caries him vp to the high places of his Idol. Who can doubt whether *Balaam* were a falſe prophet, that ſees him ſacrificing in the mount of *Baal*? Had he beene from the true God, he would rather haue ſaid, *Pull me downe theſe altars of Baal*, then *Build me here ſeuen others*. The very place conuinces him of falſhood, and Idolatry; And why ſeuen Altars? What needs all this pompe? When the true God neuer required but one at once, as himſelfe is one; why doth the falſe Prophet call for no leſſe then ſeuen? As if God ſtood vpon nũbers? As if the Almighty would haue his power either diuided, or limited? Here is nothing but a glorious and magnificent pretence of deuotion. It hath beene

beene euer ſeen, that the falſe worſhippers of God haue made more pompous ſhewes, and fairer flouriſhes of their piety, and religion, then the true.

Now when *Balaam* ſees his ſeuen bullockes and ſeuen rams ſmoking vpon his ſeuen Altars, hee goes vp higher into the mount (as ſome counterfeit *Moſes*) to receiue the anſwere of God. But will God meet with a Sorcerer? Will hee make a Prophet of a Magician? O man, who ſhall preſcribe God what inſtruments to vſe? He knowes how to imploy, not only Saints, and Angels, but wicked men, Beaſts, Diuels, to his own glory: He that put words into the mouth of the Aſſe, puts words into the mouth of *Balaam*: The words doe but paſſe from him; They are not polluted, becauſe they are not his; as the Trunke, thorow which a man ſpeakes, is not more eloquent for the ſpeech that is vttered thorow it. What a notable proclamation had the Infidels wanted of God fauour to his people, if *Balaams* tongue had not beene vſed? How many ſhall once ſay, *Lord, we haue prophecied in thy name,* that ſhall heare, *Verely I know you not.*

What madneſſe is this in *Balaam*? Hee that found himſelfe conſtant in ſolliciting, thinkes to finde God not conſtant in denying; and, as if that infinite Deity were not the ſame euery where, hopes to change ſucceſſe, with places. Neither is that bold forehead aſhamed to importune God againe in that, wherein his owne mouth had teſtified an aſſurance of deniall. The reward was in one of his eyes; the reuenging Angell in the other: I know not whether (for the time) hee more loued the bribe, or feared the Angell. And whiles hee is in this diſtraction, his tongue bleſſes againſt his heart; and his heart curſes againſt his tongue. It angers him that hee dare not ſpeake what he would; and now at laſt, rather then loſe his hopes, he reſolues to ſpeake worſe then curſes. The feare of Gods iudgments in a worldly heart, is at length ouercome with the loue of gaine.

Of Phineas.

Balaam pretended an haſte homeward: but he lingred ſo long that hee left his bones in *Midian*. How iuſtly did he periſh with the ſword of Iſrael, whoſes tongue had inſenſibly ſlaine ſo many thouſands of them? As it is vſually ſaid of the Deuill, that he goes away in a ſtench; ſo may it truely bee ſaid of this Prophet of his: According to the faſhion of all hypocrites, his words were good, his actions abominable; He would not curſe, but hee would aduiſe; and his counſell is worſe then a curſe: For his curſe had hurt none but himſelfe; his counſell coſt the blood of 24000 Iſraelites. Hee that had heard God ſpeake by *Balaam*, would not looke for the Deuill, in the ſame mouth. And if God himſelfe had not witneſſed againſt him, who could beleeue that the ſame tongue which vttered ſo diuine propheſies, ſhould vtter ſo villanous and curſed aduice? Hypocriſie gaines this of men, that it may doe euill, vnſuſpected: But now, hee that heard what hee ſpake in *Balacs* eare, hath bewrayed, and condemned his counſell, and himſelfe.

This policie was fetcht from the bottome of hell. It is not for lacke of deſire, that I curſe not Iſrael; thou doeſt not more wiſh their deſtruction, then I doe thy wealth, and honor: But ſo long as they hold firme with God, there is no ſorcery againſt *Iacob*; withdraw God from them, and they ſhall fall alone, and curſe themſelues; Draw them into ſinne, and thou ſhalt with-draw God from them. There is no ſinne more plauſible then wantonneſſe; One fornication ſhall draw in another, and both ſhall fetch the anger of God after them; ſend your faireſt women into their tents, their ſight ſhall

shall draw them to lust, their lust to folly, their folly to Idolatry: and now God shall curse them for thee vnasked. Where *Balaam* did speake well, their was neuer any Prophet spoke more diuinely: where he spake ill, there was neuer any Deuill spake more desperately: Ill counsell seldome succeedeth not: God seed fals often out of the way, and rootes not, but the tares neuer light amisse. This project of the wicked Magician was too prosperous. The daughters of *Moab* come into the tents of Israel, and haue captiued those, whom the Amorites and Amalekites could not resist. Our first mother *Eue* bequeathed this dowry to her daughters, that they should bee our helpers to sinne; the weaker sexe is the stonger, in this conquest: had the *Moabites* sent their subtilest Councellors, to perswade the Israelites to their Idol-sacrifices; they had beene repelled with scorne: but now the beauty of their women is ouer-eloquent, and successefull. That which in the first world betrayed the sonnes of God, hath now ensnared Gods people; It had beene happy for Israel, if *Balaam* had vsed any charmes, but these. As it is the vse of GOD to fetch glory to himselfe out of the worst actions of Satan; so it is the guise of that euill one (through the iust permission of the Almighty) to raise aduantage to himselfe, from the faireſt peeces of the workmanship of God: No one meanes hath so much enriched hell, as beautifull faces.

All Idols are abominable: but this of *Baal-Peor*, was besides the superstition of it, beastly; Neither did *Baal* euer put on a forme of so much shame, as this; yet very Israelites are drawne to adore it. When lust hath blinded the eyes, it caries a man whither it lists; euen beyond all differences of sinne. A man besotted with filthy desires, is fit for any villany.

Sinne is no lesse crafty, then Satan himselfe: but giue him but roome in the eye, and he will soone be possessed of body and soule. These Israelites first saw the faces of these *Moabites* and *Midianites*, then they grew to like their presence, from thence to take pleasure in their feast: From their boords, they are drawne to their beds, from their beds, to their Idols, and now they are ioyned to *Baal-Peor*, and separated from God. Bodily fornication is the way to spirituall: If we haue made Idols of flesh, it is iust to be giuen vp to Idols of wood, and stones. If we haue not grace to resist the beginnings of sinne, where shall we stay? If our foot slip into the mouth of hell, it is a miracle to stop ere we come to the bottome.

Well might God bee angry, to see his people goe a whoring in this double fornication; neither doth he smoother his wrath, but himselfe strikes with his plague, and bids *Moses* strike with the sword. Hee strikes the body, and bids *Moses* strike the head. It had beene as easie for him to plague the Rulers, as the vulgar: and one would thinke, these should be more properly reserued for his immediate hand; and these he leaues to the sword of humane authority, that hee might winne awe to his owne ordinances. As the sinnes of great men are exemplary, so are their punishments. Nothing procures so much credit to gouernment, as strict and impartiall executions of great and noble offenders. Those whom their sinnes haue imbased, deserue no fauour in the punishment. As God knowes no honour, no royalty in matter of sinne, no more may his Deputies. Contrarily, conniuence at the outrages of the mighty, cuts the sinewes of any State; neither doth any thing make good lawes more contemptible, then the making difference of offenders; that small sacriledges should be punished, when great ones ride in triumph. If good ordinations turne once to Spiders webs, which are broken thorow by the bigger Flyes, no hand will feare to sweepe them downe.

God was angry; *Moses* and all good Israelites grieued; the heads hanged vp; the people plagued: yet behold, one of the Princes of Israel feares not to braue God and his Ministers, in that sinne which he sees so grieuously reuenged in others. I can neuer wonder enough at the impudence of this Israelite. Here is fornication, an odious crime and that of an Israelite, whose name challenges holinesse; yea, of a Prince of Israel, whose practice is a rule to inferiours; and that with a woman of Midian, with

whom euen a chaſt contract had beene vnlawfull, and that with contempt of all gouernment; and that in the face of *Moſes*, and all Iſrael; and that in a time of mourning, and iudgement, for that ſame offence. Thoſe that haue once paſſed the bounds of modeſty, ſoone grow ſhameleſſe in their ſinnes. Whiles ſinne hides it ſelfe in corners, there is yet hope; for, where there is ſhame, there is poſſibility of grace: but when once it dare looke vpon the Sunne, and ſends challenges to authority, the caſe is deſperate, and ripe for iudgment. This great Simeonite thought hee might ſinne by priuiledge; He goes, as if he ſaid, Who dares controll me? His nobility hath raiſed him aboue the reach of correction. Commonly, the ſinnes of the mighty are not without preſumption: and therefore their vengeance is no leſſe then their ſecurity: and their puniſhment is ſo much greater, as their conceit of impunity is greater. All Iſrael ſaw this bold lewdneſſe of *Zimri*, but their hearts and eyes were ſo full of griefe, that they had not roome enough for indignation. *Phineas* lookt on with the reſt, but with other affections. When he ſaw this defiance bidden to God; and this inſultation vpon the ſorrow of his people, that whiles they were wringing their hands, a proud miſcreant durſt out-face their humiliation, with his wicked dalliance; his hart boiles with a deſire of an holy reuenge: and now that hand, which was vſed to a Cenſer, and ſacrificing knife, takes vp his Iauelin, and with one ſtroke ioynes theſe two bodies in their death, which were ioyned in their ſin; and in the very flagrance of their luſt, makes a new way for their ſoules, to their owne place. O noble and heroicall courage of *Phineas*! which as it was rewarded of God, ſo is worthy to be admired of men. He doth not ſtand caſting of ſcruples: Who am I to doe this? The ſon of the high Prieſt; My place is all for peace and mercy; It is for me to ſacrifice, and pray for the ſinne of the people, not to ſacrifice any of the people, for their ſinne. My duty calls me to appeaſe the anger of God, what I may, not to reuenge the ſins of men, to pray for their conuerſion, not to worke the confuſion of any ſinner: and who are theſe? Is not the one a great Prince in Iſrael, the other a Princeſſe of Midian? Can the death of two ſo famous perſons go vnreuenged? Or if it be ſafe, and fit, why doth my vncle *Moſes* rather ſhead his owne teares, then their blood? I will mourne with the reſt: let them reuenge whom it concerneth. But the zeale of God hath barred out all weake deliberations; and he holds it now both his duty, and his glory, to be an executioner of ſo ſhameleſſe a paire of offenders.

God loues this heat of zeale, in all the cariages of his ſeruants: And if it tranſport vs too farre, he pardoneth the errors of our feruency, rather then the indifferences of lukewarmneſſe. As theſe two were more beaſts, then any that euer hee ſacrificed, ſo the ſhedding of their blood, was the acceptableſt ſacrifice, that euer hee offered vnto God: for both all Iſrael is freed from the plague, and all his poſterity haue the Prieſthood entayled to them, ſo long as the Iewes were a people. Next to our prayers, there is no better ſacrifice, then the blood of malefactors; not as it is theirs, but as it is ſhed by authority. Gouernors are faulty of thoſe ſinns they puniſh not. There can bee no better ſight in any State, then to ſee a malefactor at the Gallowes. It is not enough for vs, to ſtand gazing vpon the wickedneſſe of the times (yea although with teares) vnleſſe wee endeauor to redreſſe it: eſpecially publike perſon cary not their Iauelin in their hand for nought.

Euery one is ready to aske *Phineas* for his commiſſion: and thoſe that are willing to ſalue vp the act, plead extraordinary inſtinct from God; who (no doubt) would not haue accepted that, which himſelfe wrought not. But what need I run ſo farre for this warrant? when I heare God ſay to *Moſes*, *Hang vp all the heads of* Iſrael; and *Moſes* ſay to the Vnder-Rulers, *Euery one ſlay his men, that are ioyned to Baal-Peor*. Euery Iſraelite is now made a Magiſtrate for this execution; and why not *Phineas*, amongſt the reſt? Doth his Prieſthood exempt him from the blood of ſinners? How then doth *Samuel* hew *Agag* in peices? Euen thoſe may make a carkaſſe, which may not touch it. And if *Leui* got the Prieſthood, by ſhedding the blood of Idolaters; why may it not ſtand with that Prieſthood, to ſpill the blood of a fornicator, and Idolater? Ordinary

iuſtice

iuſtice will beare out *Phineas* in this act; It is not for euery man to challenge this office, this which double proclamation allowed to *Phineas*. All that priuate perſons can doe, is either to lift vp their hands to heauen for redreſſe of ſinne; or to lift vp their hands againſt the ſinne, not againſt the perſon. *Who made thee a Iudge*, is a lawfull queſtion, if it meet with a perſon vnwarranted.

Now the ſinne is puniſhed, the plague ceaſeth. The reuenge of God ſets out euer after the ſinne; but if the reuenge of men (which commonly comes later) can ouertake it, God giues ouer the chaſe. How oft hath the infliction of a leſſe puniſhment, auoyded a greater. There are none ſo good friends to the State, as courageous and impartiall miniſters of iuſtice. Theſe are the reconcilers of God and the people, more then the prayers of them that ſit ſtill, and doe nothing.

Of the death of MOSES.

AFter many painefull and perillous enterpriſes, now is *Moſes* drawing to his reſt. He hath brought his Iſraelites frō Egypt, thorow the Sea and wilderneſſe, within the ſight of their promiſed Land; and now himſelfe muſt take poſſeſſion of that Land whereof Canaan was but a type. When we haue done that we came for, it is time for vs to be gone; This earth is made only for action, not for fruition; the ſeruices of Gods children ſhould bee ill rewarded, if they muſt ſtay here alwaies. Let no man thinke much, that thoſe are fetcht away which are faithfull to God; they ſhould not change, if it were not to their preferment. It is our folly that wee would haue good men liue for euer, and account it an hard meaſure that they were. Hee that lends them to the world, owes them a better turne then this earth can pay them. It were iniurious to wiſh, that goodneſſe ſhould hinder any man from glory. So is the death of Gods Saints precious, that it is certaine.

Moſes muſt goe vp to mount Nebo, and die. The time, the place, and euery circumſtance of his diſſolution, is determined. That one dyes in the field, another in his bed, another in the water: one in a forraine Nation, another in his owne, is foredecreed in heauen. And, though wee heare it not vocally, yet God hath called euery man by his name, and ſaith, Dye thou there. One man ſeemes to dye caſually, another by an inexpected violence: both fall by a deſtiny; and all is ſet downe to vs by an eternall decree. He that brought vs into the world, will carry vs out according to his owne purpoſes.

Moſes muſt aſcend vp to the hill to dye. He receiued his charge for Iſrael, vpon the hill of Sinai; And now hee deliuers vp his charge, on the hill of Nebo: His brother *Aaron* dyed on one hill; hee on another. As Chriſt was transfigured on an hill: ſo was this exellent type of his; neither doubt I, but that theſe hills were types to them, of that heauen whither they were aſpiring. It is the goodneſſe of our God, that hee will not haue his children dye any where, but where they may ſee the Land of Promiſe before them; neither can they depart without much comfort, to haue ſeene it: Contrarily, a wicked man that lookes downe, and ſees hell before him, how can hee chooſe but finde more horror in the end of death, then in the way?

How familiarly doth *Moſes* heare of his end! It is no more betwixt God and *Moſes*, but goe vp and dye. If he had inuited him to a meale, it could not haue beene in a more ſociable compellation: No otherwiſe then he ſaid to his other Prophet, Vp and eate. It is neither harſh, nor newes to Gods children, to heare or thinke of their de-

parture; To them, death hath loſt his horror, through acquaintance: Thoſe faces which at firſt ſight ſeemed ill-fauoured, by oft viewing, grow out of diſlike: They haue ſo oft thought and reſolued of the neceſſity, and of the iſſue of their diſſolution, that they cannot hold it either ſtrange, or vnwelcome: He that hath had ſuch entire conuerſation with God, cannot feare to goe to him. Thoſe that know him not, or know that he will not know them, no maruell if they tremble.

This is no ſmall fauour; that God warnes *Moſes* of his end: he that had ſo oft made *Moſes* of his counſell, what he meant to do whith Iſrael, would not now do ought with himſelfe, without his knowledge. Expectation of any maine euent, is a great aduantage to a wiſe heart; If the fiery chariot had fetcht away *Elias*, vnlookt for, we ſhould haue doubted of the fauour of his tranſportation: It is a token of iudgement, to come as a theefe in the night. God forewarnes one by ſickneſſe, another by age, another by his ſecret inſtincts, to prepare for their end: If our hearts bee not now in readineſſe, we are worthy to be ſurprized.

But what is this I heare? Diſpleaſure mixed with loue? and that to ſo faithfull a ſeruant as *Moſes*? He muſt but ſee the Land of Promiſe, he ſhall not tread vpon it; becauſe he once, long agoe, ſinned in diſtruſting. Death, though it were to him an entrance into glory, yet ſhall be alſo a chaſtiſement of his infidelity. How many noble proofes had *Moſes* giuen of his courage and ſtrength of faith? How many gracious ſeruices had hee done to his Maſter? Yet for one act of diſtruſt, he muſt bee gathered to his Fathers. All our obediences cannot beare out one ſinne againſt God; How vainly ſhall we hope to make amends to God for our former treſpaſſes, by our better behauiour, when *Moſes* hath this one ſinne layd in his diſh, after ſo many and worthy teſtimonies of his fidelitie? When we haue forgotten our ſinnes, yet God remembers them, and (although not in anger, yet) he cals for our arrerages. Alas, what ſhall become of them, with whom God hath tenne thouſand greater quarrels; that amongſt many millions of ſinnes, haue ſcattered ſome few acts of formall ſeruices? If *Moſes* muſt die the firſt death, for one fault; how ſhall they eſcape the ſecond for ſinning alwayes? Euen where God loues, he will not winke at ſinne; and if he doe not puniſh, yet he will chaſtiſe: How much leſſe can it ſtand with that eternall Iuſtice, to let wilfull ſinners eſcape iudgement?

It might haue beene iuſt with God, to haue reſerued the cauſe to himſefe; and in a generalitie, to haue told *Moſes*, that his ſinne muſt ſhorten his iourney: but it is more of mercy, then iuſtice, that his children ſhall know why they ſmart; That God may at once both iuſtifie himſelfe, and humble them for their particular offences. Thoſe to whom he meanes vengeance, haue not the ſight of their ſinnes till they bee paſt repentance. Complaine not that God vpbraids thee with thy old ſinnes, whoſoeuer thou art: but know it is an argument of loue; whereas concealement is a fearefull ſigne of a ſecret diſlike from God.

But what was that noted ſinne which deſerues this late exprobation, and ſhall cary ſo ſharpe a chaſtiſement? Iſrael murmured for water; Gods bids *Moſes*, take the rod in his hand, and ſpeak to the rock to giue water; *Moſes* in ſtead of ſpeaking, and ſtriking the rocke with his voice, ſtrikes it with the rod: Here was his ſinne; An ouer-reaching of his commiſſion; a fearefulneſſe and diſtruſt of the effect. The rod, he knew, was approued for miracles; he knew not how powerfull his voyce might be; therefore hee did not ſpeake, but ſtrike, and he ſtrooke twice for failing; And now, after theſe many yeares, hee is ſtriken for it of God. It is a dangerous thing in diuine matters, to goe beyond our warrant: Thoſe ſinnes which ſeeme triuiall to men, are hainous in the account of God; Any thing that ſauours of infidelity, diſpleaſes him more, then ſome other crimes of morality.. Yet the mouing of the, Rod was but a diuerſe thing from the mouing of the tongue, it was not contrary; He did not forbid the one, but he commanded the other: This was but acroſſe the ſtreame, not againſt it; where ſhall they appeare, whoſe whole courſes are quite contrary to the Commandements of God?

Vpon

Vpon the act done, God passed the sentence of restraining *Moses* with the rest, from the promised Land: Now he performes it: Since that time, *Moses* had many fauors from God. All which could not reuerse this decreed castigation; That euerlasting rule is grounded vpon the very essence of God, I am *Iehouah*, I change not. Our purposes are as our selues, fickle and incertaine; His are certaine, and immutable: some things which he reueales, he alters; nothing that hee hath decreed. Besides the foule of *Moses* (to the glory whereof God principally intended this change) I finde him carefull of two things: His Successor, and his Body: *Moses* moues for the one: the other God doth vnasked: He that was so tender ouer the welfare of Israel, in his life, would not slacken his care in death: Hee takes no thought for himselfe (for hee knew how gainfull an exchange hee must make.) All his care is for his charge. Some enuious natures desire to bee missed, when they must goe; and wish that the weakenesse, or want of a successor, may be the foyle of their memory, and honour: *Moses* is in a contrary disposition; It sufficeth him not, to finde contentment in his owne happinesse, vnlesse hee may haue an assurance, that Israel shall prosper after him. Carnall minds are all for themselues, and make vse of gouernment, onely for their owne aduantages; But good hearts looke euer to the future good of the Church, aboue their owne, against their owne. *Moses* did well, to shew his good affection to his people; but in his silence God would haue prouided for his owne: Hee that called him from the sheepe of *Iethro*, will not want a gouernour for his chosen, to succeed him; God hath fitted him, whom he will choose. Who can be more meet, then he whose name, whose experience, whose graces might supply, yea reuiue *Moses* to the people? Hee that searched the Land before, was fittest to guide Israel into it; Hee that was indued with the Spirit of God, was the fittest deputy for God: He that abode still in the Tabernacle of Obel moed, as Gods attendant, was fittest to be sent forth from him, as his Lieutenant: But, oh the vnsearchable counsell of the Almighty! Aged *Caleb*, and all the Princes of Israel are past ouer; and *Ioshua* the seruant of *Moses*, is chosen to succeed his master; The eye of God is not blinded either with gifts, or with blood, or with beauty, or with strength: but as in his eternall elections, so in his temporary, he will haue mercy on whom he will.

And well doth *Ioshua* succeed *Moses*; The very acts of God of old were allegories: where the Law ends, there the Sauiour begins; we may see the Land of Promise in the Law; Onely Iesus the mediator of the new Testament can bring vs into it. So was he a seruant of the Law, that hee supplies all the defects of the Law to vs: Hee hath taken possession of the promised Land for vs, he shall carry vs from this Wildernesse, to our rest.

It is no small happinesse to any state, when their gouernours are chosen by worthinesse; and such elections are euer from God; whereas the intrusions of bribery, and iniust fauour, or violence, as they make the common-wealth miserable, so they come from him, which is the author of confusion: Woe be to that state that suffers it; woe be to that person that workes it; for both of them haue sold themselues; the one to seruitude, the other to sinne.

I doe not heare *Moses* repine at Gods choyce, and grudge that this Scepter of his is not hereditarie; but he willingly layes hands vpon his seruant, to consecrate him for his successor. *Ioshua* was a good man, yet he had some sparkes of Enuy; for when *Eldad* and *Medad* prophesied, he stomackt it; (*My Lord* Moses, *forbid them.*) Hee that would not abide two of the Elders of Israel to prophesie; how would hee haue allowed his seruant to sit in his throne? What an example of meekenesse (besides all the rest) doth he here see in this last act of his master, who without all murmuring resignes his chaire of State to his Page? It is all one to a gratious heart, whom God will please to aduance: Emulation and discontentment are the affections of carnall mindes. Humility goes euer with regeneration; which teaches a man to thinke (what euer honor be put vpon others) I haue more then I am worthy of.

The same God that by the hands of his Angels caried vp the soule of *Moses* to his

glory, doth also by the hand of his Angels cary his body down into the valley of *Moab*, to his sepulture. Those hands which had taken the Law from him, those eyes that had seene his presence, those lips that had conferred so oft with him, that face that did so shine with the beames of his glory, may not bee neglected, when the soule is gone: He that tooke charge of his birth, and preseruation in the Reedes, takes charge of his cariage out of the world: The care of God ceaseth not ouer his owne, either in death or after it. How iustly doe we take care of the comely burials of our friends, when God himselfe giues vs this example!

If the ministery of man had beene vsed in this graue of *Moses*, the place might haue beene knowne to the Israelites; but God purposely conceales this treasure, both from Men and Deuils; that so he might both crosse their curiosity, and preuent their superstition. If God had loued the adoration of his seruants relikes; hee could neuer haue had a fitter opportunity for this deuotion, then in the body of *Moses*. It is folly to place Religion in those things, which God hides on purpose from vs; It is not the property of the Almighty, to restraine vs from good.

Yet, that diuine hand which lockt vp this treasure, and kept the key of it, brought it forth afterwards, glorious. In the transfiguration, this body which was hid in the valley of *Moab*, appeared in the hill of Tabor; that wee may know, these bodies of ours are not lost, but layd vp; and shall as sure bee raised in glory, as they are layd downe in corruption. We know that when he shall appeare, wee shall also appeare with him in Glory.

Con-

Contemplations.

THE EIGHTH BOOKE.

Rahab.

Iordan diuided.

The ſiege of Iericho.

Achan.

The Gibeonites.

By Ios. HALL, D. of Diuinitie, and Deane *of* WORCESTER.

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TO

THE TRVLY NOBLE AND VVORTHILY HONOVRED *GENTLEMAN*,

Master ROBERT HAY,

ONE OF THE ATTENDANTS OF HIS MAIESTIES *BED-CHAMBER*:

A SINCERE FRIEND OF VERTVE, AND LOVER OF LEARNING,

J. H.

VVITH APPRECATION OF ALL HAPPINESSE, DEDICATES THIS PART OF HIS MEDITATIONS.

Contemplations.

THE EIGHTH BOOKE.

Of RAHAB.

Oſhua was one of thoſe twelue ſearchers which were ſent to view the Land of Canaan; yet now he addreſſes two Spyes, for a more particular Suruey: Thoſe twelue were onely to enquire of the generall condition of the people, and Land; theſe two find out the beſt entrance into the next part of the Countrey, and into their greateſt City. *Ioſhua* himſelfe was full of Gods Spirit, and had the Oracle of God ready for his direction: yet now he goes not to the Propitiatorie for conſulcation, but to the Spyes. Except where ordinarie meanes faile vs, it is no appealing the immediate helpe of GOD; wee may not ſeeke to the poſterne, but where the common gate is ſhut. It was promiſed *Ioſhua*, that he ſhould leade Iſrael into the promiſed Land; yet he knew it was vnſafe to preſume. The condition of his prouident care was included in that aſſurance of ſucceſſe. Heauen is promiſed to vs, but not to our careleſneſſe, infidelity, diſobedience. He that hath ſet this bleſſed Inheritance before vs, preſuppoſes our wiſedome, faith, holineſſe.

Either force or policie, are fit to be vſed vnto Canaanites. He that would be happy in this ſpirituall warfare, muſt know where the ſtrength of his enemy lyeth; and muſt frame his guard, according to the others aſſault. It is a great aduantage to a Chriſtian, to know the faſhion of Satans onſets, that he may the more eaſily compoſe himſelfe to reſiſt. Many a ſoule hath miſcaried, through the ignorance of his enemy, which had not periſhed, if it had well knowne that the weakneſſe of Satan ſtands in our faith.

The Spyes can finde no other lodging, but *Rahabs* houſe. Shee was a victualler by profeſſion, and (as thoſe perſons and trades, by reaſon of the commonneſſe of entertainment, were amongſt the Iewes infamous by name, and note) ſhee was *Rahab* the Harlot, I will not thinke ſhe profeſſed filthineſſe: onely her publike trade (through the corruption of thoſe times) hath caſt vpon her this name of reproach; yea, rather will I admire her faith, then make excuſes for her calling. How many women in Iſrael (now *Miriam* was dead) haue giuen ſuch proofes of their knowledge, and faith? How noble

noble is that confession, which she makes of the power and truth of God? Yea I see here, not onely a Disciple of God, but a Prophetesse. Or if she had once beene publike, as her house was; now she is a chaste and worthy Conuert; and so approued her selfe for honest and wise behauiour, that she is thought worthy to be the great Grandmother of *Dauids* Father: and the holy Line of the Messias, is not ashamed to admit her into that happy Pedegree. The mercy of our God doth not measure vs, by what wee were; It would be wide with the best of vs, if the eye of God should looke backward to our former estate: there he should see *Abraham* an Idolater; *Paul* a Persecutor; *Manasses* a Necromancer; *Mary Magdalen* a Curtizan; and the best, vile enough to be ashamed of himselfe. Who can despaire of mercy, that sees euen *Rahab* fetcht into the blood of Israel, and line of Christ?

If *Rahab* had not receiued these Spies, but as vnknowne passengers, with respect to their money, and not to their errand, it had been no praise: for in such cases, the thanke is rather to the ghest, then to the Oast: but now, she knew their purpose; she knew that the harbour of them, was the danger of her owne life: and yet, shee hazards this entertainment. Either faith or friendship are neuer tried, but in extremities. To shew countenance to the messengers of God, whiles the publike face of the State smiles vpon them, is but a courtesie of course; but to hide our owne liues in theirs, when they are persecuted, is an act that lookes for a reward. These times need not fauour; wee know not what may come: Alas! how likely is it they would shelter them in danger, which respect them not in prosperity?

All intelligences of State come first to the Court; It most concernes Princes to harken after the affaires of each other. If this poore Inholder knew of the Sea dried vp before Israel, and of the discomfiture of *Og* and *Sehon*; Surely this rumor was stale with the King of Iericho; he had heard it, and feared: and yet in stead of sending Ambassadors for peace, he sends Pursuiuants for the Spyes. The spirit of *Rahab* melted with that same report, wherewith the King of Iericho was hardned: all make not one vse of the messages of the proceedings of God.

The King sends to tell her, what shee knew; shee had not hid them, if she had not knowne their errand. I know not whether first to wonder at the gracious prouision of God for the Spies; or at the strong faith which hee hath wrought in the heart of a weake woman: two strangers, Israelites, Spies (and noted for these) in a foraine, in an hostile Land, haue a safe harbour prouided them, euen amongst their enemies; In Iericho, at the very Court-gate, against the Proclamation of a King, against the indeuours of the people. Where cannot the God of heauen either finde, or raise vp friends to his owne cause and seruants?

Who could haue hoped for such faith in *Rahab*? which contemned her life for the present, that she might saue it for the future; neglected her owne King and Countrey, for strangers, which she neuer saw; and more feared the destruction of that City, before it knew that it had an aduersary, then the displeasure of her King, in the mortall reuenge of that, which he would haue accounted treacherie. She brings them vp to the roofe of her house, and hides them with stalkes of Flax: That plant which was made to hide the body from nakednesse and shame, now is vsed to hide the Spies from death. Neuer could these stalkes haue beene improued so well with all her housewifery, after they were bruised, as now before they were fitted to her wheele: Of these shee hath wouen an euerlasting web, both of life and propagation. And now her tongue hides them no lesse then her hand: her charitie was good, her excuse was not good. *Euill may not be done, that good may come of it*; we may doe any thing but sinne, for promoting a good cause: And if not in so maine occasions; how shall God take it, that we are not dainty of falshoods in trifles?

No man will looke that these Spies could take any sound sleepe, in these beds of stalkes; It is enough for them that they liue, though they rest not. And now, when they heard *Rahab* comming vp the staires, doubtlesse they looked for an executioner: but behold, she comes vp with a message better then their sleepe, adding to their protecti-

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ons, aduice for their future safety; whereto she makes way by a faithfull report of Gods former wonders, and the present disposition of her people; and by wise capitulations for the life, and security of her Family. The newes of Gods miraculous proceedings for Israel, haue made her resolue of their successe, and the ruines of Iericho. Then only doe we make a right vse of the works of God, when by his iudgements vpon others, we are warned to auoid our owne. He intends his acts for presidents of iustice.

The parents and brethren of *Rahab* take their rest; They are not troubled with the feare and care of the successe of Israel; but securely goe with the current of the present condition: She watches for them all; and breakes her mid-night sleepe, to preuent their lust. One wise and faithfull person does well in an house; where all are careless, there is no comfort, but in perishing together. It had beene an ill nature in *Rahab*, if she had beene content to be saued alone: that her loue might be a march to her faith, she couenants for all her Family; and so returnes life to those, of whom shee receiued it. But the bond of nature, and of grace, will draw all ours, to the participation of the same good, with our selues.

It had been neuer the better for the Spyes, if after this nights lodging they had beene turned out of doores to the hazard of the way; For so the pursuers had light vpon them, and preuented their returne with their death. *Rahabs* counsell therefore was better then her harbour; which sent them (no doubt, with victuals in their hands) to seek safety in the mountaines, till the heat of that search were past. He that hath giuen vs charge of our liues, will not suffer vs to cast them vpon wilfull aduentures: Had not these Spyes hid themselues in those Desart hils, Israel had wanted directors for their enterprises. There is nothing more expedient for the Church, then that some of Gods faithfull messengers should withdraw themselues, and giue way to persecutions. Courage in those that must die, is not a greater aduantage to the Gospell, then a prudent retiring of those, which may suruiue, to maintaine and propagate it.

It was a iust and reasonable transaction betwixt them, that her life should bee saued by them which had saued theirs; They owe no lesse to her, to whom they were not so much guests as prisoners: And now they passe not their promise onely, but their oath. They were strangers to *Rahab*, and for ought she knew, might haue been godlesse: yet she dares trust her life vpon their oath. So sacred and inuiolable hath this bond euer beene, that an heathen woman thought her selfe secure, vpon the oath of an Israelite.

Neither is she more confident of their oath taken, then they are carefull both of taking, and performing it. So farre are they from desiring to salue vp any breach of promise, by equiuocation, that they explaine all conditions; and would preuent all possibilities of violation. All *Rahabs* Family must be gathered into her house; and that red cord, which was an instrument of their deliuerie, must be a signe of hers. Behold, this is the sauing colour: The destroying Angell sees the doore-cheekes of the Israelites sprinkled with red, and passes them ouer. The Warriours of Israel see the window of *Rahab* dyed with red, and saue her family from the common destruction. If our soules haue this tincture of the precious blood of our Sauiour, vpon our doores, or windowes, we are safe.

But if any one of the brethren of *Rahab* shall fly from this red flag, and roue about the City, and not containe himselfe vnder that roofe, which hid the Spyes, it is vaine for him to tell the auengers, that he is *Rahabs* brother: That title will not saue him in the street, within doores it will. If we will wander out of the limits that God hath set vs, wee cast our selues out of his protection; wee cannot challenge the benefit of his gracious Preseruation, and our most precious Redemption, when wee fly out into the by-wayes of our owne hearts; Not for innocence, but for safety and harbour: the Church is that house of *Rahab*, which is saued, when all Iericho shall perish. Whiles wee keepe vs in the lists thereof, we cannot mis-cary, through mis-opinion; but when once we runne out of it, let vs looke for iudgement from God, and errour in our owne iudgement.

Of Iordan diuided.

THe two Spies returned with newes of the victorie that ſhould be. I doe not heare them ſay, The Land is vnpeopled; or the people are vnfurniſhed with armes; vnskilfull of the diſcipline of warre; but *(They faint becauſe of vs: therefore their Land is ours.)* Either ſucceſſe, or diſcomfiture, begins euer at the heart. A mans inward diſpoſition doth more then preſage the euent. As a man raiſes vp his owne heart, before his fall; and depreſſes it, before his glory: ſo God raiſes it vp, before his exaltation; and caſts it downe, before his ruine. It is no otherwiſe in our ſpirituall conflicts: If Satan ſee vs once faint, hee giues himſelfe the day. There is no way to ſafety, but that our hearts be the laſt that ſhall yeeld. That which the heathens attributed to Fortune, we may iuſtly to the hand of God; That he ſpeedeth thoſe that are forward. All the ground that we looſe, is giuen to our aduerſaries.

This newes is brought but ouer-night; *Ioſhua* is on his way by morning, and preuents the Sunne for haſt. Delayes, whether in the buſineſſe of God or our owne, are hatefull and preiudiciall. Many a one loſes the Land of Promiſe, by lingring: if we neglect Gods time, it is iuſt with him, to croſſe vs in ours.

Ioſhua haſtens till hee haue brought Iſrael to the verge of the promiſed Land: Nothing parts them now, but the riuer of Iordan. There he ſtayes a time: that the Iſraelites might feed themſelues awhile with the ſight of that, which they ſhould afterwards enioy. That which they had beene forty yeares in ſeeking, may not be ſeized vpon too ſuddenly: God loues to giue vs cooles, and heats in our deſires; and will ſo allay our ioyes, that their fruition hurt vs not. He knowes, that as it is in meats, the long forbearance whereof cauſes a ſurfet, when we come to full feed: ſo it fares in the contentments of the mind; therefore he feeds vs not with the diſh, but with the ſpoon; and will haue vs, neither cloyed nor famiſhed. If the mercy of God haue brought vs within ſight of heauen, let vs bee content to pauſe a while, and vpon the banks of Iordan, fit our ſelues for our entrance.

Now that Iſrael is brought to the brim of Canaan, the cloud is vaniſhed which led them all the way: And as ſoone as they haue but croſſed Iordan, the Manna ceaſeth, which nouriſht them all the way. The cloud and Manna were for their paſſage, not for their reſt; for the Wilderneſſe, not for Canaan. It were as eaſie for God to worke miracles alwayes; but he knowes, that cuſtome were the way to make them no miracles. He goes by-wayes, but till he haue brought vs into the Roade; and then he refers vs to his ordinary proceedings. That Iſraelite ſhould haue beene very fooliſh, that would ſtill haue ſayd, I will not ſtir, till I ſee the cloud; I wil not eate, vnleſſe I may haue that food of Angels. Wherefore ſerues the arke but for their direction? Wherefore ſerues the Wheat of Canaan, but for bread? So fond is that Chriſtian, that will ſtill depend vpon expectation of miracles, after the fulneſſe of Gods Kingdome. If God beare vs in his armes, when we are children, yet when we are well-growne, he looks we ſhould goe on our owne feet: it is enough, that he vpholds vs, though he carry vs not.

He that hitherto had gone before them in the cloud, doth now goe before them in the Arke; the ſame guide, in two diuers ſignes of his preſence. The cloud was for *Moſes*, the Arke for *Ioſhua's* time: the cloud was fit for *Moſes*; the Law offered vs Chriſt, but enwrapped in many obſcurities. If he were ſeene in the cloud, hee was heard from the couer of the Arke. Why was it the Arke of the Teſtimony, but becauſe it witneſſed both his preſence and loue? And within it were, his Word, the Law; and his Sacrament, the Manna. Who can wiſh a better Guide, then the God of heauen, in his Word, and

and Sacraments? Who can know the way into the Land of Promise, so well as he that owns it? And what meanes can better direct vs thither, then those of his Institution?

That Arke which before was as the heart, is now as the head: It was in the middest of Israel, whiles they camped in the Desart; now when the cloud is remoued, it is in the front of the Army; That as before they depended vpon it for life, so now, they should for direction. It must goe before them, on the shoulders of the sonnes of *Leui*; they must follow it, but within sight, not within breathing. The Leuites may not touch the Arke, but onely the barres: The Israelites may not approach neerer then a thousand paces to it. What awfull respects doth God require to be giuen vnto the testimony of his presence? *Vzzah* paid deare for touching it; the men of Bethshemesh, for looking into it. It is a dangerous thing to be too bold with the ordinances of God. Though the Israelites were sanctified, yet they might not come neere either the mount Sinai, when the Law was deliuered; or the Arke of the Couenant, wherein the Law was written. How fearfull shall their estate be, that come with vnhallowed hearts and hands to the Word of the Gospel, and the true Manna of the Euangelicall Sacrament? As we vse to say of the Court and of fire; so may we of these diuine Institutions, We freeze, if we be farre off from them; and if we be more neere then befits vs, we burne. Vnder the Law, we might looke at Christ aloofe; now vnder the Gospell, wee may come neere him: He cals vs to him; yea, he enters into vs.

Neither was it onely for reuerence, that the Arke must be, not stumbled at, but waited on, afar; but also for conuenience, both of sight and passage. Those things that are neere vs, though they be lesse, fill our eye; Neither could so many thousand eyes see the same obiect vpon a leuell, but by distance: It would not content God, that one Israelite should tell another, Now the Arke goes, now it turnes, now it stands; but hee would haue euery one his owne witnesse. What can be so comfortable to a good heart, as to see the pledges of Gods presence, and fauour? To heare the louing kindnesses of God, is pleasant; but to behold, and feele the euidences of his mercy, is vnspeakably delectable: Hence the Saints of God, not contenting themselues with faith, haue still prayed for sight, and fruition, and mourned when they haue wanted it. What an happy prospect hath God set before vs of Christ Iesus crucified before vs, and offered vnto vs?

Ere God will worke a miracle before Israel, they haue charge to be sanctified. There is an holinesse required, to make vs either patients, or beholders of the great workes of God; how much more when we should be actors in his sacred seruices? There is more vse of sanctification, when wee must present something to God, then when hee must doe ought to vs.

The same power that diuided the Red-sea before *Moses*, diuides Iordan before *Iohua*; that they might see the Arke no lesse effectuall, then the cloud; and the hand of God as present with *Ioshua*, to bring them into Canaan, as it was with *Moses* to bring them out of Egypt: The bearers of the Arke had need be faithfull; they must first set their foot into the streames of Iordan, and beleeue that it will giue way; The same faith that led *Peter* vpon the water, must cary them into it. There can bee no Christian without beleefe in God; but those that are neere to God, in his immediate seruices, must goe before others, no lesse in beleeuing, then they doe in example.

The waters know their Maker: That Iordan that flowed with full streames, when Christ went into it, to be baptized; now giues way, when the same God must passe thorow it in stare: Then there was vse of his water, now of his sand: I heare no newes of any rod to strike the waters; the presence of the Arke of the Lord God, the Lord of all the World, is signe enough to these waues; which now, as if a sinew were broken, runne backe to our Issues, and dare not so much as wet the feet of the Priests, that bore it; *What ayled thee, O Sea, that thou fleddest, and thou, Iordan, that thou wert driuen back? Ye mountaines, that ye leaped like Rammes, and ye little hils, like Lambs? The earth trembled at the presence of the Lord; at the presence of the God of Iacob.* How obseruant are all the Creatures to the God that made them? How glorious a God doe we serue? whom

all the powers of the Heauens and Elements are willingly subiect vnto; and gladly take that nature which he pleases to giue them. He could haue made Iordan like some solid pauement of Chrystall, for the Israelites feet to haue trod vpon; but this worke had not bin so magnificent. Euery strong Frost congeales the water, in a natural course: but for the Riuer to stand still, and runne on heapes, and to bee made a liquid wall for the passage of Gods people, is, for Nature to runne out of it selfe, to do homage to her Creator: Now must the Israelites needs thinke; How can the Canaanites stand out against vs, when the Seas and Riuers giue vs way? With what ioy did they now trample vpon the dry channell of Iordan, whiles they might see the dry Desarts ouercome; the promised Land before them, the very waters so glad of them, that they ranne back to welcome them into Canaan? The passages into our promised Land are troublesome and perillous; and euen at last, offer themselues to vs the maine hindrances of our saluation; which after all our hopes, threaten to defeat vs: for what will it auaile vs to haue passed a Wildernesse, if the waues of Iordan should swallow vs vp? But the same hand that hath made the way hard, hath made it sure: He that made the Wildernesse comfortable, will make Iordan dry; he will master all difficulties for vs; and those things, which we most feared, will he make most soueraigne, and beneficiall to vs. O God, as we haue trusted thee with the beginning, so will wee with the finishing of our glory. Faithfull art thou that hest promised, which wilt also doe it.

He that led them about, in forty yeares iourney, thorow the Wildernesse, yet now leades them the nearest cut to Iericho; Hee will not so much as seeke for a Foord for their passage; but diuides the waters. What a sight was this to their heathen aduersaries, to see the waters make both a lane, and a wall for Israel? Their hearts could not choose, but be broken, to see the streames broken off for a way to their enemies. I doe not see *Ioshua* hasting thorow this channell, as if hee feared, lest the Tide of Iordan should returne; but as knowing that watery wall stronger then the wals of Iericho, he paces slowly: And lest this miracle should passe away with themselues, he commands twelue stones to be taken out of the channell of Iordan, by twelue selected men, from euery Tribe, which shall be pitched in Gilgal; and twelue other stones to be set in the midst of Iordan, where the feet of the Priests had stood, with the Arke; That so both land and water might testifie the miraculous way of Israel, whiles it should bee said of the one; These stones were fetcht out of the pauement of Iordan; of the other, There did the Arke rest, whiles we walked dry-shod thorow the deepes of Iordan: Of the one, Iordan was once as dry as this Gilgal; Of the other, Those waues which drowne these stones, had so drowned vs, if the power of the Almighty had not restrained them. Many a great worke had God done for Israel, which was now forgotten: *Ioshua* therefore will haue monuments of Gods mercy, that future Ages might be both witnesses, and applauders of the great workes of their God.

Of the siege of Iericho.

Ioshua begins his warres with the Circumcision and Passeouer; Hee knew that the way to keepe the blood of his people from shedding, was to let out that Paganish blood of their vncircumcision. The person must bee in fauour, ere the worke can hope to prosper: His predecessor *Moses* had like to haue beene slaine for neglect of this Sacrament, when hee went to call the people out of Egypt: he iustly feares his owne safety, if now he omit it, when they are brought into Canaan: wee haue no right of inheritance in the spirituall Canaan, the Church of God, till we haue receiued the Sacrament of our matriculation:

So

So ſoone as our couenants are renued with our Creator, wee may well looke for the viſion of God, for the aſſurance of victory.

What ſure worke did the King of Iericho thinke he had made? hee blocked vp the paſſages, barred vp the gates, defended the wals, and did enough to keepe out a common enemy: If wee could doe but this to our ſpirituall aduerſaries, it were as impoſſible for vs to be ſurpriſed, as for Iericho to be ſafe. Me thinkes I ſee how they called their counſell of warre; debated of all meanes of defence; gathered their forces, trained their ſouldiers, ſet ſtrong guards to the gates, and wals; and now would perſwade one another, that vnleſſe Iſrael could fly into their City, the ſiege was vaine. Vaine worldlings thinke their Rampiers and Barricadoes, can keepe out the vengeance of God; their blindneſſe ſuffers them to looke no further then the meanes: The ſupreme hand of the Almighty comes not within the compaſſe of their feares. Euery carnall heart is a Iericho ſhut vp; God ſets downe before it, and diſplayes mercy and iudgement, in ſight of the wals thereof; It hardens it ſelfe in a wilfull ſecuritie; and ſaith, *Tuſh, I ſhall neuer be moued.*

Yet their courage and feare fight together within their wals, within their boſomes: Their courage tels them of their owne ſtrength; their feare ſuggeſts the miraculous ſucceſſe of this (as they could not but thinke) inchanted generation; and now whiles they haue ſhut out their enemy, they haue ſhut in their owne terror. The moſt ſecure heart in the world hath ſome flaſhes of feare; for it cannot but ſometimes looke out of it ſelfe, and ſee what it would not. *Rahab* had notified that their hearts fainted: and yet now, their faces bewray nothing but reſolution. I know not whether the heart or the face of an hypocrite bee more falſe; and as each of them ſeekes to beguile the other, ſo both of them agree to deceiue the beholders: In the midſt of laughter, their heart is heauy; who would not thinke him merry that laughs? Yet their reioycing is but in the face: who would not thinke a blaſphemer, or prophane man reſolutely careleſſe? If thou hadſt a window into his heart, thou ſhouldeſt ſee him tormented with horrors of conſcience.

Now the Iſraelites ſee thoſe walled cities, and towers; whoſe height was reported to reach to heauen; the fame whereof had ſo affrighted them, ere they ſaw them, and were ready doubtleſſe to ſay, in their diſtruſt, Which way ſhall we ſcale theſe inuincible fortifications? what ladders, what engines ſhall we vſe to ſo great worke? God preuents their infidelity; *Behold, I haue giuen Iericho into thine hand.* If their wals had their foundations layd in the center of the earth; If the battlements had been ſo high built, that an Eagle could not ſoare ouer them; this is enough, *I haue giuen it thee.* For, on whoſe earth haue they raiſed theſe caſtles? Out of whoſe treaſure did they digge thoſe piles of ſtone? Whence had they their ſtrength, and time to build? Cannot hee that gaue, recall his owne? O ye fooles of Iericho; what if your wals be ſtrong, your men valiant, your leaders skilfull, your King wiſe, when God hath ſaid, *I haue giuen thee the Citie:* What can ſwords or ſpeares doe againſt the Lord of Hoſts? Without him, meanes can doe nothing: how much leſſe againſt him? How vaine and idle is that reckoning, wherein God is left out? Had the Captaine of the Lords hoſt drawne his ſword for Iericho, the gates might haue been opened; Iſrael could no more haue entred, then they can now be kept from entring, when the wals were ſalne. What courſes ſoeuer we take for our ſafety, it is good making God of our ſide: Neither men, nor deuils can hurt vs againſt him; neither men nor Angels can ſecure vs from him. There was neuer ſo ſtrange a ſiege as this of Iericho: Here was no mount raiſed, no ſword drawne, no engine planted, no Pioners vndermining; Here were trumpets ſounded, but no enemy ſeene; Here were armed men, but no ſtroke giuen: They muſt walke and not fight, ſeuen ſeuerall daies muſt they pace about the wals, which they may not once looke ouer to ſee what was within. Doubtleſſe, the inhabitants of Iericho made themſelues merry with this ſight: When they had ſtood ſix daies vpon their wals & beheld none but a walking enemy; What (ſay they) could Iſrael finde no walke to breathe them with, but about our wals? Haue they not trauelled enough in their forty yeares

Pilgrimage, but they must stretch their limmes in this circle? Surely if their eyes were engines, our wals could not stand: wee see they are good footmen; but when shall we try their hands? What, doe these vaine men thinke Iericho will be won with looking at? Or, doe they onely come to count how many paces it is about our City? If this be their manner of siege, we shall haue no great cause to feare the sword of Israel. Wicked men thinke God in iest, when he is preparing for their iudgement. The Almighty hath wayes and counsels of his owne, vtterly vnlike to ours: which because our reason cannot reach, we are ready to condemne of foolishnesse and impossibility. With vs, there is no way to victory but fighting; and the strongest caries the spoile: God can giue victory to the feet, as well as to the hands; and when he will, makes weaknesse no disaduantage. What should we doe but follow God through by-wayes, and know, that he will in spight of nature lead vs to our end?

All the men of warre must compasse the City; yet it was not the presence of the great warriours of Israel that threw downe the wals of Iericho. Those foundations were not so slightly laid, as that they could not endure either a looke, or a march, or a battery: It was the Arke of God whose presence demolished the wals of that wicked City. The same power that draue backe the waters of Iordan before, and afterwards laid *Dagon* on the floore, cast down all those torts. The Priests beare on their shoulders that mighty engine of God, before which those wals, if they had beene of molten brasse, could not stand. Those spirituall wickednesses, yea, those gates of hell, which to nature are vtterly inuincible, by the power of the Word of God (which he hath committed to the carriage of his weake seruants) are ouerthrowne and triumphed ouer. Thy Arke, O God, hath beene long amongst vs; how is it that the wals of our corruptions stand still vnruined? It hath gone before vs; his Priests haue caried it, wee haue not followed it, our hearts haue not attended vpon it; and therefore, how mighty soeuer it is in it selfe; yet to vs, it hath not beene so powerfull, as it would.

Seuen dayes together they walkt this round; They made this therefore their Sabbath-dayes iourney; and who knowes whether the last, and longest walke, which brought victory to Israel, were not on this day? Not long before, an Israelite is stoned to death, for but gathering a few sticks, that day: Now all the host of Israel must walke about the wals of a large and populous City, and yet doe not violate the day. Gods precept is the rule of the iustice, and holinesse of all our actions: Or was it, for that reuenge vpon Gods enemies is an holy worke, and such as God vouchsafes to priuiledge with his owne day? Or, because when we haue vndertaken the exploits of God, he will abide no intermission, till we haue fulfilled them? He allowes vs to breathe; not to breake off, till we haue finished.

It had beene as easie for God, to haue giuen this successe to their first dayes walke, yea to their first pace, or their first sight of Iericho; yet he will not giue it vntill the end of their seuen dayes toile: It is the pleasure of God to hold vs both in worke and in expectation; And though he require our continuall indeuours for the subduing of our corruptions, during the sixe dayes of our life, yet we shall neuer find it perfectly effected till the very euening of our last day: In the mean time, it must content vs, that we are in our walke, and that these wals cannot stand, when we come to the measure, and number of our perfection. A good heart grones vnder the sense of his infirmities, faine would be rid of them, and striues and prayes: but when hee hath all done, vntill the end of the seuenth day, it cannot be: If a stone or two moulder off from these wals, in the meane time, that is all; but the foundations will not be remoued till then.

When we heare of so great a designe as the miraculous winning of a mighty City, who would not looke for some glorious meanes to worke it? when we heare that the Arke of God must besiege Iericho, who would not looke for some royall equipage? But behold: here seuen Priests must go before it, with seuen Trumpets of Rams hornes. The Israelites had trumpets of siluer, which God had appointed for the vse of assembling, and dissoluing the Congregation, for warre, and for peace. Now I doe not heare them called for; but in stead thereof, Trumpets of Rams hornes; base for the matter,

matter, and not loud for ſound; the ſhortneſſe and equall meaſure of thoſe inſtruments could not afford, either ſhrilneſſe of noiſe, or variety. How meane and homely are thoſe meanes which God commonly vſes in the moſt glorious workes! No doubt, the Citizens of Iericho anſwered this dull alarum of theirs, from their wals, with other inſtruments of lowder report, and more martiall oſtentation: and the vulgar Iſraelites thought, We haue as cleare, and as coſtly trumpets as theirs; yet no man dares offer to ſound the better, when the worſe are commanded. If we finde the ordinances of God poore and weake; let it content vs that they are of his owne chooſing, and ſuch, as whereby he will ſo much more honour himſelfe, as they in themſelues are more inglorious. Not the outſide, but the efficacie, is it that God cares for.

No Ramme of iron could haue been ſo forceable for battery, as theſe Rams horns: For when they ſounded long, and were ſeconded with the ſhout of the Iſraelites, all the wals of Iericho fell downe at once: They made the Heauen ring with their ſhout: but the ruine of thoſe wals drowned their voyce, and gaue a pleaſant kinde of horrour to the Iſraelites: The earth ſhooke vnder them with the fall; but the hearts of the Inhabitants ſhooke yet more: many of them doubtleſſe were ſlaine with thoſe walles, wherein they had truſted: A man might ſee death in the faces of all the reſt that remained; who now being halfe dead with aſtoniſhment, expected the other halfe from the ſword of their enemies; They had now, neither meanes, nor will to reſiſt; for if onely one breach had beene made (as it vſes in other ſieges) for the entrance of the enemy; perhaps new ſupplyes of defendants might haue made it vp with their carkaſſes: but now, that at once Iericho is turned to a plaine field, euery Iſraelite, without reſiſtance, might runne to the next booty; and the throats of their enemies ſeemed to inuite their ſwords to a diſpatch.

If but one Iſraelite had knockt at the gates of Iericho, it might haue beene thought, their hand had helped to the victory: Now, that God may haue all the glory, without the ſhow of any riuall, yea of any meanes, they doe but walke and ſhout, and the walls giue way. He cannot abide to part with any honour, from himſelfe: As hee doth all things, ſo he would be acknowledged.

They ſhout all at once. It is the preſence of Gods Arke and our conioyned prayers, that are effectuall to the beating downe of wickedneſſe. They may not ſhout, till they be bidden. If we will be vnſeaſonable in our good actions, we may hurt, and not benefit our ſelues.

Euery liuing thing in Iericho, man, woman, child, cattell, muſt die: our folly would thinke this mercileſſe: but there can be no mercy in iniuſtice, and nothing but iniuſtice in not fulfilling the charge of God: The death of Malefactors, the condemnation wicked men, ſeeme harſh to vs; but we muſt learne of God, that there is a puniſhing mercy. Curſed be that mercy, that oppoſes the God of mercy.

Yet was not *Ioſhua* ſo intent vpon the ſlaughter, as not to be mindefull of Gods part, and *Rahabs*: Firſt, he giues charge (vnder a curſe) of reſeruing all the treaſure for God; Then of preſeruing the Family of *Rahab*. Thoſe two Spyes, that receiued life from her, now returne it to her, and hers: They call at the window with the red cord; and ſend vp newes of life to her, the ſame way which they receiued theirs: Her houſe is no part of Iericho; neither may fire be ſet to any building of that City, till *Rahab* and her family be ſet ſafe without the hoſt. The actions of our faith and charity will be ſure to pay vs; if late, yet ſurely. Now *Rahab* findes what it is to beleeue God; whiles out of an impure idolatrous Citie, ſhe is tranſplanted into the Church of God, and made a mother of a royall and holy poſteritie.

Of ACHAN.

WHen the wals of Iericho were falne, *Ioshua* charged the Israelites but with two precepts; Of sparing *Rahabs* house; and of abstaining from that treasure, which was anathematized to God; and one of them is broken: As in the entrance to Paradise, but one tree was forbidden, and that was eaten of. God hath prouided for our weakenesse in the paucity of commands: but our innocency stands not so much in hauing few precepts, as in keeping those we haue. So much more guilty are wee in the breach of one, as wee are more fauoured in the number.

They needed no command to spare no liuing thing in Iericho: but to spare the treasure, no command was enough. Impartialitie of execution is easier to performe, then contempt of these worldly things; because we are more prone to couet for our selues, then to pitie others. Had *Ioshua* bidden saue the men, and diuide the treasure, his charge had beene more plausible, then now to kill the men, and saue the treasure: or, if they must kill, earthly minds would more gladly shead their enemies blood, for a bootie, then out of obedience, for the glory of their Maker. But now, it is good reason, since God threw downe those wals, and not they; that both the blood of that wicked Citie should be spilt to him, not to their owne reuenge; and that the treasure should bee reserued for his vse, not for theirs. Who but a miscreant can grudge, that God should serue himselfe of his owne? I cannot blame the rest of Israel, if they were well pleased with their conditions; onely one *Achan* troubles the peace, and his sinne is imputed to Israel: the innocence of so many thousand Israelites, is not so forcible to excuse his one sinne, as his one sinne is to taint all Israel.

A lewd man is a pernicious creature: That hee damnes his owne soule, is the least part of his mischiefe; he commonly drawes vengeance vpon a thousand, either by the desert of his sinne, or by the infection. Who would not haue hoped that the same God, which for ten righteous men would haue spared the fiue wicked Cities, should not haue beene content to drowne one sinne, in the obedience of so many righteous? But so venemous is sinne, (especially, when it lights among Gods people) that one dram of it is able to infect the whole masse of Israel.

Oh righteous people of Israel, that had but one *Achan*! How had their late circumcision cut away the vncleane foreskin of their disobedience? How had the blood of their Paschal Lambe scoured their soules from couetous desires? The world was well mended with them, since their stubborne murmurings in the Desart. Since the death of *Moses*, and the gouernment of *Ioshua*, I doe not find them in any disorder. After that the Law hath brought vs vnder the conduct of the true Iesus, our sinnes are more rare, and our liues are more conscionable. Whiles we are vnder the Law, we do not so keepe it, as when we are deliuered from it: our Christian freedome is more holy then our seruitude. Then haue the Sacraments of God their due effect, when their receit purgeth vs from our old sinnes; and makes our conuersation cleane and spirituall.

Little did *Ioshua* know, that there was any sacriledge committed by Israel: that sinne is not halfe cunning enough, that hath not learned secrecie: *Ioshua* was a vigilant Leader, yet some sinnes will escape him: Onely that eye which is euery where, findes vs out in our close wickednesse. It is no blame to authority, that some sinnes are secretly committed: The holiest congregation, or family, may be blemisht with some malefactors: it is iust blame, that open sinnes are not punished; wee shall wrong gouernment, if wee shall expect, the reach of it should be infinite. Hee therefore, which if he had knowne the offence, would haue sent vp prayers and teares to God, now sends

Spyes

Spyes for a further discouery of Ai; They returne, with newes of the weaknes of their aduersaries: and (as contemning their paucity) perswades *Ioshua*, that a wing of Israel is enough to ouershadow this citie of Ai. The Israelites were so fleshed with their former victorie, that now they thinke no wals or men can stand before them. Good successe lifts vp the heart with too much confidence; and whiles it disswades men from doing their best, oft times disappoints them. With God, the meanes can neuer bee too weake; without him, neuer strong enough.

It is not good to contemne an impotent enemy. In this second battell the Israelites are beaten: It was not the fewnesse of their assailants that ouerthrew them, but the sin that lay lurking at home. If all the Host of Israel had set vpon this poore village of Ai, they had beene all equally discomfited: the wedge of *Achan* did more fight against them, then all the swords of the Canaanites. The victories of God goe not by strength, but by innocence.

Doubtlesse, these men of Ai insulted in this foyle of Israel, and said; Loe, these are the men, from whose presence the waters of Iordan ran backe, now they runne as fast away from ours: These are they, before whom the wals of Iericho fell downe; now they are falne as fast before vs; and all their neighbours tooke heart from this victory. Wherein I doubt not, but besides the punishment of Israels sinne, God intended the further obduration of the Canaanites: Like as some skilfull player loses on purpose at the beginning of the game, to draw on the more abetments. The newes of their ouerthrow spred as farre as the fame of their speed; and euery City of Canaan could say, Why not we as well as Ai?

But good *Ioshua* that succeeded *Moses*, no lesse in the care of Gods glory then in his gouernment, is much dejected with this euent. Hee rends his cloathes, fals on his face, casts dust vpon his head, and (as if he had learned of his Master, how to expostulate with God) sayes, *What wilt thou doe to thy mighty Name?*

That *Ioshua* might see, God tooke no pleasure to let the Israelites lye dead vpon the earth, before their enemies; himselfe is taxed for but lying all day, vpon his face, before the Arke. All his expostulations are answered in one word, *Get thee vp, Israel hath sinned.* I doe not heare God say, Lye still, and mourne for the sin of Israel. It is to no purpose to pray against punishment, while the sinne continues. And though God loues to be sued to; yet he holds our requests vnseasonable, till there bee care had of satisfaction. When we haue risen, and redressed sin, then may we fall downe for pardon.

Victory is in the free hand of God, to dispose were he will; and no man can maruell that the dice of Warre run euer with hazard, on both sides: so as God needed not to haue giuen any other reason of this discomfiture of Israel, but his owne pleasure: yet *Ioshua* must now know, that Israel which before preuailed for their faith, is beaten for their sin. When we are crossed in iust and holy quarrels, we may well thinke there is some secret euill vnrepented of, which God would punish in vs; which, though we see not, yet he so hates, that he will rather be wanting to his owne cause, then not reuenge it. When we goe about any enterprise of God, it is good to see that our hearts be cleere from any pollution of sin; and when we are thwarted in our hopes, it is our best course to ransack our selues, and to search for some sin hid from vs in our bosome but open to the view of God.

The Oracle of God, which told him, a great offence was committed, yet reueales not the person: It had beene as easie for him, to haue named the man, as the crime. Neither doth *Ioshua* request it; but refers that discouery to such a meanes, as whereby the offender (finding himselfe singled out by the lot) might bee most conuinced. *Achan* thought he might haue lyen as close in all that throng of Israel, as the wedge of gold lay in his Tent. The same hope of secresie which moued him to sinne, moued him to confidence in his sinne: but now, when hee saw the lot fall vpon his Tribe, hee began to start a little; when vpon his Family, he began to change countenance: when vpon his household, to tremble and feare; when vpon his person, to be vtterly confounded in himselfe. Foolish men thinke to runne away with their priuie sinnes; and say

ſay, Tuſh, no eye ſhall ſee me: but when they thinke themſelues ſafeſt, God puls them out with ſhame. The man that hath eſcaped iuſtice, and now is lying downe in death, would thinke; My ſhame ſhall neuer be diſcloſed: but, before Men and Angels ſhall he be brought on the ſcaffold, and finde confuſion, as ſure as late.

What needed any other euidence, when God had accuſed *Achan?* Yet *Ioſhua* will haue the ſinne out of his mouth, in whoſe heart it was hatched; *My ſonne, I beſeech thee giue glory to God.* Whom God had conuinced as a malefactor, *Ioſhua* beſeeches as a ſon. Some hot ſpirit would haue ſaid; Thou wretched traitor, how haſt thou pilfred from thy God, and ſhed the blood of ſo many Iſraelites, and cauſed the Hoſt of Iſrael to ſhew their backes, with diſhonour, to the Heathen? now ſhall we fetch this ſin out of thee with tortures; and plague thee with a condigne death. But like the Diſciple of him whoſe ſeruant he was, he meekely intreats that, which he might haue extorted by violence, (*My ſonne, I beſeech thee.*) Sweetneſſe of compellation, is a great help towards the good entertainment of an admonition: roughneſſe and rigor, many times hardens thoſe hearts, which meekeneſſe would haue melted to repentance: whether we ſue, or conuince, or reproue, little good is gotten by bitterneſſe. Deteſtation of the ſinne, may well ſtand with fauour to the perſon: and theſe two not diſtinguiſhed, cauſe great wrong, either in our charity, or iuſtice; for, either we vncharitably hate the creature of God, or vniuſtly affect the euill of men. Subiects are, as they are called, ſonnes to the Magiſtrate: All Iſrael was not onely of the family, but as of the leynes of *Ioſhua*; ſuch muſt be the corrections, ſuch the prouiſions of Gouernours, as for their children; as againe, the obedience and loue of Subiects muſt be filiall.

God had glorified himſelfe ſufficiently, in finding out the wickednesſe of *Achan*; neither need he honour from men, much leſſe from ſinners: They can diſhonour him by their iniquities: but what recompence can they giue him for their wrongs? yet *Ioſhua* ſayes, *My ſonne, giue glory to God.* Iſrael ſhould now ſee, that the tongue of *Achan* did iuſtifie God in his lot. The confeſſion of our ſins doth no leſſe honour God, then his glory is blemiſhed by their commiſſion. Who would not be glad to redeeme the honour of his Redeemer, with his owne ſhame?

The lot of God, and the mild words of *Ioſhua*, wonne *Achan* to accuſe himſelfe, ingenuouſly, impartially: a ſtorme perhaps would not haue done that, which a Sunſhine had done. If *Achan* had come in vncalled; and before any queſtion made, out of an honeſt remorſe, had brought in his ſacrilegious booty, and caſt himſelfe and it at the foot of *Ioſhua*; doubtleſſe, Iſrael had proſpered, and his ſinne had caried away pardon: now, he hath gotten thus much thanke, that he is not a deſperate ſinner. God will once wring from the conſcience of wicked men their owne inditements; They haue not more carefully hid their ſinne, then they ſhall one day freely proclaime their owne ſhame.

Achans confeſſion, though it were late, yet was it free and full: For he doth not onely acknowledge the act, but the ground of his ſinne; *I ſaw, and coueted, and tooke.* The eye betrayed the heart; and that, the hand; and now all conſpire in the offence. If we liſt not to flatter our ſelues, this hath beene the order of our crimes. Euill is vniforme; and beginning at the ſenſes, takes the inmoſt fort of the ſoule, and then armes our own outward forces againſt vs; This ſhall once be the laſciuious mans ſong, I ſaw, and coueted, and tooke: This the theeues; this the Idolaters; this the gluttons and drunkards: All theſe receiue their death by the eye. But, oh fooliſh *Achan!* with what eyes diſt thou looke vpon that ſpoile, which thy fellowes ſaw and contemned? Why couldeſt thou not before, as well as now, ſee ſhame hid vnder that gay Babyloniſh garment? and an heape of ſtones couered with thoſe ſhekles of ſiluer? The ouer-prizing, and ouer-deſiring of theſe earthly things, caries vs into all miſchiefe; and hides from vs the ſight of Gods iudgments: whoſoeuer deſires the glory of metals, or of gay cloathes, or honour, cannot be innocent.

Well might *Ioſhua* haue proceeded to the execution of him, whom God and his owne mouth accuſed: but as one that thought no euidence could bee too ſtrong, in

in a case that was capitall; he sends to see, whether there was as much truth in the confession, as there was falshood in the stealth. Magistrates and Iudges must pace slowly, and sure, in the punishment of offenders. Presumptions are not ground enough for the sentence of death; no, not in some cases the confessions of the guilty: It is no warrant for the Law to wrong a man, that he hath before wronged himselfe. There is lesse ill in sparing an offender, then in punishing the innocent.

Who would not haue expected, since the confession of *Achan* was ingenuous, and his pillage still found entire, that his life should haue beene pardoned? But here was, Confesse and die; he had beene too long sicke of this disease, to be recouered. Had his confession beene speedy and free, it had saued him. How dangerous it is, to suffer sin to lye fretting into the soule! which if it were washt off betimes with our repentance, could not kill vs. In mortall offences, the course of humane iustice is not stayd by our penitence: It is well for our soules that we haue repented; but the lawes of men take not notice of our sorrow. I know not whether the death, or the teares of a malefactor, be a better sight: The censures of the Church are wip't off with weeping, not the penalties of Lawes.

Neither is *Achan* alone called forth to death, but all his family, all his substance. The actor alone doth not smart with sacriledge; all that concernes him, is enwrapped in the iudgement. Those that defile their hands with holy goods, are enemies to their owne flesh and blood. Gods first reuenges are so much the more fearefull, because they must be exemplary.

Of the Gibeonites.

THe newes of Israels victory had flowne ouer all the Mountaines & Valleys of Canaan; and yet those Heathenish Kings and people, are mustered together against them. They might haue seene themselues in Iericho and Ai; and haue well perceiued, it was not an arme of flesh, that they must resist; yet they gather their forces, and say, Tush, we shall speed better. It is madnesse in a man, not to be warned, but to run vpon the point of those iudgements, wherewith he sees others miscary, and not to beleeue, till he cannot recouer. Our assent is purchased too late, when we haue ouerstayed preuention; and trust to that experience which we cannot liue to redeeme.

Onely the Hiuites are wiser then their fellowes, and will rather yeeld and liue. Their intelligence was not diuerse from the rest; all had equally heard of the miraculous conduct, and successe of Israel: but their resolution was diuerse. As *Rahab* saued her Family, in the midst of Iericho: so these foure cities preserued themselues, in the midst of Canaan; and both of them by beleeuing what God would doe. The efficacy of Gods maruellous workes, is not in the acts themselues, but in our apprehension; some are ouercome with those motiues, which others haue contemned for weake.

Had these Gibeonites ioyned with the forces of all their neighbours, they had perished in their common slaughter; If they had not gone away by themselues, death had met them; It may haue more pleasure, it cannot haue so much safety to follow the multitude. If examples may lead vs, the greatest part shuts out God vpon earth, and is excluded from God elsewhere. Some few poore Hiuites yeeld to the Church of God, and escape the condemnation of the world. It is very like, their neighbours flouted at this base submission of the Gibeonites; and out of their termes of honour, scorned to beg life of an enemy, whiles they were out of the compasse of mercy: but when the bodies of these proud Iebusites and Perizzites lay strewed vpon the earth, and the Gibeonites suruiued; whether was more worthy of scorne and insultation?

If

If the Gibeonites had ſtayed till Iſrael had beſieged their Cities, their yeeldance had beene fruitleſſe; now they make an early peace, and are preſerued. There is no wiſdome in ſtaying till a iudgement come home to vs; the onely way to auoid it, is to meet it halfe way. There is the ſame remedy of warre and of danger: To prouoke an enemy in his owne borders, is the beſt ſtay of inuaſion; and to ſollicit God betimes in a manifeſt danger, is the beſt antidote for death.

I commend their wiſedome in ſeeking peace; I doe not commend their falſhood, in the manner of ſeeking it: who can looke for any better of Pagans? But as the faith of *Rahab* is ſo rewarded, that her lye is not puniſhed: ſo the fraud of theſe Gibeonites is not an equall match of their beleefe; ſince the name of the Lord God of Iſrael brought them to this ſuit of peace.

Nothing is found fitter to deceiue Gods people, then a counterfeit copy of age: Here are old ſacks, old bottles, old ſhooes, old garments, old bread. The Iſraelites that had worne one ſuit forty yeares, ſeemed new clad in compariſon of them. It is no new policy, that Satan would beguile vs with a vaine colour of antiquity, clothing falſhood in rags. Errors are neuer the elder for their patching: Corruption can doe the ſame that time would doe: we may make age as well as ſuffer it. Theſe Gibeonites did teare their bottles, and ſhooes, and clothes, and made them naught, that they might ſeeme old: ſo doe the falſe patrons of new errors. If wee be caught with this Gibeoniti ſh ſtratagem, it is a ſigne we haue not conſulted with God.

The ſentence of death was gone out againſt all the inhabitants of Canaan. Theſe Hiuites acknowledge the truth, and iudgements of God, and yet ſeeke to eſcape by a league with Iſrael. The generall denunciations of the vengeance of God, enwrap all ſinners; Yet may we not deſpaire of mercy. If the ſecret counſell of the Almighty had not deſigned theſe men to life, *Ioſhua* could not haue beene deceiued with their league. In the generality there is no hope: Let vs come in old rags of our vileneſſe, to the true *Ioſhua*, and make our truce with him; we may liue, yea, we ſhall liue. Some of the Iſraelites ſuſpect the fraud; and notwithſtanding all their old garments, and prouiſions, can ſay, *It may be thou dwelleſt amongſt vs.* If *Ioſhua* had continued this doubt, the Gibeonites had torne their bottles in vaine. In caſes and perſons vnknowne, it is ſafe not to be too credulous: Charity it ſelfe will allow ſuſpition, where wee haue ſeene no cauſe to truſt.

If theſe Hiuites had not put on new faces, with their old cloathes, they had ſurely changed countenance, when they heard this argument of the Iſraelites, (*It may bee thou dwelleſt amongſt vs; how then can I make a league with thee?*) They had (perhaps) hoped, their ſubmiſſion would not haue been refuſed, whereſoeuer they had dwelt: but leſt, their neighbourhood might be a preiudice, they come diſguiſed; and now heare, that their neereneſſe of abode was an vnremoueable barre of peace. It was quarrell enough, that they were Canaanites; God had forbidden both the league, and the life of the natiue inhabitants. He that cals himſelfe the God of peace, proclaimes himſelfe the God of Hoſts: and not to fight where he hath commanded, is to breake the peace with God, whiles wee nouriſh it with men. Contention with brethren is not more hatefull to him then leagues with Idolaters. The condition that hee hath ſet to our peace is our poſſibility and power. That fals not within the poſſibility of our power, which we cannot doe lawfully.

What a ſmooth tale did theſe Gibeonites tell for themſelues? of the remoteneſſe of their Countrey; the motiues of their iourney; the conſultation of their Elders; the ageing of their prouiſions in the way: that it might ſeeme not onely ſafe, but deſerued on their parts, that they ſhould be admitted to a peace, ſo farre fought and purchaſed with ſo much toyle, and importunity. Their clothes, and their tongues agreed together; and both diſagree from the truth. Deceit is euer lightly wrapped vp in plauſibility of words; as faire faces oft times hide much vnchaſtity. But this guile ſped the better, becauſe it was clad with much plainneſſe: For who would haue ſuſpected, that clouted ſhooes, and ragged coats could haue couered ſo much ſubtilty?

The

The caſe ſeemed ſo cleare, that the Iſraelites thought it needleſſe to conſult with the mouth of the Lord. Their owne eyes and eares were called onely to counſell; and now their credulity hath drawne them into inconuenience.

There is no way to conuince the Gibeoniticſh pretences of antiquity, but to haue recourſe to the Oracle of God. Had this beene aduiſed with, none of theſe falſe rags had ſhamed the Church of God: whether in our practice, or iudgement, this direction cannot faile vs, whereas what wee take vp on the words of men, proues euer either light, or falſe wares.

The facility of Iſrael had led them into a league, to an oath, for the ſafety of the Gibeonites: and now within three dayes they finde both their neighbourhood and deceit. Thoſe old ſhooes of theirs would eaſily hold to cary them backe to their home. The march of a great Army is eaſie. yet within three dayes the Iſraelites were before their Cities, *Ioſhua* might now haue taken aduantage of their owne words, to diſſolue his league, and haue ſaid; Ye are come from a farre Countrey, theſe Cities are neere; Theſe are not therefore the people, to whom wee are ingaged by our promiſe, and oath: And if theſe Cities be yours, yet yee are not your ſelues. Ere-while, ye were ſtrangers, now ye are Hiuites borne, and dwelling in the midſt of Canaan: wee will therefore deſtroy theſe Cities neere-hand, and doe you ſaue your people afarre off. It would ſeeme very queſtionable, Whether *Ioſhua* needed to hold himſelfe bound to this oath, for fraudulent conuentions oblige not; and Iſrael had put in a direct caueat of their vicinity: yet dare not *Ioſhua* and the Princes truſt to ſhifts, for the eluding their oath, but muſt faithfully performe, what they haue raſhly promiſed.

Ioſhuaes heart was cleare from any intention of a league with a Canaanite, when hee gaue his oath to theſe diſguiſed ſtrangers: yet he durſt neither repeale it himſelfe, neither doe I heare him ſue to *Eleazar* the High-Prieſt, to diſpence with it; but takes himſelfe tied to the very ſtrict words of his oath; not to his owne purpoſe. His tongue had bound his heart and hands, ſo as neither might ſtirre; leſt while he was curious of fulfilling the will of God, he ſhould violate the oath of God. And if the Gibeonites had not knowne theſe holy bonds indiſſoluble, they neither had beene ſo importunate to obtaine their vow, nor durſt they haue truſted it being obtained. If either diſpenſation with oathes, or equiuocation in oathes, had beene knowne in the world; or at leaſt approued, theſe Gibeonites had not liued, and Iſrael had ſlaine them without ſinne: Either Iſrael wanted skill; or our reſeruers honeſty.

The multitude of Iſrael, when they came to the wals of theſe foure exempted Cities, itched to be at the ſpoile: Not out of a deſire to fulfill Gods commandement, but to enrich themſelues, would they haue falne vpon theſe Hiuites; They thought all loſt that fell beſides their fingers. The wealthy City of Iericho was firſt altogether interdicted them; the wals and houſes either fell, or muſt be burnt; the men and cattell killed; the goods and treaſure confiſcate to God. *Achans* booty ſhewes, that City was both rich and proud: yet Iſrael might be no whit the better for them, carying away nothing but empty victory: and now foure other Cities muſt be exempted from their pillage. Many an enuious looke did Iſrael therefore caſt vpon theſe wals; and many bitter words did they caſt out againſt their Princes, the enemies of their gaine; whether for ſwearing, or for that they would not forſweare: But howſoeuer, the Princes might haue ſaid in a returne to their fraud, We ſwore indeed to you, but not the people: yet, if any Iſraelite had but pulled downe one ſtone from their wals, or ſhed one drop of Gibeoniticſh blood; he had no leſſe plagued all Iſrael for periury, then *Achan* had before plagued them for ſacriledge. The ſequell ſhewes how God would haue taken it: For, when three hundred yeares after, *Saul* (perhaps forgetting the vow of his fore-fathers) ſlew ſome of theſe Gibeonites, although out of a wel-meant zeale; all Iſrael ſmarted for the fact, with a three yeares famine, and that in *Dauids* reigne, who receiued this Oracle from God; *It is for Saul, and for his bloody houſe; becauſe he ſlue the Gibeonites.* Neither could this wrong be expiated, but by the blood of *Sauls* ſeuen ſonnes, hanged vp at the very Court-gates of their father.

Ioſhua

Ioshua and the Princes had promiſed them life, they promiſed them not liberty: no Couenant was paſt againſt their ſeruitude. It was iuſt therefore with the Rulers of Iſrael, to make ſlauery the price both of their liues, and their deceit. The Iſraelites had themſelues beene drudges, if the Gibeonites had not beguiled them, and liued. The old rags therefore wherewith they came diſguiſed, muſt now be their beſt ſuites, and their life muſt be toileſomely ſpent in hewing of wood, and drawing of water for all Iſrael. How deare is life to our nature, that men can be content to purchaſe it with ſeruitude? It is the wiſedome of Gods children to make good vſe of their ouer ſights. The raſh oath of Iſrael proues their aduantage: Euen wicked men gaine by the outſide of good actions: Good men make a benefit of their ſinnes.

CONTEMPLATIONS VPON THE PRINCIPALL PASSAGES OF THE HOLY HISTORY.

The third Volume. IN THREE BOOKES.

By IOS. HALL, D. of Diuinity, and Deane of *Worcester*.

AT LONDON
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1628.

CONTEMPLATIONS.

The ninth BOOKE.

CONTAINING

The Reſcue of Gibeon.
The Altar of the Reubenites.
Ehud *and* Eglon.
Jael *and* Ciſera.
Gideons *calling.*
Gideons *preparation and victory.*
The reuenge of Succoth *and* Penuel.
Abimelechs *vſurpation.*

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CONTEMPLATIONS.
THE NINTH BOOKE.

The Rescue of GIBEON.

THE life of the Gibeonites must cost them seruitude from Israel, and dangers from their neighbors: if *Iosua* will but sit still, the deceit of the Gibeonites shall be reuenged by his enemies. Fiue Kings are vp in Armes against them, and are ready to pay their fraud with violence. What should these poore men doe? If they make not their peace, they die by strangers; if they do make their peace with Forrainers, they must die by Neighbors. There is no course that threatens not some danger: Wee haue sped well, if our choice hath light vpon the easiest inconuenience.

If these Hiuites haue sinned against God, against Israel; yet what haue they done to their Neighbours? I heare of no trechery, no secret information, no attempt. I see no sinne but their league with Israel, and their life: yet (for ought we finde) they were freemen; no way either obliged, or obnoxious. As Satan, so wicked men cannot abide to lose any of their community: If a Conuert come home, the Angels welcome him with Songs, the Deuils follow him with vprore and fury, his old Partners, with scornes and obliquie,

I finde these Neighbour Princes halfe dead with feare, and yet they can finde time to be sicke of enuy. Malice in a wicked heart, is the King of Passions: all other vaile and bow when it comes in place; euen their owne life was not so deare to them as reuenge. Who would not rather haue lookt, that these Kings should haue tried to haue followed the copy of this League? Or if their fingers did itch to fight, why did they not rather thinke of a defensiue warre against Israel, then an offensiue against the Gibeonites? *Gibeon* was strong, and would not be wonne without blow: yet these Amorites, which at their best were too weake for Israel, would spend their forces before hand on their Neighbours. Here was a strong hatred in weake breasts: they feared, and yet began to fight; they feared Israel, yet began to fight with *Gibeon*. If they had sate still, their destruction had not been so sudden: the malice of the wicked, hastens the pase of their owne iudgement. No rod is fit for a mischieuous man as his owne.

Gibeon, and these other Cities of the Hiuites, had no King: and none yeelded and escaped but they. Their elders consulted before for their League; neither is there any challenge sent to the King, but to the city: And now these fiue Kings of the Amorites haue vniustly compacted against them. Soueraignty abused, is a great spurr to outrage: the conceit of authority in great persons, many times lies in the way of their owne safety, whiles it will not let them stoope to the ordinary courses of inferiours. Hence it is, that heauen is peopled with so few Great-ones: hence it is, that true contentment seldom dwels high; whiles meaner men of humble spirits, enioy both earth and heauen.

The Gibeonites had well proued, that though they wanted an Head, yet they wanted not wit; and now the same wit that wonne *Ioshua* & Israel to their friendship and protection, teacheth them to make vse of those they had won. If they had not trusted *Ioshua*, then their wals, they had neuer stolne that League; & when should they haue vse of their new Protectors, but now that they were assailed? Whither shuld we flie, but to our *Iosha*, when the powers of darknes (like mighty Amorites) haue besieged vs? If euer we will send vp our prayers to him, it will be when we are beleagured with euils. If we trust to our own resistance, we cannot stand; we cannot miscarry, if we trust to his: in vain had we send to our *Iosua* in these straits, if we haue not before come to him in our freedome.

Which of vs would not haue thought *Iosua* had a good pretence for his forbearance, and haue said, You haue stolne your League with me; why do you expect helpe fro him whom we haue deceiued? All that we promised you, was a sufferance to liue: enioy what we promised, we will not take your life from you. Hath your faithfulnesse deserued to expect more than our couenant? We neuer promised to hazard our liues for you, to giue you life with the losse of our own. But that good man durst not confirme his owne couenant to such an aduantage: he knew little difference betwixt killing them with his owne sword, and the sword of an Amorite: whosoeuer should giue the blow, the murder would be his. Euen permission in those things we may remedy, makes vs no lesse Actors then consents: some men kill as much by looking on, as others by striking. We are guiltie of all the euill we might haue hindred.

The disposition of *Iosua*, besides his ingagement, will not let him forsake his new Vassals: their confidence in him, is argument enough to draw him into the Field. The greatest obligation to a good mind, is another's trust; which to disappoint, were meerely perfidious. How much lesse shall our true *Iosua* fail the confidence of our faith? O thy Sauiour, if we send the messengers of our prayers to thee into thy Gilgal, thy mercy binds thee to relieue: neuer any soule miscarried that trusted thee; we may be wanting in our trust, our trust can neuer want successe.

Speed in bestowing, doubles a gift; a benefit deferred, loses the thankes, and proues vnprofitable. *Iosua* marches all night, and fights all day for the Gibeonites: They tooke not so much paines in comming to deceiue him, as he in going to deliuer them. It is the noblest victorie to ouercome euill with good: If his very Israelites had been in danger, he could haue done no more: God, and his *Iosua*, make no difference betwixt Gibeonites Israelited, and his owne naturall people. All are Israelites whom he hath taken to league; we strangers of the Gentiles, are now the true Iewes; God neuer did more for the naturall Oliue, then for that wild Impe which hee hath grafted in. And as these Hiuites could neuer be thankfull enough to such a *Iosua*; no more can we to so gracious a Redeemer, who forgetting our vnworthinesse, descended to our Gibeon, and relieued vs from the powers of hell and death.

Iosua fought, but God discomfited the Amorites. The praise is to the [illegible] not the instrument: Neither did God slay them only with *Iosua*'s sword, but with his own haile-stones; that now the Amorites may see both these reuenges come from one hand. These bullets of God doe not wound, but kill: It is no wonder that these Kings flie; they may soone run away from their hope, neuer from their horror. If they looke behind, there is the sword of Israel, which they dare not turne vpon, because God had taken their heart from them, before their life: If they looked vpwards there is the haile-shot of God, fighting against them out of heauen; which they can neither resist, nor auoid.

If they had no enemie but Israel, they might hope to runne away from death, sith feare is a better footman, then desire of reuenge; but now whither-soeuer they runne, heauen will be about their heads: And now, all the reason that is left them in this confusion of their thoughts, is to wish themselues well dead; there is no euasion, where God intends a reuenge. We men haue deuised to imitate these instruments of death, & send forth dedly bullets out of a cloud of smoke; wherin yet as there is much danger;

so

so much vncertenty: but this God, that discharges his Ordnance from heauen, directs euery shot to an head, and can as easily kill as shoot. It is a fearefull thing to fall into the hands of the liuing God. he hath moe wayes of vengance, then he hath creatures. The same heauen that sent forth water to the old world, fire to the Sodomites, lightning and Thunder-bolts to the Egyptians, sends out haile-stones to the Amorites. It is a good care how wee may not anger God; it is a vaine study how we may flie from his iudgements, when we haue angred him; if we could runne out of the world, euen there shall we finde his reuenges farre greater.

Was it not miracle enough that God did braine their Aduersaries from heauen, but that the Sun & Moone must stand still in heauen? Is it not enough that the Amorites flie, but that the greatest Planets of heauen must stay their own course, to witnes and wonder at the discomfiture? For him which gaue them both being & motion, to bid them stand still, it seemes no difficulty, although the rarenesse would deserue admiration: but for a man to command the chiefe Stars of heauen, (by whose influence he liueth) as the Centurian would doe his seruant; Sunne, stay in Gibeon, and Moone stand still in Aialon, it is more then a wonder. It was not *Ioshua*, but his faith that did this; not by way of precept, but of prayer, If I may not say, that the request of a faithful man (as wee say of the great) commands. Gods glory was that which *Ioshua* aimed at: he knew that all the world must needes be witnesses of that, which the Eye of the world stood still to see. Had he respected but the slaughter of the Amorites, he knew the Haile-stones could doe that alone; the Sunne needed not stand still to direct that cloud to persecute them; but the glory of the slaughter was sought by *Ioshua*, that he might send that vp, whence those Haile-stones and that Victory came: All the Earth might see the Sunne and Moone; all could not see the Cloud of Haile, which because of that heauy burden flew but low. That al Nations might know, the same hand commands both in Earth, in the Clouds, in heauen, *Ioshua* now praies, that he which disheartened his enemies vpon earth, and smote them from the cloud, would stay the Sunne and Moone in Heauen. God neuer got himselfe so much honour by one dayes worke amongst the Heathen; and when was it more fit then now, when fiue Heathen Kings are banded against him?

The Sun and the Moone were the ordinary gods of the world: and who would not but thinke that their standing still but one houre, should be the ruine of nature? And now al Nations shal wel see, that there is an higher then their highest; that their gods are but seruants to the God who themselues should serue, at whose pleasure both they & Nature shal stand at once. If that God which meant to work this miracle, had not raised vp his thoughts to desire it, it had beene a blameable presumption, which now is a faith worthy of admiration. To desire a miracle without cause, is a tempting of God. O powerful God that can effect this! O power of faith that can obtain it! What is there that God cannot doe? and what is there which God can doe, that faith cannot doe?

The Altar of the Reubenites.

Reuben and *Gad* were the first that had an inheritance assigned them; yet they must enioy it last: So it falls out oft in the heauenly Canaan, the first in title are the last in possession. They had their lot assigned thē beyond Iordan; which though it were allotted them in peace, must be purchased with their war: that must be done for their brethren, which needed not be done for themselues: they must yet still fight, & fight formost, that as they had the first patrimony, they might endure the first encounter. I doe not heare them say, This is our share, let vs sit down, and inioy it quietly, fight who will for the rest:

but

but when they knew their own portion, they leaue wiues and children to take possession, & march armed before their brethren, til they had Conquerd all Canaan. Whether should we more commend their courage, or their charity? Others were moued to fight with hope; they onely with loue: they could not win more, they might lose themselues: yet they will fight, both for that they had something, and that their brethren might haue. Thankefulnesse and loue can doe more with Gods children, then desire to merit, or necessity. No true Israelite can (if he might chuse) abide to sit still beyond Iordan, when all his brethren are in the field. Now when all this warre of God was ended, & all Canaan is both won and diuided, they returne to their owne: yet not till they were dismissed by *Ioshua*: all the sweet attractiues of their priuate loue cannot hasten their pace. If heauen be neuer so sweet to vs, yet may we not runne from this earthen warfare, till our great Captaine shall please to discharge vs. If these Reubenites had departed sooner, they had been recalled, if not as cowards, fugitiues; now they are sent backe with victory and blessing. How safe and happy is it to attend both the call and the dispatch of God!

Being returned in peace to their home, their first care is not for Trophees, nor for howses, but for an Altar to God; an Altar, not for sacrifice, which had been abominable, but for a memoriall what God they serue. The first care of true Israelites must bee the safety of Religion; the world, as it is inferiour in worth, so must it bee in respect: hee neuer knew God aright, that can abide any competition with his Maker.

The rest of the Tribes no sooner heare newes of their new Altar, but they gather to Shiloh, to fight against them: they had scarce breathed from the Canaanitish war, & now they will go fight with their brethren: if their brethren will (as they suspected) turne Idolaters, they cannot hold them any other then Canaanites. The Reubenites and their fellowes had newly setled the rest of Israel in their possessions, and now ere they can be warm in their seates, Israel is vp in Arms to thrust them out of their own. The hatred of their suspected Idolatry, maks them forget either their blood, or their benefits. Israel sayes, These men were the first in our battels, & shall be the first in our reuenge: they fought well for vs; we will try how they can fight for themselues. What if they were our Champions? Their reuolt frō God hath lost them the thanke of their former labours; their Idolatry shall make them of brethren, aduersaries; their owne blood shall giue handsell to their new Altar. O noble and religious zeale of Israel! Who would thinke these men the sonnes of them that danced about the molten Calfe? That consecrated an Altar to that Idoll? Now they are ready to die or kill, rather then endure an Altar without an Idoll. Euery ouerture in matter of Religion, is worthy of suspition, worthy of our speedy opposition: God looks for an early redresse of the first beginnings of impiety. As in treasons or mutinies, wise States-men finde it safest to kil the serpent in the egge; so in motions of spiritual alterations, one spoonfull of water will quench that fire at the first, which afterwards whole buckets cannot abate.

Yet doe not these zealous Israelites run rashly & furiously vpon their brethren, nor say, What need we expostulate? The fact is cleere: what care we for words, when wee see their Altar? What can this meane, but either seruice to a false god, or diuision in the seruice of the true? There can be no excuse for so manifest a crime: why doe wee not rather think of punishment, then satisfaction? But they send ere they go, & consult ere they execute. *Phineas* the sonne of *Eleazar* the Priest, and ten Princes (for euery Tribe one) are addressed both to inquire, & dissuade; to inquire of the purpose of the fact; to dissuade from that which they imagined was purposed. Wisdome is a good giude to zeale, and onely can keepe it from running out into fury: If discretion doe not hold in the reynes, good intentions will both breake their owne necks, and the ryders: yea, which is strange, without this, the zeale of God may lead vs from God.

Not onely wisdome, but charity moued them to this message. For, grant they had

had been guilty, must they perish vnwarned? Peaceable meanes must first be vsed to recall them, ere violence be sent to persecute them. The old rule of Israel hath been, still to enquire of *And*; No good Shepheard sends his dog to pull out the throat of his strayed sheepe, but rather fetches it on his shoulders to the fold: Sudden cruelty stands not with Religion: He which will not himselfe breake the bruised reede, how will he allow vs either to bruise the whole, or to breake the bruised, or to burne the broken?

Neither yet was here more charity in sending, then vncharitablenesse in the misconstruction. They begin with a challenge, and charge their brethren deeply with rank apostasie, rebellion. I know not how two contrary qualities fall into loue; or how not naturally suspicious, and yet many times suggests iealous feares of those wee loue. Had these Israelites had not loued their brethren, they would neuer haue sent to reprehend them; they had neuer offered them part of their owne patrimony: if they had been exceedingly iealous, they had not consulted a doubtfull action to meet at Shilo, where the Tabernacle was; but if they had consulted with God, they had saued both this labour, & this challenge. This easie seeming thought aduice needlesse. Their inconsiderateness therefore brands them not with sinnes whereof they were innocent; and makes themselues the true offenders. In cases which are doubtfull and vncertaine, it is safe either to suspend the iudgement, or to passe it in fauour; otherwise, a plaine breach of charity in vs, shall be worse then a questionable breach of iustice in another.

Yea, a little gleame of their vncharitable zeale began at themselues; if they had not feared their owne iudgements in the offence of *Reuben*, I know not whether they had been so vehement. The fearefull reuenges of their brethrens sin are still in their eye. The wicked deede of *Peor* drecched not so far as the plague; Achan sinned, and Israel was beaten therefore by iust induction; they argue (Yee rebell to day against the Lord; to morrow will the Lord be wroth with all the Congregation.) They still tremble at the vengeance past; and finde it time to preuent their own punishment, in punishing their brethren. Gods proceedings haue then their right vse, when they are both carefully remembred, and made patterns of what he may doe.

Had these Reubenites been as hot in their answere, as the Israelites were in their charge, they had growne a bloudy warre out of mistrust. But now their answer is milde and moderate, & such as well shewed, that though they were further from the Arke, yet not lesse neere to God. They thought in themselues, This act of ours, though it were well meant by vs, yet might well be by interpretation scandalous; it is reason our mildnes should giue satisfaction for that offence, which we haue not preuented. Hereupon their answer was as pleating, as their act was dangerous. Euen in those actions whereby an offence may bee occationed (though not giuen) charity bindes vs to cleare both our owne name, and the conscience of others.

Little did the Israelites looke for so good a ground of an action so suspicious; An Altar without a sacrifice? An Altar and no Tabernacle? An Altar without a precept, and yet not against God? It is not safe to measure all mens actions by our own conceit, but rather to thinke there may be a further drift & warrant of their act, then we can attaine to see.

By that time the Reubenites haue commented vpon their owne worke, it appeares as infallible, as before offensiue. What wisdome and religion is found in that Altar, which before shewed nothing but Idolatry? This discourse of theirs is full both of reason and piety. We are seuered by the riuer Iordan from the other Tribes; perhaps hereafter, our choice may exclude vs frō Israel: Posterity may peraduenture say, Iordan is the bounds of al natural Israelites; the streams whereof neuer gaue way to those beyond the Riuer: If they had been ours, either in blood or religion, they would not haue been sequestred in habitation. Doubtlesse therefore these men are the offspring of some Strangers, which by vicinity of abode, haue gotten some tincture of our language, manners, religion; What haue we to doe with them, what haue they to doe

with

with the Tabernacle of God? Sith therfore we may not either remoue Gods Altar to vs, or remoue our Patrimony to the Altar; The Patterne of the Altar shall goe with vs, not for sacrifice, but for memoriall; that both the posterity of the other Israelites may know, we are no lesse derived from them, then this Altar from theirs; & that our posterity may know, they pertaine to that Altar, whereof this is the resemblance. There was no danger of the present; but posterity might both offer and receiue preiudice, if this Monument were not. It is a wise & holy care to preuent the dangers of ensuing times, and to settle religion vpon the succeeding generations. As we affect to haue a perpetuity of our bodily issue, so much more to traduce piety with them. Doe we not see good husbands set and plant those trees, whereof their grand-children shal receiue the first fruit, & shade? Why are we lesse thrifty in leauing true religion intire to our childrens children?

Ehvd and Eglon.

SEuery man is guilty of his owne sorrow, the Israelites bred mischiefe to themselues: It was their mercy that plagued them with those Canaanites, which their obedience should haue rooted out. If foolish pitty be a more humane sinne, yet it is no lesse dangerous then cruelty: Cruelty kils others, vnruly pitty kills our selues. They had been Lords alone of the promised Land, if their commiseration had not ouer-swaied their iustice; & now their enemies are too cruel to them (in the iust reuenge of God) because they were too mercifull. That God, which in his reuealed will had commanded all the Canaanites to the slaughter, yet secretly giues ouer Israel to a toleration of some Canaanites for their owne punishment. Hee hath bidden vs cleanse our hearts of al our corruptions: yet hee will permit some of these thornes still in our sides, for exercise, for humiliation. If we could lay violent hands vpon our sinnes, our soules should haue peace; now our indulgence costs vs many stripes; and many teares: what a continued circle is here of sinnes, iudgements; repentance, deliuerances? The conuersation with Idolaters, taints them with sinne, their sinne drawes on iudgements, the smart of the iudgement moues them to repentance, vpon their repentance followes speedy deliuerance, vpon their peace and deliuerance, they sinne againe.

Othniel, Caleb's nephew, had rescued them from Idolatry and seruitude: his life and their innocence and peace ended together. How powerfull the presence of one good man is in a Church or State, is best found in his losse.

A man that is at once eminent in place and goodnesse, is like a stake in a hedge; pul that vp, & all the rest are but loose and rotten sticks, easily removed: or like the piller of a vaulted roofe, which either supports, or ruines the building. Who would not thinke Idolatry an absurd and vnnaturall sinne? which as it hath the fewest inducements, so had also the most direct inhibitions from God; & yet after all these warnings, Israel falls into it againe: neither affliction nor repentance can secure an Israelite from redoubling the worst sinne, if hee be left to his owne frailty. It is no censuring of the truth of our present sorrow, by the euent of a following miscarriage; The former cryes of Israel to God were vnfained, yet their present wickednesse is abominable: Let him that thinkes he stands, take heed lest he fall.

No sooner had he said (Israel had rest) but he addes, They committed wickednesse: The security of any people is the cause of their corruption; standing waters soone grow noysome. Whiles they were exercised with war, how scrupulous were they of the least intimation of Idolatry? the newes of a bare Altar beyond Iordan, drew them together for a reuenge; now they are at peace with their enemies, they are at variance with

with God. It is both hard and happy not to be the worse with libertie; The sedentary life is most subiect to diseases.

Rather then Israel shall want a scourge for their sin, God himselfe shal raise them vp an enemy: *Moab* had no quarrel but his own ambition: but God meant by the ambition of the one part, to punish the Idolatrie of the other; his iustice can make one sinne the executioner of another, whilest neither shall looke for any other measure frō him, but iudgement: The euill of the City is so his, that the instrument is not guiltles. Before, God had stirred vp the King of Syria against Israel; now, the King of Moab; afterwards, the King of Canaan: Hee hath more varietie of iudgements, then there can be offences; if wee haue once made him our aduersarie, hee shall be sure to make vs aduersaries enow; which shall reuenge his quarrell, whilest they prosecute their owne.

Euen those were Idolaters, by whose hands God plagued the Idolatries of Israel. In Moab, the same wickednesse prospers, which in Gods owne people is punished: the iustice of the Almighty can least brook euill in his own; the same heathen which prouoked Israel to sin, shall scourge them for sinning. Our very profession hurts vs, if we be not innocent.

No lesse then eighteene yeeres did the rod of Moab rest vpon the inheritance of God: Israel seemes as borne to seruitude; they came from their bondage in the Land of Egypt, to serue in the Land of Promise: They had neglected God, now they are neglected of God; their sinnes haue made them seruants, whom the choyce of God had made free, yea, his first borne. Worthy are they to serue those men, whose false gods they had serued; and to serue them alwayes in thraldome, whom they haue once serued in Idolatry. Wee may not measure the continuance of punishment, by the time of the commission of sinne; one minutes sin deserues a torment beyond all time.

Doubtlesse, Israel was not so insensible of their owne miserie, as not to complaine sooner then the end of eighteen yeers: The first houre they sighed for themselues, but now they cryed vnto God. The very purpose of affliction is to make vs importunate: He that hears the secret murmures of our griefe, yet will not seem to heare vs, till our cries be loud and strong. God sees it best to let the penitent dwell for the time vnder their sorrowes; he sees vs sinking all the while, yet he lets vs alone, till we be at the bottome: and when once wee can say, *Out of the depths haue I cried to thee*; instantly followes, *The Lord heard me*. A vehement suter cannot but be heard of God, whatsoeuer hee askes. If our prayers want successe, they want heart; their blessing is according to their vigour. Wee liue in bondage to these spirituall Moabites, our owne corruptions. It discontents vs: but where are our strong cries vnto the God of heauen Where are our teares? If we could passionately bemoane our selues to him, how soon should wee bee more then conquerours? Some good motions wee haue to send vp to him, but they faint in the way. Wee may call long enough, if wee cry not to him.

The same hand that raised vp *Eglon* against Israel, raised vp also *Ehud* for Israel, against *Eglon*: When that Tyrant hath reuenged God of his people, God will reuenge his people of him. It is no priuiledge to be an instrument of Gods vengeance by euill meanes. Though *Eglon* were an Vsurper, yet had *Ehud* been a Traytor, if God had not sent him: it is only in the power of him that makes Kings, when they are once setled, to depose them. It is no more possible for our moderne butchers of Princes, to shew they are imployed by God, then to escape the reuenge of God in offering to doe this violence, not being imployed.

What a strange choyce doth God make of an Executioner? A man shut of his right hand; either he had but one, hand or vsed but one, and that the worse, and more vnready. Who would not haue thought both hands too little for such a worke, or, if either might haue been spared, how much rather the left? God seeth not as man seeth: It is the ordinary wont of the Almightie, to make choyce of the vnlikeliest meanes.

The instruments of God must not be measured by their owne power, or aptitude; but by the wil of the Agent. Though *Ehud* had no hands, he that imployed him, had enabled him to this slaughter. In humane things, it is good to looke to the meanes; in divine, to the worker; No meanes are to be contemned that God will vse; no meanes to be trusted that man will vse without him.

It is good to be suspicious where is least shew of danger, and most appearance of favour. This left-handed man comes with a present in his hand, but a dagger vnder his skirt. The Tyrant, besides seruice, looks for gifts; and now receiues death in his bribe: Neither God nor men doe alwaies giue where they loue. How oft doth God giue extraordinary illumination, power of miracles, besides wealth & honour, where he hates? So doe men too oft accompany their curses with presents; either least an enemy should hurt vs, or that we may hurt them. The intention is the fauour in gifts, and not the substance.

Ehuds faith supplies the want of his hand: Where God intends successe, hee lifts vp the heart with resolutions of courage and contempt of danger. What indifferent beholder of this project would not haue condemned it, as vnlikely to speed; To see a maimed man goe alone to a great King, in the midst of all this troopes; to single him out from all witnesses; to set vpon him with one hand in his owne Parlor, where his Courtiers might haue heard the least exclamation, and haue come in, if not to the rescue, yet to the reuenge? Euery circumstance is full of improbabilities: Faith euermore ouer-looks the difficulties of the way, and bends her eyes onely to the certaintie of the end. In this intestine slaughter of our tyrannicall corruptions, when wee cast our eyes vpon our selues, wee might well despaire: Alasse, what can our left hands doe against these spirituall wickednesses? But when wee see who hath both commanded, and vndertaken to prosper these Holy designes, how can wee misdoubt the successe? *I can doe all things through him that strengthens mee.*

When *Ehud* hath obtained the conuenient secrecie both of the weapon and place; now with a confident forehead hee approaches the Tyrant, and salutes him, with a true and awfull preface to so important an act: *I haue a message* to thee from God. Euen *Ehuds* poynard was Gods message; not onely the vocall admonitions, but also the reall iudgements of God, are his errands to the world. Hee speakes to vs in fame and waters, in sicknesses and famine, in vnseasonable times and inundations: These are the secondary messages of God; if we will not heare the first, we must heare these to our cost.

I cannot but wonder at the deuout reuerence of this Heathen Prince; hee sate in his Chaire of State; the vnweildinesse of his fat body was such, that hee could not rise with readines and ease; yet no sooner doth he heare newes of a message from God, but hee rises vp from his Throne, and reuerently attends the tenor thereof: Though hee had no superior to controll him, yet he cannot abide to be vnmannerly in the businesse of God.

This man was an Idolater, a Tyrant: yet what outward respects doth hee giue to the true God? Externall ceremonies of pietie, and complements of deuotion, may well be found with falshood in Religion. They are a good shaddow of truth where it is: but where it is not, they are the very body of hypocrisie. Hee that had risen vp in Armes against Gods people, and the true worship of God, now rises vp in reuerence to his Name. God would haue liked well to haue had lesse of his courtesie, more of his obedience.

He lookt to haue heard the message with his eares, and hee feeles it in his guts; so sharpe a message, that it piereed the body, & let out the soule through that vncleane passage: neither did it admit of any answere, but silence and death. In that part had he offended by pampering it, and making it his god; and now his bane findes the same way with his sinne.

This one hard and cold morsell, which hee cannot digest, paies for all those glut-

gluttonous delicates, whereof he had formerly surfetted. It is the manner of God, to take fearefull reuenges of the professed enemies of his Church.

It is a maruell, that neither any noyse in his dying, nor the fall of so grosse a body, called in some of his attendants: But that God, which hath intended to bring about any designe, disposes of all circumstances to his owne purpose. If *Ehud* had not come forth with a calme and setled countenance, and shut the doores after him, all his project had been in the dust. What had it been better that the King of Moab was slaine, if *Israel* had neither had a messenger to informe, nor a Captaine to guide them? Now he departs peaceably, and blowes a Trumpet in Mount Ephraim; gathers *Israel*, and fals vpon the body of Moab, as well as he had done vpon the head, and procures freedome to his people. He that would vndertake great enterprises, had need wisedome, and courage; wisedome to contriue, and courage to execute; wisedome to guide his courage, and courage to second his wisedome: both which, if they meet with a good cause, cannot, but succeede.

Iael and Sisera.

It is no wonder if they, who ere foure-score dayes after the Law deliuered, fell to Idolatry alone, now after foure-score yeers since the Law restored, fell to Idolatry among the Canaanites. Peace could in a shorter time worke loosenesse in any people. And if forty yeeres after *Othniels* deliuerance, they relapsed, what maruell is it that in twise forty after *Ehud*, they thus miscarried? What are they the better to haue killed *Eglon* the King of Moab, if the Idolatry of Moab haue killed them? The sinne of Moab shall be found a worse Tyrant then their *Eglon*. Israel is for euery market; they sold themselues to Idolatry, God sels them to the Canaanites; it is no maruel they are slaues, if they will be Idolaters. After their longest intermission, they haue now the foreit bondage. None of their Tyrants were so potent, as *Iabin* with his nine hundred Chariots of yron. The longer the reckoning is deferred, the greater is the summe: God prouides on purpose mighty Aduersaries for his Church, that their humiliation may be the greater in sustayning; and his glory may be greater in deliuerance.

I do not finde any Prophet in Israel during their sinne; but so soone as I heare newes of their repentance, mention is made of a Prophetesse, and Iudge of Israel. There is no better signe of Gods reconciliation, then the sending of his holy messengers to any people: He is not vtterly falne out with those whom he blesses with prophecy. Whom yet doe I see raised to this honour? Not any of the Princes of Israel; not *Barac* the Captaine; not *Lapidoth* the husband; but a woman, for the honour of her sex; a wife for the honour of wedlocke: *Debora*, the wife of *Lapidoth*.

He that had choice of all the millions of Israel, culs out two weake women, to deliuer his people, *Deborah* shall iudge, *Iael* shall execute. All the Palaces of Israel must veeld to the Palme-tree of *Deborah*; The weaknesse of the instruments, redounds to the greater honour of the Workman. Who shall aske God any reason of his elections, but his own pleasure? *Deborah* was to sentence, not to strike; to command, not to execute: This act is masculine, fit for some Captaine of Israel; She was the Head of Israel, it was meet some other should be the hand: It is an imperfect and titular gouernment, where there is a cõanding power, without correction, without execution. The message of *Deborah* finds out *Barac* the sonne of *Abinoam*, in his obscure secrecy, and cals him from a corner of Nepthali, to the honour of this exploit. He is sent for, not to get the victory, but to take it; not to ouercome, but to kil; to pursue, & not to beare *Sisera*. Who could not haue done this worke, whereto not much courage, no skill belonged? Yet euen for this, will God haue an instrument of his owne choyce: Is

is most fit that God should serue himselfe where he list, of his own, neither is it to be inquired; whom we thinke meet for any employment, but whom God hath called.

Deborah had beene no Propheteſſe, if shee durst haue sent in her owne name; Her message is from him that sent her selfe, *Hath not the Lord God of Israel commanded?* *Barac* answere is faithfull, though conditionate; and doth not so much intend a refusall to go without her, as a necessary bond of her presence with him. Who can blame him that he would haue a Propheteſſe in his company? If the man had not been as holy as valiant, he would not haue wished such society. How many thinke it a perpetuall bondage to haue a Prophet of God at their elbow? God had neuer sent for him so farre, if he could haue bin content to goe vp without *Debroah*; He knew that there was both a blessing, and incouragement in that presence. It is not putting any trust in the successe of those men, that neglect the messengers of God.

To prescribe that to others, which we draw backe from doing our selues, is an argument of hollownesse and falsity: *Barac* shal see that *Deborah* doth not offer him that cup wherof she dare not begin; without regard of her sex she marches with him to Mount Tabor, and reioyces to be seene of the tenne thousand of Israel. With what scorne did *Sisera* looke at the gleanings of Israel? How vnequall did this match seeme of ten thousand Israelites against his three hundred thousand foot, ten thousand horse nine hundred charets of yron? And now in brauery, hee calls for his troopes, and meanes to kill this handfull of Israel with the very sight of his piked chariots; & onely feared, it would be no victory to cut the throats of so few. The faith of *Deborah* and *Barac* was not appaled with this world of Aduersaries, which frō Mount Tabor they saw hiding all the vally below them; they knew whom they had beleeued, and how little an Arme of flesh could doe against the God of Hosts.

Barac went downe against *Sisera*, but it was God that destroyed him. The Israelites did not this day weild their owne swords, lest they should arrogate any thing; God told them before-hand, it should be his owne act. I heare not of one stroke that any Canaanite gaue in this fight; as if they were called hither, onely to suffer. And now proud *Sisera*, after many curses of the heauinesse of that yron carriage, is glad to quit his Chariot, and betake himselfe to his heeles. Who euer yet knew any earthly thing trusted in, without disappointment? It is wonder if God make vs not at last as weary of whatsoeuer hath stolne our hearts from him, as euer we were found.

Yet *Sisera* hopes to haue sped better then his followers, in so seasonable an harbour of *Iael*. If *Heber* and *Iael* had not been great persons, there had beene no note taken of their Tents; There had beene no league betwixt King *Iabin* and them: now their greatnesse makes them knowne, their league makes them trusted. The distresse of *Sisera* might haue made him importunate, but *Iael* begins the courtesie, and exceeds the desire of her guest: He askes water to drinke, she giues him milke; he wishes but shelter, she makes him a bed; he desires the protection of her Tent, she couers him with a mantle. And now *Sisera* pleases himselfe with this happy change, and thinkes how much better it is to be heer, then in that whirling of chariots, in that horror of flight, amongst those shrieks, those wounds, those carcasses. Whiles he is in these thoughts, his wearinesse and easie repos all hath brought him a sleepe. Who would haue looked that in this tumult & danger, euen betwixt the very iawes of death, *Sisera* should find time to sleepe? How many worldly harts do so in the midst of their spirituall perils?

Now whiles he was dreaming, doubtlesse, of the clashing of armors, ratling of chariots, neighing of horses, the clamor of the conquerd, the furious pursuit of Israel, *Iael* seeing his temples ly so faire, as if they inuited the naile and hammer, entred into the thought of this noble execution; certainly not without some checks of doubt, and pleas of feare: What if I strike him? And yet who am I, that I should dare to thinke of such an act? Is not this *Sisera*, the famousest captaine of the world, whose name hath wont to be fearefull to whole Nations? What if my hand should swarue in the stroke? What if he should awake, whiles I am lifting vp this instrument of death: What if I should bee surprised by some of his followers while the fact is greene

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and yet bleeding? Can the murder of so great a Leader be hid, or vnreuenged? Or if I might hope so, yet can my hart allow me to be secretly trecherous? Is there not peace betwixt my house, and him? Did not I inuite him to my Tent? Doth he not trust to my friendship and hospitality? But what doe these weake feares, these idle fancies of ciuility? If *Sisera* be in league with vs, yet is hee not at defiance with God? Is he not a Tyrant to Israel? Is it for nothing that God hath brought him into my Tent? May I not now find meanes to repay vnto Israel all their kindnes to my Grand-father *Iethro*? Doth not God offer mee this day the honour to be the Rescuer of his people? Hath God bidden me strike, and shall I hold my hand? No, *Sisera*, sleepe now thy last, and take here this fatall reward of all thy cruelty and oppression.

He that put this instinct into her heart, did put also strength into her hand; Hee that guided *Sisera* to her Tent, guided the naile thorow his temples; which hath made a speedy way for his soule thorow those parts, and now hath fastned his eare so close to the earth, as if the body had been listening what was become of the soule. There lyes now the great terror of Israel at the foot of a woman: He that brought so many hundred thousands into the field, hath not now one Page left, either to auert his death, or to accompany it, or bewaile it: He that had vaunted of his yron chariots, is slaine by one naile of yron, wanting only this one point of his infelicity, that he knowes not by whose hand he perished.

GIDEONS *Calling*.

THe iudgements of God still the further they goe, the sorer they are; the bondage of Israel vnder *Iabin* was great, but it was freedome in comparison of the yoke of the Midianites. During the former tyranny, *Deborah* was permitted to iudge Israel vnder a Palme-tree; Vnder this, not so much as priuate habitations will be allowed to Israel; Then the seat of iudgemẽt was in sight of the Sun; now their very dwellings must be secret vnder the earth. They that reiected the protection of God, are glad to seek to the mountaines for shelter; & as they had sauagely abused themselues, so they are faine to creep into dens & caues of the rocks, like wilde creatures for sauegard: God had sowne spirituall seede amongst them, and they suffered their heathenish neighbors to pull it vp by the roots; and now, no sooner can they sowe their materiall seede, but Midianites and Amalekites are ready by force to destroy it. As they inwardly dealt with God, so God deals outwardly by them; Their eies may tell them what their souls haue done: yet that God whose mercy is aboue the worst of our sins, sends first his Prophet with a message of reproof, & then his Angell with a message of deliuerance. The Israelites had smarted enough with their seruitude, yet God sends them a sharpe rebuke: It is a good signe whẽ God chides vs, his round reprehensions are euer gracious forerunners of mercy: whereas his silent conniuence at the wicked, argues deepe and secret displeasure: The Prophet made way for the Angell, reproofe for deliuerance, humiliation for comfort.

Gideon was threshing Wheat by the Wine-presse. Yet Israel hath both Wheat and Wine, for all the incursions of their enemies. The worst estate out of hell, hath either some comfort, or at least, some mitigation; in spight of all the malice of the world, God makes secret prouision for his owne. How should it be, but hee that ownes the earth, & al creatures, should reserue euer a sufficiency from forrainers (such the wicked are) for his household? In the worst of the Midianitish tyranny, *Gidones* field & barn are priuiledged, as his fleece was afterwards from the showre.

Why did *Gideon* thresh out his corne? To hide it; Not from his neighbours, but his enemies: his Granary might easily be more close then his barne. As then, Israelites

threshed out their corne, to hide it from the Midianites: but now, Midianites thresh out corne, to hide it from the Israelites. These rurall Tyrants of our time, doe not more lay vp corne, then curses: he that withdraweth corne, the people wil curse him; yea, God will curse him, with them, and for them.

What shifts nature will make to liue! Oh that we could be so carefull to lay vp spirituall food for our soules, out of the reach of those spirituall Midianites, wee could not but liue, in despight of all aduersaries.

The Angels, that haue euer God in their face, and in their thoughts, haue him also in their mouthes: *The Lord is with thee.* But this which appeared vnto *Gideon*, was the Angell of the Couenant, the Lord of Angels. Whiles he was with *Gideon*, hee might well say, *The Lord is with thee.* He that sent the Comforter, was also the true comforter of his Church: he well knew, how to lay a sure ground of consolation, and that the onely remedy of sorrow, and beginning of true ioy is, *The presence of God.* The griefe of the Apostles for the expected losse of their Master, could neuer be cured by any receit but this, of the same Angel, *Behold, I am with you to the end of the world.* What is our glory but the fruition of Gods presence: The punishment of the damned, is a separation from the beatificall face of God; needs must therefore his absence in this life be a great torment to a good haert: and no crosse can be equiualent to this beginning of heauen in the Elect, *The Lord is with thee.*

Who can complaine either of solitarinesse, or opposition, that hath God with him? With him, not only as a witnesse, but as a party: Euen wicked men and diuils cannot exclude God, not the barres of hell can shut him out: He is with them perforce, but to iudge, to punish them: yea, God will be euer with them to their cost; but to protect, comfort, saue, he is with none but his.

Whiles he calls *Gideon* valiant, he make him so. How could he be but valiant, that had God with him? The godlesse man may be careles, but cannot be other then cowardly. It pleases God, to acknowledge his own graces in men, that he may interchange his own glory, with their comfort; how much more should we confesse the graces of one another? An enuious nature, is preiudiciall to God; he is a strange man in whom there is not some visible good; yea, in the Deuils themselues we may easily note some commendable parts, of knowledge, strength, agilitie: Let God haue his owne in the worst creature; yea, let the worst creature haue that praise which God would put vpon it.

Gideon cannot passe ouer this salutation, as some fashionable complement, but layes hold on that part, which was most important; the tenure of all his comfort; and (as not regarding the praise of his valour) inquires after that which should be the ground of his valour, the presence of God: God had spoken particularly to him; he expostulates for all. It had been possible God should be present with him, not with the rest; as hee promised to haue been with *Moses*, not Israel: & yet when God saies, *The Lord is with thee*, he answeres, *Alasse Lord, if the Lord be with vs. Gideon* cannot conceiue of himselfe as an exempt person; but puts himselfe among the throng of Israel, as one that could not be sensible of any particular comfort, while the common case of Israel laboured. The maine care of a good heart is still for the publike, neither can it enioy it selfe, while the Church of God is distressed. As faith drawes home generalities, so charity diffuses generalities from it selfe to all.

Yet the valiant man was here weake, weake in faith, weake in discourse; whilest he argues Gods absence by affliction, his presence by deliuerances, and the vnlikelihood of successe by his owne disability; all grosse inconsequences: Rather should he haue inferred Gods presence vpon their correction; for wheresoeuer God chastises, there he is, yea, there he is in mercy. Nothing more proues vs his, then his stripes; he will not bestow whipping where he loues not. Fond nature thinkes God should not suffer the wind to blow vpon his deare ones, because herselfe makes this vse of her owne indulgence; but none out of the place of torment, haue sufferd so much as his deerest childrē. He saies not we are idolaters; therfore the Lord hath forsakē vs, because we haue for-

forſaken him: This ſequell had been as good, as the orher was faulty; (The Lord hath deliuered vs vnto the Midianites, therefore he hath forſaken vs:) Sinnes, not afflictions, argue God abſent.

Whileſt *Gideon* bewrayeth weaknes, God both giues him might, and imployes it, (*Goe in this thy might, and ſaue Iſrael.*) Who would not haue looked, that God ſhould haue looked angerly on him, and chid him for his vnbeliefe? But he whoſe mercy will not quench the weakeſt fire of grace, though it be but in flax, lookes vpon him with compaſſionate eyes; and to make good his owne Word, giues him that valour he had acknowledged.

Gideon had not yet ſaid, *Lord, deliuer Iſrael*: much leſſe had he ſaid, *Lord, deliuer Iſrael by my hand.* The mercy of God preuents the deſire of *Gideon*: if God ſhould not begin with vs, we ſhould be euer miſerable; if he ſhould not giue vs til we aske, yet who ſhould giue vs to aske; if his Spirit did not worke thoſe holy grones & ſighs in vs, we ſhould neuer make ſute to God. He that commonly giues vs power to craue, ſometimes giues vs without crauing, that the benefit might be ſo much more welcome, by how much leſſe it was expected; & we ſo much more thankful, as he is more forward. When he bids vs ask, it is not for that he needs to be intreated; but that he may make vs more capable of bleſſings by deſiring them: And where he ſees feruent deſires, he ſtaies not for words; and hee that giues ere we aske, how much more will he giue when we aske?

He that hath might enough to deliuer Iſrael, yet hath not might enough to keepe himſelfe from doubting. The ſtrongeſt faith will euer haue ſome touch of infidelitie. And yet this was not ſo much a diſtruſt of the poſſibility of deliuering Iſrael, as an inquirie after the meanes; *Whereby ſhall I ſaue Iſrael?* The ſaluation of the Angell to *Gideon*, was as like to *Gabriels* ſalutation of the bleſſed Virgin, as their anſwers were like. Both Angels brought news of deliuerance, both were anſwered with a queſtion of the meanes of performance; with a report of the difficulties in performing: *Ah my Lord, whereby ſhall I ſaue Iſrael!* How the good man diſparages himſelfe! It is a great matter (O Lord) that thou ſpeakeſt of, and great actions require mighty Agents: As for me, who am I? My Tribe is none of the greateſt in Iſrael; My Fathers familie is one of the meaneſt in his Tribe, and I the meaneſt in his familie; Pouerty is a ſufficient barre to great enterpriſes.

Whereby ſhall I? Humilitie is both a ſigne of following glory, and a way to it, and an occaſion of it: Bragging and height of ſpirit, will not carry it with God: None haue euer been raiſed by him, but thoſe which haue formerly dejected themſelues: None haue been confounded by him, that haue been abaſed in themſelues. Thereupon it is that he addes; *I will therefore be with thee*; as if he had anſwered, Hadſt thou not been ſo poore in thy ſelfe, I would not haue wrought by thee. How ſhould God be magnified in his mercies, if wee were not vnworthy? How ſhould hee be ſtrong, if not in our weakneſſe?

All this while, *Gideon* knew not it was an Angell that ſpake with him; He ſaw a man ſtand before him like a Trauailer, with a ſtaffe in his hand. The vnuſualneſſe of thoſe reuelations in thoſe corrupted times was ſuch, that *Gideon* might thinke of any thing rather then an Angell: No maruel if ſo ſtrange a promiſe from an vnknown meſſenger found not a perfect aſſent; Faine would hee beleeue, but faine would hee haue good warrant for his faith. In matters of faith we cannot go vpon too ſure grounds. As *Moſes* therefore being ſent vpon the ſame errand, deſired a ſigne, whereby Iſrael might know, that God ſent him: So *Gideon* deſires a ſigne from this Bearer, to know that his newes is from God.

Yet the very hope of ſo happy newes, not yet ratified, ſtirres vp in *Gideon* both ioy and thankfulneſſe. After all the iniurie of the Midianites, he was not ſo poore, but he could beſtow a Kid and cakes vpon the Reporter of ſuch tidings. Thoſe which are rightly affected with the glad newes of our ſpirituall deliuerance, ſtudy to ſhew their louing reſpects to the meſſengers.

The Angell ſtayes for the preparing of *Gideons* feaſt. Such pleaſure doth God take in the thankfull indeuours of his ſeruants, that he patiently waites vpon the leyſure of our performances. *Gideon* intended a dinner, the Angell turned it into a ſacrifice. Hee whoſe meat and drinke it was to doe his Fathers will, calls for the broth and fleſh to be powred out vpon the ſtone; And when *Gideon* lookt he ſhould haue bleſſed, and eaten, he touches the feaſt with his ſtaffe, & conſumes it with fire from the ſtone, and departed. He did not ſtrike the ſtone with his ſtaffe (for the attrition of two hard bodies would naturally beget fire) but he touched the meat, and brought fire from the ſtone: And now whiles *Gideon* ſaw and wondred at the ſpirituall act; he loſt the ſight of the Agent.

He that came without intreating, would not haue departed without taking leaue; but that he might increaſe *Gideons* wonder, and that his wonder might increaſe his faith. His ſalutaion therefore was not ſo ſtrange, as his farewell. *Moſes* touched the rocke with his ſtaffe, and brought forth water, and yet a man, and yet continued with the Iſraelites. This meſſenger touches the ſtone with his ſtaffe, and brings forth fire, and preſently vaniſhes, that he may approue himſelfe a ſpirit. And now *Gideon*, when he had gathered vp himſelfe, muſt needs thinke, He that can raiſe fire out of a ſtone, can raiſe courage and power out of my dead breſt; He that by this fire hath conſumed the broth and fleſh, can by the feeble flame of my fortitude conſume Midian.

Gideon did not ſo much doubt before, as now hee feared. Wee that ſhall once liue with, and be like the Angels, in the eſtate of our impotency thinke, wee cannot ſee an Angell, and liue. *Gideon* was acknowledged for mighty in valour, yet he trembles at the ſight of an Angell. *Peter*, that durſt draw his ſword vpon *Malchus*, and all the train of *Iudas*, yet feares when he thought he had ſeen a ſpirit. Our natural courage cannot beare vs out againſt ſpirituall obiects. This Angell was homely and faimiliar, taking vpon him for the time, a reſemblance of that fleſh whereof he would afterwards take the ſubſtance; yet euen the valiant *Gideon* quakes to haue ſeene him: How awefull and glorious is the God of Angels, when he will be ſeene in the ſtate of heauen!

The Angell that departed for the wonder, yet returnes for the comfort of *Gideon*; It is not the wont of God to leaue his children in a maze, but he brings them out in the ſame mercy which led them in, & will magnifie his grace in the one, no leſſe then his power in the other.

Now *Gideon* growes acquainted with God, and interchanges pledges of familiaritie; He builds an Altar to God, and God conferres with him; and (as he vſes where he loues) imployes him. His firſt taske muſt be to deſtroy the god of the Midianites, then the Idolaters themſelues. Whiles *Baals* Altar and groue ſtood in the hill of *Ophrah*, Iſrael ſhould in vain hope to preuaile: It is moſt iuſt with God, that iudgement ſhould continue with the ſin, and no leſſe mercy, if it may remoue after it. Wouldſt thou faine be rid of any iudgement? Inquire what falſe Altars and groues thou haſt in thy heart! downe with them firſt.

Firſt muſt *Baals* Altar be ruined, ere Gods be built, both may not ſtand together; The true God will haue no ſociety with Idols, neither will allow it vs. I do not heare him ſay, That Altar and groue which were abuſed to *Baal*, conſecrate now to me; but as one whoſe holy ielouſie wil abide no worſhip til there be no idolatry, he firſt commands downe the monuments of ſuperſtition, and then inioynes his own ſeruice; yet the wood of *Baals* groue muſt be vſed to burn a ſacrifice vnto God: When it was once cut downe, Gods deteſtation, and their danger ceaſed. The good creatures of God that haue beene profaned to Idolatry, may, in a change of their vſe, bee imployed to the holy ſeruice of their Maker.

Though ſome Iſraelites were penitent vnder this humiliation, yet ſtil many of them periſhed in their wonted Idolatry. The very houſhold of *Gideons* father were ſtill Baalites, and his neighbours of Ophrah were in the ſame ſinne: yea if his father had been free, what did he with *Baals* groue and Altar? He dares not therefore take his fathers ſeruants, though hee tooke his bullocks, but commands his owne. The Maſter is

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best seene in the seruants: *Gideons* seruants (amongst the idolatrous retinue of *Ioash*) are religious, like their Master; yet the misdeuotion of *Ioash*, and the Ophrathites was not obstante. *Ioash* is easily perswaded by his sonne, and easily perswades his neighbours, how vnreasonable it is to plead for such a god, as cannot speake fer himselfe; to reuenge his cause, that could not defend himselfe. Let Baal plead for himself. One example of a resolute on-set in a noted person, may doe more good, then a thousand seconds in the proceeding of an action.

Soone are all the Midianites in an vprore to lose their god; They need not now bee bidden to muster themselues for reuenge. He hath no Religion, that can suffer an indignite offered to his God.

GIDEONS *preparation and victory.*

IF all the instruments that God vsed in so great a worke, I finde none so weake as *Gideon*, who yet (of all others) was stiled valiant: natural valour may well stand with spirituall cowardise. Before hee knew that he spake with God, he might haue iust colours for his distrust; but after God had approued his presence, and almighty power, by fetching fire out of the stone, then, to call for a watery signe of his promised deliuerance, was no other the to powre water vpon the fire of the Spirit. The former tryal God gaue vnwished; this, vpon *Gideons* choice and intreaty: The former miracle was strong enough to carry *Gideon* thorow his first exploit of ruinating the idolatrous Groue, and Altar; but now when he saw the swarme of the Midianites & Amalekites about his eares, he cals for new ayde; and not trusting to his Abiezrites, and his other thousands of Israel, hee runnes to God for a further assurance of victory.

The refuge was good, but the manuer of seeking it, sauours of distrust. There is nothing more easie then to be valiant when no perill appeareth; but when euils assaile vs vpon vnequall termes, it is hard, and commendable, not to be dismayed. If God had made that proclamation now, which afterwards was cōmanded, to be made by *Gideon*, *Let the timerous depart*; I doubt whether Israel had not wanted a Guide: yet how willing is the Almighty to satisfie our weake desires!

What taskes is He content to be set by our infirmity? The fleece must bee wet, and the ground dry; the ground must be wet, and the fleece dry: Both are done; that now *Gideon* may see whether he would make himselfe hard earth, or yeelding wooll. God could at pleasure distinguish betwixt him, and the Midianites, and power downe either mercies or iudgement where he lists, and that he was set on worke by that God which can command all the Elements, and they obey him. Fire, water, Earth, serue both him, and (when he will) his.

And now when *Gideon* had this reciprocall proofe of his insuing successe, he goes on (as he well may) harnessed with resolution, and is seen in the head of his troupes, and in the face of the Midianites. If we cannot make vp the match with God, when wee haue our owne asking, we are worthy to sit out.

Gideon had thirty two thousand souldiers at his heeles; the Midianites couered all the valley, like Grashoppers: and now whilest the Israelites thinke, We are too few; God sayes, *The people are too many*. If the Israelites must haue looked for victory from their fingers, they might well haue said, The Midianites are too many for vs: but that God whose thoughts and words are vnlike to mens, sayes, *They are too many for me to giue the Midianites into their hands*. If human strength were to be opposed, there shold haue needed an equality; but now God meant to giue the victory, his care is not how to get it, but how to lose or blemish the glory of it gotten. How ielous God is of his honour! Hee is willing to giue deliuerance to Israel, but the praise of the deliue-

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fance he will keepe to himselfe, and wil shorten the meanes, that he may haue the full measure of the glory. And if he will not allow lawfull meanes to stand in the light of his honour, how will he indure it to be crossed so much as indirectly: It is lesse danger to scale any thing from God, then his glory.

As a Prince, which if we scale, or clip his coyne, may pardon it; but if we go about to rob him of his Crowne, will not be appeased. There is nothing that we can giue to God, of whom we receiue all things; that which he is content to part with, hee giues vs; but he will not abide we should take ought from him, which he would reserue for himselfe. It is all one with him to saue with many, as with few; but he rather chooses to saue by few, that all the victory may redound to himself. O God, what art thou the better for our praises, to whom, because thou art infinite, nothing can be added? It is for our good that thou wouldst be magnified of vs; Oh teach vs to receiue the benefit of thy mercifull fauours, and to returne thee the thanks.

Gideons Army must be lessened, Who are so fit to be cashiered as the fearefull? God bids him therefore proclaim licence for all faint harts to leaue the field. An ill instrument may shame a good worke: God will not glorifie himselfe by cowards. As the timorous shal be without the gates of heauen, so shal they be without the lists of Gods field. Although it was not their courage that should saue Israel, yet without their courage God would not serue himselfe of them. Christianity requires men, for if our spirituall difficulties meet not with high spirits, in steed of whetting our fortitude, they quaile it. *Dauids* royall Band of Worthies, was the type of the forces of the Church, all valiant men, and able to incounter with thousands.

Neither must we be strong onely, but acquainted with our owne resolutions, not out of any carnal presumption, but out of a faithful reliance vpon the strength of God in whom when wee are weake, then we are strong. Oh thou whiteliuer! doth but a foule word or a frowne scarre thee from Christ? Doth the losse of a little land, or siluer disquiet thee? Doth but the sight of the Midianites in the vally strike thee: Home then, home to the world; thou art not then for the conquering Band of Christ: If thou canst not resolue to follow him through infamy, prisons, racks, iybets flames; depart to thine house, and saue thy life to thy losse.

Me thinks now, Israel should haue complained of indignity, and haue said, Why shouldst thou thinke, O *Gideon*, that there can be a cowardly Israelite? And if the experience of the power and mercy of God, be not enough to make vs feareless, yet the sense of seruitude must needs haue made vs resolute; for who had not rather to be buried dead, then quick? Are we not fain to hide our heads in the caues of the earth, & to make our graues our houses? Not so much as the very light that we can freely inioy; the tyranny of death is but short and easie, to this of *Midian*: and yet what danger can there be of that, sith thou hast so certainly assured vs of Gods promise of victory and his miraculous confirmation? No, *Gideon*, those hearts that haue brought vs hither after thy colours, can as well keepe vs from retiring.

But now, who can but blesse himselfe to finde of two and thirty thousand Israelites, two & twenty thousand cowards? Yet all these in *Gideons* march made as faire a flourish of courage as the boldest. Who can trust the faces of men, that sees in the Army of Israel, aboue two for one timorous? How many make a glorious shew in the warfaring Church, which when they shal see danger of persecution, shal shrink from the Standard of God? Hope of safetie, examples of neighbours, desire of praise, feare of censures, coaction of lawes, fellowship of friends, draw many into the field; which so soone as euer they see the Aduersary, repent of their conditions: &, if they may cleanly escape, will be gone early from Mount Gilead. Can any man be offended at the number of these shrinkers, when he sees but ten thousand Israelites left of two and thirty thousand in one morning?

These men that would haue been ashamed to goe away by day, now drop away by night: And if *Gideon* should haue called any one of them backe, and said, Wilt thou flee? would haue made an excuse; The darknesse is a fit vaile for their paleneſſe,

or blushing; fearefulnesse cannot abide the light: None of these thousands of Israel but would haue been loth *Gideon* should haue seene his face whiles he said, I am fearefull! Very shame holds some in their station, whose hearts are already fled. And if we cannot endure that men should be witnesses of that feare which we might liue to correct, how shall wee abide once to shew our feareful heads before that terrible Iudge, when he cals vs forth to the punishment of our feare? Oh the vanitie of foolish hypocrites, that run vpon the terrors of God, whiles they would auoid the shame of men!

How doe we thinke the small remainder of Israel looked, when in the next morning-muster they found themselues but ten thousand left? How did they accuse their timorous Countrimen, that had left but this handfull to encounter the millions of *Midian*? and yet still, God complaines of too many; and vpon his triall, dismisses nine thousand seuen hundred more. His first triall was of the valour of their mindes: his next is of the abilitie of their bodies. Those, which besides boldnes, are not strong, patient of labour and thirst, willing to stoope, content with a little (such were those that tooke vp water with their hand) are not for the select Band of God. The Lord of Hosts wil serue himself of none but able Champions: If he haue therfore singled vs in to his combate, this very choice argues that he finds that strength in vs, which we can not confesse in our selues. How can it but cōfort vs in our great trials, that if the Searcher of harts did not find vs fit, he would neuer honour vs with so hard an imploimēt?

Now, when there is not scarce left one Israelite to euery thousand of the Midianites, it is seasonable with God to ioyne battel. When God hath stripped vs of al our earthly confidence, then doth he finde time to giue vs victorie; and not till then, lest he should be a loser in our game: like as at last he vnclothes vs of our body, that he may cloath vs vpon with glory.

If *Gideon* feared when he had two and thirty thousand Israelites at his heeles, is it any wonder if he feared, when all these were shrunk into three hundred? Though his confirmation were more, yet his meanes were abated. Why was not *Gideon* rather the Leader of those two & twenty thousand runne-awayes, then of these three hundred souldiers? Oh infinite mercy and forbearance of God, that takes not vantage of so strong an infirmitie, but in stead of casting, encourages him! That wise prouidence hath prepared a dreame in the head of one Midianite, an interpretation in the mouth of another, and hath brought *Gideon* to be an auditor of both; and hath made his enemies Prophets of his victorie, incouragers of the attempt, proclaimers of their owne confusion. A Midianite dreames, a Midianite interprets. Our very dreames many times are not without God; there is a prouidence in our sleeping fancies: euen the enemies of God may haue visions, & power to construe them aright. How visually are wicked men forewarned of their owne destruction? To foreknow & not auoid, is but an aggration of iudgement.

When *Gideon* heard good newes (though from an enemie) hee fell downe and worshipped. To heare himselfe but a Barly-cake, troubled him not, when he heard withall, that his rolling downe the hill should breake the Tents of Midian. It matters not how base we be thought, so wee may be victorious. The soule that hath receiued full confirmation from God in the assurance of his saluation, cannot but bow the knee, and by all gestures of body tell how it is rauished. I would haue thought, *Gideon* should rather haue found full confirmation in the promise & act of God, then in the dream of the Midianite. Dreames may be full of vncertainty; Gods vndertakings are infallible: well therfore might the miracle of God giue strength to the dream of a Midianite; but what strength could a Pagns dreame giue to the miraculous act of God? yet by this is *Gideon* throughly settled. When we are going, a little thing driues vs on; when we are come neer to the shore, the very tide without fails is enough to put vs into the harbor. We shal now heare no more of *Gideons* doubts, but of his atchieuemēts: And though God had promised by these three hundred to chase the Midianites, yet he neglects not wise stratagems to effect it. To wait for Gods performance in doing nothing, is to abuse that diuine prouidence, which wil so work, that wil not allow vs idle.

Now,

Now, when wee would looke that *Gideon* should giue charge of whetting their swords, and sharpening their speares, and fitting their Armour, he onely giues order for emptie Pitchers and Lights, and Trumpets. The cracking of these pitchers shall breake in pieces this Midianitish clay: the kindling of these lights shal extinguish the light of *Midian*: these Trumpets sound no other then a soule-peale to all the Hoast of *Midian*: there shall need nothing but noise and light to confound this innumerable Armie.

And if the pitchers, and brands, and trumpets of *Gideon*, did so daunt and dismay the proud troopes of *Midian* and *Amalek*, who can wee thinke shall be able to stand before the last terror, wherein the Trumpet of the Archangell shall sound, & the heauens shall passe away with a noise, and the Elements shall bee on a flame about our eares?

Any of the weakest Israelites would haue serued to haue broken an empty pitcher, to haue caried a light, & to haue sounded a trumpet, & to strike a flying aduersary. Not to the basest vse will God employ an vnworthy Agent; he will not allow so much as a cowardly Torch-bearer.

Those two & twenty thousand Israelites that slipt away for feare, when the fearefull Midianites fled, can pursue & kill them, and can follow them at the heels, whom they durst not look in the face. Our flight giues aduantage to the feebleſt aduersary, whereas our resistance foileth the greatest: How much more, if we haue once turned our backes vpon a tentation, shal our spiritual enemies (which are euer strong) trample vs in the dust? Resist, and they shall flee: stand still, and we shall see the saluation of the Lord.

The reuenge of Succoth and Penuel.

GIdeon was of *Manasseh*: *Ephraim* and he were brothers, sonnes of *Ioseph*: None of all the Tribes of Israel fal out with their victorious Leader, but he. The agreement of brothers is rare; by how much nature hath more endeared them, by so much are their quarrels more frequent and dangerous. I did not heare the Ephramites offering themselues into the front of the Armie, before the fight, and now they are ready to fight with *Gideon*, because they were not called to fight, with *Midian*: I heare them expostulating after it; After the exploit done, cowards are valiant. Their quarrel was, that they were not called: It had been a greater praise of their valor to haue gone vnbidden. What need was there to call them, when God complained of multitude, and sent away those which were called? None speake so bigge in the end of the fray, as the fearefullest.

Ephraim flies vpon *Gideon*, whiles the Midianites flie from him; when *Gideon* should be pursuing his enemies, hee is pursued by brethren, and now is glad to spend that wind in pacifying of his own, which should haue been bestowed in the slaughter of a common Aduersary. It is wonder if Satan suffer vs to be quiet at home, whiles we are exercised with warres abroad. Had not *Gideon* learned to speake faire, as well as to smite, he had found worke enough from the swords of *Iosephs* sonnes: his good words are as victorious as his sword; his pacification of friends, better then his execution of enemies.

For ought I see, the enuie of Israelites was more troublesome to *Gideon*, then the opposition of *Midian*: Hee hath left the enuie of *Ephraim* behind him: before him, he findes the enuie of *Succoth* and *Penuel*: The one enuies that hee should ouercome without them; the other, that he should say, Hee had ouercome. His pursuit leades him to *Succoth*, there he craues reliefe, and is repelled. Had he said, Come forth and draw your sword with mee against *Zeba* and *Zalmunna*, the motion had beene but e-

quall:

quall: A common interest chal enges an vniuerfall aid: Now he fayes but, *Giue morfels of bread to my followers*; He is turned off with a fcorne; Hee askes bread, and they giue him a ſtone. Could he aske a more ſlender recompence of their deliuerance, or a leſſe reward of his victory? *Giue morſels of bread.* Before this act, all their ſubſtance had bin too ſmall an hier for their freedome from *Midian*; now when it is done, a morſell of bread is too much: Well might he challenge bread, where he gaue liberty, and life. It is hard, if thoſe which fight the warres of God, may not haue neceſſary reliefe; that whiles the enemy dies by them, they ſhould dye by famine. If they had laboured for God at home in peace, they had been worthy of maintenance; how much more now that danger is added to their toyle? Euen very Executioners looke for fees: but here were no malefactors, but aduerſaries to be ſlaine; the ſword of power & reuenge was now to be wielded, not of quiet iuſtice. Thoſe that fight for our ſouls againſt ſpirituall powers, challenge bread from vs; and it is ſhameleſſe vnthankfulneſſe to deny it. When *Abraham* had vanquiſhed the fiue Kings, and deliured *Lot* and his family, the King of Salem met him with bread and wine; and now the ſonnes of *Abraham*, after an equall victory, aske dry bread, and are denied by their brethren: Craftily yet, and vnder pretence of a falſe title, had they acknowledged the victory of *Gideon*, with what forehead could they haue denied him bread?

Now, I know not whether their faithleſneſſe, or enuy lie in their way; *Are the hands of Zeba and Zalmunna in thy hands?* There were none of theſe Princes of *Succoth* and *Penuel*, but thought themſelues better men then *Gideon*; That he therefore alone ſhould doe that, which all the Princes of Iſrael durſt not attempt, they hated and ſcorned to heare. It is neuer ſafe to meaſure euents by the power of the inſtrument; nor in the cauſes of God (whoſe calling makes the difference) to meaſure others by our ſelues: There is nothing more dangerous, then in holy buſineſſes to ſtand vpon compariſons, and our owne reputation; ſith it is reaſon God ſhould both chuſe, and bleſſe where he liſts.

To haue queſtioned ſo ſudden a victory, had been pardonable: but to deny it ſcornfully, was vnworthy of Iſraelites. Carnall men thinke that impoſſible to others, which themſelues cannot doe: From hence are their cenſures, hence their exclamations.

Gideon hath vowed a fearefull reuenge, and now performes it; the taunts of his brethren may not ſtay him from the purſuit of the *Midianites*, Common enmities muſt firſt be oppoſed, domeſticall, at more ley ſure. The Princes of *Succoth* feared the tyranny of the *Midianitiſh* Kings, but they more feared *Gideons* victory. What condition hath their enuy drawn them into? that they are ſorry to ſee Gods enemies captiue; that Iſraels freedome muſt bee their death, that the Midianites and they muſt tremble at one and the ſame Reuenger. To ſee themſelues priſoners to *Zeba* and *Zalmunna*, had not been ſo feareful, as to ſee *Zeba* and *Zalmunna* priſoners to *Gideon*. Nothing is more terrible to euill mindes, then to reade their owne condemnation in the happy ſucceſſe of others: hell it ſelfe would want one piece of his torment, if the wicked did not know thoſe whom they contemned, glorious.

I know not whether more to commend *Gideons* wiſedome and moderation in the proceedings, then his reſolution and iuſtice in the execution of this buſineſſe. I doe not ſee him run furiouſly into the City, and kill the next; His ſword had not been ſo drunken with bloud, that it ſhould know no difference: But he writes down the name of the Princes, and ſingles them forth for reuenge.

When the Leaders of God come to a Iericho, or Ai, their ſlaughter was vnpartiall; not a woman or childe might liue to tell newes; but now that *Gideon* comes to a *Succoth*, a City of Iſraelites, the Rulers are called forth to death, the people are frighted with the example, not hurt with the iudgement. To enwrappe the innocent in any vengeance, is a murderous iniuſtice: Indeed where all ioyne in the ſin, all are worthy to meet in the puniſhment. It is like, the Citizens of Succoth could haue been glad to ſuccor *Gideon*, if their Rulers had not forbidden: they muſt therfore eſcape, whiles their Princes periſh.

I cannot thinke of *Gideons* reuenge, without horror; That the Rulers of *Succoth* should haue their flesh torne from their backs with thornes and briers, that they should bee at once beaten and scratcht to death. What a spectacle it was to see their bare bones looking some-where thorow the bloudy ragges of their flesh and skinne, and euery stroke worse then the last, death multiplied by torment! Iustice is sometimes so seuere, that a tender beholder can scarce discerne it from cruelty.

I see the Midianites fare lesse ill; the edge of the sword makes a speedy and easie passage for their liues, whiles these rebellious Israelites dye lingringly vnder thorne, and bryers; enuying those in their death, whom their life abhorred. Howsoeuer men liue or dye without the pale of the Church, a wicked Israelite shal be sure of plagues. How many shall vnwish themselues Christians, when Gods reuenges haue found them out?

The place where *Iacob* wrestled with God and preuailed, now hath wrestled against God, and takes a fall; they see God auenged, which would not beleeue him deliuering.

It was now time for *Zeba* and *Zalmunna* to follow those their troops to the graue, whom they had led in the field: Those which the day before were attended with an hundred thirty fiue thousand followers, haue not so much as a Page now left to weep for their death, and haue liued onely to see all their friends, and some enemies dye for their sakes.

Who can regard earthly greatnesse, that sees one night change two of the greatest Kings of the World into captiues? It had been both pitty and sinne, that the Heads of that Midianitish tyranny, into which they had drawn so many thousands, should haue escaped that death.

And yet, if priuate reuenge had not made *Gideon* iust, I doubt whether they had died; The bloud of his brothers cals for theirs, and awakes his sword to their execution; He both knew & complained of the Midianitish oppression, vnder which Israel groned: yet the cruelty offered to all the thousands of his Fathers sonnes, had not drawne the bloud of *Zeba* and *Zalmunna*, if his owne mothers sonnes had not bled by their hands.

He that slew the Rulers of *Succoth* & *Penuel*, and spared the people, now hath slain the people of Midian, and would haue spared their Rulers: but that God which will finde occasions to winde wicked men into iudgement, will haue them slaine in a priuat quarel, which had more deserued it for the publike; If we may not rather say, that *Gideon* reuenged these as a Magistrate, not as a brother: For Gouerners, to respect their owne ends in publike actions, and to weare the sword of Iustice in their owne sheath, it is a wrongfull abuse of authority. The slaughter of *Gideons* brethren was not the greatest sinne of the Midianitish Kings; this alone shall kill them, when the rest expected an vniust remission. How many lewd men hath God payed with some one sinne for all the rest?

Some that haue gone away with vnnaturally filthinesse, and capitall thefts, haue clipped off their owne dayes with their coyne; Others, whose bloudy murders haue been punished in a mutinous word; Others, whose suspected felony hath payd the price of their vnknowe rape. O God, thy iudgements are iust, euen when mens are vniust!

Gideons young sonne is bidden to reuenge the death of his Vncles; His sword had not yet learned the way to bloud, especially of Kings, though in vrops: Deadly executions require strength both of heart and face. How are those aged in euill, that can draw their swords vpon the lawfully Anointed of God? These tyrants plead not now for continuance of life, but for the hast of their death; *Fall thou vpon vs.* Death is euen accompanied with paine, which it is no maruell if we wish short. We doe not more affect protraction of an easefull life, then speed in our dissolution; for here euery pang that tends toward death, renews it: To ly an houre vnder death, is tedious, but to be dying,

dying a whole day, we thinke aboue the strength of humane patience. Oh, what shall we then conceiue of that death, which knowes no end? As this life is no lesse fraile then the body which it animates; so that death is no lesse eternal, then the soule which must endure it.

For vs to be dying so long as wee now haue leaue to liue, is intolerable; and yet one onely minute of that other tormenting death, is worse then an age of this. Oh the desperate infidelitie of carelesse men, that shrinke at the thought of a momentany death, and feare not eternall! This is but a killing of the body: that is a destruction of body and soule.

Who is so worthy to weare the Crowne of Israel, as he that wonne the Crowne from Midian? Their vsurpers were gone, now they are headlesse; It is a doubt whether they were better to haue had no Kings, or Tyrants: They sue to *Gideon* to accept of the Kingdome, and are repulsed: There is no greater example of modesty then *Gideon*. When the Angell spake to him, he abased himselfe below all Israel; when the Ephraimites contended with him, he prefers their gleanings to his vintage, and casts his honour at their feet: and now when Israel proffers him that Kingdome which he had merited, hee refuses it. Hee that in ouercomming would allow them to cry, *The sword of the Lord, and of Gideon*, in gouerning, will haue none but *The sword of the Lord*.

That which others plot, and sue, and sweare, and bribe for, *Dignity and superiority*, he seriously reiects; wether it were, for that he knew God had not yet called them to a Monarchy; or rather, for that he saw the Crowne among thornes? What doe we ambitiously affect the command of these mole-hils of earth, when wise men haue refused the proffers of Kingdomes? Why do we not rather labour for that Kingdome which is free from all cares, from all vncertainty?

Yet he that refuses their Crowne, cals for their earings, although not to enrich himselfe, but religion. So long had God been a stranger to Israel, that now superstition goes currant for deuout worship. It were pitty that good intentions should make any man wicked; here they did so. Neuer man meant better then *Gideon* in his rich Ephod; yet this very act set all Israel on whoring: God had chosen a place, and a seruice of his owne. When the wit of man will be ouer-pleasing God with better deuices then his owne, it turnes to madnesse, and ends in mischiefe.

Abimelecs vsurpation.

Gideon refused the Kingdome of Israel when it was offered; his seuenty sons offred not to obtaine that Scepter, which their Fathers victory had deserued to make hereditary: onely *Abimelec*, the concubines sonne, sues and ambitiously plots for it. What could *Abimelec* see in himselfe, that hee should ouer-looke all his brethren? If hee looke to his father, they were his equals; if to his mother, they were his betters. Those that are most vnworthy of honour, are hottest in the chase of it, whilest the conscience of better deserts bids men sit still, and stay to bee either importuned, or neglected. There can bee no greater signe of vnfitnesse, then vehement sute. It is hard to say, whether there bee more pride, or ignorance in Ambition. I haue noted this difference betwixt spirituall and earthly honour, and the Clients of both; wee cannot bee worthy of the one without earnest prosecution; nor with earnest prosecution worthy of the other: The violent obtaine heauen; only the meeke are worthy to inherit the earth.

That which an aspiring heart hath proiected, it will find both argument and meanes

Subiects, if either lawes or fauour will carry it, the proud man will not sit out. The Shechemites are the Electors to *Abimelec*; That City which once betrayed it selfe to yeelding to the lust of *Hamor*, now betrayes it self, and all Israel, to the lust of *Abimelec*. By them hath this Vsurper made himselfe a question, Whether will yee admit of the sons of strangers? If of the sons of *Gideon*, whether of all, or of your owne flesh, and blood, or of others vnknowne? To admit of seuentie Lords for strangers, were vnthankfull: To admit of seuentie Lords of your owne, were vnreasonable; To admit of any other rather then of the whole, were vnnaturall. *Gideons* sonnes therefore must rule amongst all Israel; One of his sonnes amongst those seuenty: and who should bee that one but *Abimelec*? Vnnaturall respects are the most dangerous corrupters of all elections; What hope can there be of worldly Superiors in any free people, where neerenesse of blood carries it from meerenesse of disposition? While they say, *He is our brother*, they are enemies to themselues, and Israel.

Fame wordes haue won his brethren: they the Shechemites, *Abimelec* him with money, money with men. He must begin with murder, the new-founded policy of Tyrants; Battery, but beasts blood, are the vsuall traines of Traitors. The Sepulchre of *Ninus* is a fit host for murderers; that which Idolatry hath gathered, is fitly cast vpon Treason. One sinne is ready to helpe another: Idolatry hath quite forgotten the Creator, imployed the creature, and now is it forgotten to whom it is employed. It is no wonder if he that hath *Baal* his Idol, now make an Idoll of his owne. There was neuer any man that worshipped that one Idoll; but he was to them that lie in the way of the offspring. Though they be brothers, they shall bleed; yea, the neerer they are, the more sure is their ruine. Who would not now think that *Abimelec* should find an hell in his breast, after so horrible and vnnaturall a murther? and yet behold, he is as senselesse as the stone, vpon which the blood of his seuenty brethren was spilt. Where Ambition hath possest it selfe throughly of the soule, it turnes the heart into steele, and makes it vncapable of a conscience. All sins will easily downe with the man that is resolued to rise.

Only *Iotham* fell not at that fatall stone with his brethren: It is an hard hunted where one escapes. He escapes, not to reigne, nor to reuenge, but to be a Prophet, and a Herald of the vengeance of God vpon the Vsurper, vpon the Auctors. He lines to tell them that he was but a bramble, a weed rather then a tree. A right bramble indeed, that grew but out of the bare hedge-row of a cottage, that could not lift vp his head from the earth, vnlesse he were supported by some bush or pale of *Shechem*, that had holpen to fence out Israel, and had drawne blood of all his brethren; and lastly, that had no fruit on him, but the sap of vaine-glory, and the pricks of enuie. It was better then a thousand deemes to him, out of his obscure Beere, to see the fire out of his bramble to deuoure the tall trees. The view of Gods iudgements is so much more pleasing to a good heart, then his own glory, by how much it is more iust and full.

There was neuer such a patterne of vnthankfulnes, as these Israelites: They which lately thought a Kingdom too small recompence for *Gideon* and his sonnes, now think it too much for his seed to liue; and take life away from the sonnes of him, that gaue them both life and liberty. Yet if this had been some hundred of yeeres after, when time had worne out the memory of *Ierub-baal*, it might haue borne a better excuse. No man can hope to hold pace with Time; The best names may not thinke scorne to be vnknowne to following generations but ere their Deliuerer was cold in his coffin, to pay his benefits (which deserue to be euerlasting:) with the extirpation of his Posterity, it was more then sauage. What can be looked for from Idolaters? If a man haue cast off his God, he will easily cast off his friends: When religion is once gone, humanity will not stay long after.

That which the people were punished afterwards for but desiring, he enioyes. Now is *Abimelec* seated in the Throne which his father refused, and no mutt is heere to enuy his peace. But how long will this glory last? Stay but three yeeres, and yee shall see this

this bramble withered, and burnt. The prosperitie of the wicked is short and fickle; as a stolne Crowne (though it may looke faire) cannot be made of any but brittle stuffe. All life is vncertaine, but wickednesse ouer-runnes nature.

The euill spirit thrust himselfe into the plot of *Abimelechs* vsurpation and murder, and wrought with the Shechemites for both: and now God sends the euill spirit betwixt *Abimelec* and the Shechemites, to worke the ruine of each other. The first could not haue bin without God; but to the second, God challenges a part: Reuenge is his, where the sinne is ours. It had been pittie that the Shechemites should haue been plagued by any other hand then *Abimelechs*. Thy raised him vnjustly to the Throne, they are the first that feele the weight of his Scepter. The foolish bird lights her selfe with that which grew from her owne excretion: Who wonders to see the kind Peasant stung with his owne snake?

The breach begins at Shechem: his owne Country-men flie off from their promised allegeance: Though all Israel should haue falne off from *Abimelec*, yet they of Shechem should haue stuck close: It was their act, they ought to haue made it good. How should good Princes be honoured, when euen *Abimelecs* once setled cannot be opposed with safetie? Now they begin the reuolt to the rest of Israel. Yet if this had been done out of repentance, it had been praise worthy; but to bee done out of a treacherous inconstancy, was vnworthy of Israelites. How could *Abimelec* hope for fidelitie of them, whom he had made and found traitors to his fathers blood? No man knowes how to be sure of him that is vnconstionable. He that hath been vnfaithfull to one, knowes the way to be perfidious, and is onely fit for his trust, that is worthy to be deceiued; whereas faithfulnesse, besides the present good, layes a ground of further assurance. The friendship that is begun in euill, cannot stand; wickednes, both of it owne nature, and through the curse of God, is euer vnsteady: and though there be not a disagreement in hell (being but the place of retribution, not of action) yet on earth there is no peace among the wicked; whereas that affection which is knit in God is indissoluble.

If the men of Shechem had abandoned their false god, with their false King, and out of a serious remorse, and desire of satisfaction for their idolatrie and blood, had opposed this Tyrant, and preferred *Iotham* to his Throne, there might haue been both warrant for their quarrell, and hope of successe: but now, if *Abimelec* be a wicked Vsurper, yet the Shechemites are idolatrous Traitors. How could they thinke that God would rather reuenge *Abimelecs* bloody murther on them, then their treacherie and idolatrie by *Abimelec*? When the quarrell is betwixt God and Satan, there is no doubt of the issue; but when one deuill fights with another, what certaintie is there of the victorie? Though the cause of God had been good, yet it had beene safe for them to looke to themselues. The vnworthinesse of the agent many times curses a good enterprise.

No sooner is a secret dislike kindled in any people against their Gouernours, then there is a *Gaal* ready to blow the coales; It were a wonder if euer any faction should want an Head; As contrarily, neuer any man was so ill, as not to haue some fauourers: *Abimelec* hath a *Zebul* in the midst of Shechem; Lightly, all treasons are betrayed euen with some of their owne; His intelligence brings the sword of *Abimelec* vpon Shechem, who hath now demolished the City, and sowne it with salt. Oh the iust successions of the reuenges of God! *Gideons* Ephod is punished with the blood of his sonnes; the blood of his sonnes is shed by the procurement of the Shechemites: the blood of the Shechemites is shed by *Abimelec*: the blood of *Abimelec* is spilt by a woman. The retaliations of God are sure and iust, and make a more due pedigree, then descent of nature.

The pursued Shechemites flie to the house of their god *Berith*; now they are safe: that place is at once a fort, and a sanctuary. Whither should wee flie in our distresse but to our God? And now this refuge shall teach them what a God they haue serued: The iealous God whom they had forsaken, hath them now where he would, and re-

ioyces at once to be auenged of their god and them: Had they not made the house of *Baal* their shelter, they had not died so fearefully. Now, according to the prophecie of *Iotham*, a fire goes out of the bramble, and consumes these Cedars, and their eternall flames begin in the house of their Berith: the confusion of wicked men, rises out of the false Deities which they haue doted on.

Of all the Conspirators against *Gideon* sonnes, only *Abimelec* yet suruiues, and his day is now comming. His successe against Shechem, hath filled his hart with thoughts of victory; He hath caged vp the inhabitants of Tabez within their tower also; & what remaines for them, but the same end with their neighbours? And behold, while his hand is busie in putting fire to the dore of their Tower, which yet was not hie (for then he could not haue discerned a woman to be his Executioner) a stone from a womans hand strikes his head; His paine in dying, was not so much as his indignation to know by whom he died: and rather will he die twice, then a woman shall kill him. If God had not known his stomacke so bigge, hee had not vexed him with impotency of his Victor. God finds a time to reckon with wicked men for all the arrerages of their sins. Our sinnes are not more our debts to God, then his iudgements are his debts to our sinnes, which at last he will be sure to pay home. There now lies the greatnesse of *Abimelec*; vpon one stone had he slaine his seuenty brethren, and now a stone slaies him; His head had stolne the crowne of Israel, and now his head is smitten: And what is *Abimelec* better that he was a King? What difference is there betweene him and any of his seuenty brethren whom he murthered, saue only in guiltinesse? They beare but their owne blood; he, the weight of all theirs. How happy a thing is it to liue well! that our death, as it is certaine, so may be comfortable: What a vanity is it to insult in the death of them, whom we must follow the same way?

The Tyrant hath his payment, and that time which hee should haue bestowed in calling for mercy to God, and washing his soule with the last teares of contrition, hee vainely spends in deprecating an idle reproch; *Kill me, that it may not be said, He died by a woman*: A fit conclusion for such a life. The expectation of true and endlesse torment, doth not so much vexe him, as the friuolous report of a dishonour; neither is he so much troubled with, *Abimelec* is frying in hell, as, *Abimelec* is slaine by a woman. So vaine fooles are niggardly of their reputation, and prodigall of their soules; Doe wee not see them runne wilfully into the field, into the graue, into hell? and all, lest it should be said, They haue but as much feare as wit.

CONTEMPLATIONS.

The tenth BOOKE:

CONTAINING

Jeptha.
Samson *conceiued.*
Samsons *marriage.*
Samsons *victory.*
Samsons *end.*
Michaes *Idolatry.*

By IOS. HALL, D. of Diuinitie, and Deane of Worcester.

AT LONDON
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1628.

TO

THE RIGHT HONOVRABLE, MY SINGVLAR GOOD LORD, SIR *HENRY DANVERS* KNIGHT, BARON OF DANTESEY, A WORTHY PATTERNE OF ALL TRVE NOBILITIE, ACCOMPLISHED BOTH FOR WARRE AND PEACE; A MVNIFICENT FAVOVRER OF ALL LEARNING AND VERTVE;

I.H.

VVith humble apprecation of ALL TRVE HAPPINESSE, DEDICATES THIS PART OF HIS POORE LABOVRS.

CONTEMPLATIONS.
THE TENTH BOOKE.

IEPTHA.

ISrael, that had now long gone a whoring from God, hath been punished by the regiment of the concubines sonne, and all ages proceeds on from the sonne of an harlot: It is no maruell to see a sonne to be subiected to the vnworthy. The Concubines sonne, in despite to them, They make sute to the sonne of the harlot. It was no fault of *Iepthas* that hee had an ill mother, yet is he branded with the indignitie of his bastardy; neither would God conceale this blemish of nature, which *Iepthe* could neither auoide nor remoue. God, to shew his detestation of whordome, reuenges it not onely vpon the actors, but vpon their issue: Hence hee hath shut out the base sonne from the Congregation of Israel, to the tenth generation, that a transient euill might haue a durable reproch attending it; and that after the death of the Adulterer, yet his shame might liue. *But*, that God, who iustly tyes men to his lawes, will not abide that we should tie him to our lawes, or his owne; Hee can both rectifie and ennoble the blood of *Iepthe*. That no man should bee too much discouraged with the errors of his propagation, euen the base sonne of man may be the lawfully begotten of God; and though he be cast out from the inheritance of his brethren vpon earth, may be admitted to the Kingdome of Israel.

I heare no praise of the lawfull issue of *Gilead*; only this mis-begotten sonne is commended for his valour, and set at the sterne of Israel. The common gifts of God respect not the parentage or blood, but are indifferently bestowed where he pleases to let them fall. The choice of the Almighty is not guided by our rules; As in spirituall, so in earthly things, it is not in him that willeth. If God would haue no glory in these outward priuiledges, he would bestow them vpon none but the worthy.

Now, who can be proud of strength or greatnesse, when he sees him that is not so honest, yet is more valiant, and more aduanced? Had not *Iepthe* been base, he had not been thrust out; and if hee had not been thrust out from his brethren, he had neuer been the Captaine of Israel. By contrary pases to ours, repleateth God to come to his owne ends: and how vnusually doth hee looke the contrary way, to that he moues? No man can measure the conclusion of Gods act by his beginning: He that fetches good out of euill, raises the glory of men out of their ruine. Men loue to goe the neereſt way, and often faile: God commonly goes about, and in his owne time comes surely home.

The Gileadites were not so forward to expell *Iepthe*, as glad to recall him: No Ammonite threatned them when they parted with such an helper: Now whom they cast out in their peace, they fetch home in their danger and misery. That God, who neuer gaue ought in vaine, will finde a time to make vse of any gift that hee hath bestowed vpon men: The valour of *Iepthe* shall not rust in his fecrecie, but be imployed to the common

common preseruation of Israel. Necessitie will driue vs to seeke vp all our helps, euen those whom our wantonnesse hath despised.

How iustly are the suits of our need vpbraided with the errors of our prosperitie! The Elders of Gilead now heare of their ancient wrong, and dare not find fault with their exprobration; *Did yee not hate mee, and expell mee out of my Fathers house? How then come ye now to mee in time of tribulation?* The same expostulation that *Iephtha* makes with Gilead, God also at the same time makes with Israel; *Ye haue forsaken mee, and serued other gods; wherefore should I deliuer you any more? Goe and cry vnto the gods whom ye haue serued.* As wee, so God also findes it seasonable, to tell his children of their faults, whiles he is whipping them. It is a safe and wise course, to make much of those in our peace, whom we must make vse of in our extremity; else it is but iust, that wee should be reiected of those, whom wee haue reiected.

Can we looke for any other answer from God then this? Did ye not driue me out of your houses, out of your hearts, in the time of your health and iollity? Did ye not plead the strictnesse of my charge, and the weight of my yoke? Did not your wilfull sinnes expell me from your soules? What doe you now crouching and creeping to me in the euill day? Surely, O God; it is but iustice, if thou be not found of those, which were glad to lose thee; it is thy mercy, if after many checkes and delayes, thou wilt be found at last. Where an act cannot be reuersed, there is no amends, but confession; and if God himself take vp with this satisfaction, *He that confesses, shal find mercy*; how much more should men hold themselues wel paid with words of humility, and deprecation?

Iephthaes wisdome had not been answerable to his valour, if hee had not made his match before-hand; He could not but know how treacherously Israel had dealt with *Gideon*. We cannot make too sure worke when we haue to doe with vnfaithfull men: It hath been an old policy to serue our selues of men; and after our aduantage, to turne them vp. He bargaines therefore for his Soueraignty ere hee win it, *Shall I bee your Head?* Wee are all naturally ambitious, and are ready to buy honour euen with hazard. And if the hope of a troublesome superioritie incouraged *Iephtha* to fight against the forces of *Ammon*, what heart should we take in the battels of God against spirituall wickednesses, when the God of Heauen hath said, *To him that ouercomes, will I giue power ouer nations, and to sit with me in my Throne?* Oh that we could bend our eyes vp on the recompence of our reward; how willingly should wee march forward against these mighty Ammonites! *Iephtha* is noted for his valor, & yet he intreats with *Ammon*, ere he fights. To make war any other then our last remedy, is not courage, but cruelty and rashnes: And now, when reason will not preuaile, he betakes himself to his sword.

As God began the warre with *Iephtha*, in raising vp his heart to that pitch of fortitude; so *Iephtha* beganne his warre at God, in craning victorie from him, and powring out his vow to him: His hand tooke hold of his sword; his heart of God: therefore he, whom the old Testament stiles, valiant, the new, stiles faithfull; he who is commended for his strength, dares trust in none, but the arme of God: *If thou wilt giue the Ammonites into my hand.* If *Iephtha* had not lookt vpward for his victorie, in vaine had the Gileadites lookt vp to him. This is the disposition of all good hearts; they looke to their sword or their bow, as seruants, not as Patrones; and whilest they vse them, trust to God. If we could doe so in all our businesses, we should haue both more ioy in their successe, and lesse discomfort in their miscarriage. It was his zeale to vow: it was his sin to vow rashly. *Iacob*, his forefather, of whom he learned to vow, might haue taught him a better forme; *If God will be with me, then shal the Lord be my God.* It is wel with vowes, when the thing promised makes the promise good: But when *Iephtha* sayes, *Whatsoeuer thing commeth out of the doores of my house, shall be the Lords, or I will offer it for a burnt sacrifice*; his deuotion is blind, and his good affections ouer-runs his iudgement: For what if a dogge, or a swine, or an asse had met him? where had been the promise of his consecreation?

Vowes are as they are made; like vnto Sents, if they be of ill composition, nothing offends more; if well tempered, nothing is more pleasant: Either certainty of euill, or

vncertainty

vncertenty of good, or impossibility of performance, makes vows no seruice to God. When we vow what we cannot, or what we ought not doe, we mocke God, in stead of honouring him: It is a vaine thing for vs to go about to catch God hood-winkt: To conscience shall neuer finde peace in any way, but that which wee see before vs, and which we know safe, both in the kinde, and circumstances. There is no comfort in (Peraduenture I may please God;) What good child will not take part of the parents ioy? If *Ieptha* returnes with Trophies, it is no maruell if his daughter meete him with Timbrels: Oh that we could be so affected with the glorious acts of our heauenly Father! Thou subduest thine enemies, and mightily deliuerest thy people, O God; a song waiteth for thee in Sion.

Who would haue suspected danger in a dutifull Triumph? Well might *Iephtaes* daughter haue thought; My sexe forbade me to doe any thing towards the helpe of my Fathers victory; I can do little, if I cannot applaud it: If nature haue made mee weake, yet not vnthankfull; nothing forbids my ioy to bee as strong as the victors: Though I might not go out with my father to fight, yet I may meet him with gratulations; A Timbrell may become these hands, which were vnfit for a sword; This day hath made me the daughter of the head of Israel; This day hath made both Israel free, my Father a Conquerer, and my selfe in him noble: and shall my affection make no difference? What must my Father needs thinke, if he shall finde me sitting fullenly at home, whiles all Israel striues who shall run first to bleſſe him with their acclamations? Should I onely be insensible of his and the common happinesse?

And now, behold when she lookes for most thankes, her Father answeres the measures of her feet, with the knockings of his breast, and weeps at her musick, and teares his clothes, to looke vpon her whom he best loued, and giues no answere to her Timbrels, but *A lasse, my daughter, thou art of them that trouble me*: her ioy alone hath changed the day, and lost the comfort of that victory, which she inioyed to see wonne. It fals out often, that those times & occasions which promise most contentment, proue most dolefull in the issue: The heart of this Virgin was neuer lifted vp so high as now, neither did any day of her life seeme happy but this; and this onely proues the day of her solemne and perpetuall mourning: As contrarily the times and euents which we haue most distrusted, prooue most beneficiall. It is good in a faire morning, to thinke of the storme that may rise ere night, and to inioy both good and euill fearefully

Miserable is that deuotion which troubles vs in the performance; Nothing is more pleasant then the acts of true piety: *Ieptha* might wel see the wrong of this religion in the distaste of it; yet whiles himselfe had troubled his daughter, he saies, *Alasse, my daughter, thou art of them that trouble me*: She did but her duty: he did what he should not; yet hee would be rid of the blame, though hee cannot of the smart. No man is willing to own a sin; the first man shifted it from himselfe to his wife; thus, from himselfe to his daughter: He was ready to accuse another, which only committed it himselfe. It were happy if we could be as loth to commit sin, as to acknowledge it.

The inconsideration of this vow was very tough, and setled; *I haue opened my mouth and cannot goe backe*. If there were iust cause to repent, it was the weaknesse of his zeale to thinke that a vow could bind him to euill; An vnlawfull vow is ill made, but worse preformed. It were pitty this constancy should light vpon any, but an holy obiect; No loan can make a truer debt, then our vow; which if we pay not in our performance, God will pay vs with iudgement. We haue all opened our mouthes to God in that initiall and solemne vow of Christianity; Oh that wee could not goe backe! So much more is our vow obligatory, by how much the thing vowed is more necessary.

Why was the soule of *Ieptha* this troubled, but because he saw the entaile of his new honor thus suddenly cut off? He saw the hope of posterity extinguished, in the virginity of his daughter. It is natural to vs, to affect that perpetuity in our succession, which is denied vs in our persons; Our very bodies would emulate the eternity of the soule. And if God haue built any of vs an house on earth, as wel as prepared vs an House in heauen,

heauen, it must be confessed a fauour, worth our thankfulnesse: but as the perpetuity of our earthly houses is vncertain; so let vs not rest our hearts vpon that, but make sure of the House which is eternall in the heauens.

Doubtlesse, the goodnesse of the Daughter added to the Fathers sorrow: Shee was not more louing, then religious; neither is she lesse willing to bee the Lords, then her fathers: and as prouoking her Father to that which hee thought piety, though to her owne wrong, she saies, *If thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised.* Many a daughter would haue dissuaded her Father with teares, & haue wisht rather her fathers impiety, then her owne preiudice; Shee sues for the smart of her Fathers vow. How obsequious should children be to the will of their carefull Parents euen in their finall disposition in the world, when they see this holy maid willing to abandon the world vpon the rash vow of a Father! They are the liuing goods of their Parents, and must therefore wait vpon the bestowing of their owners: They mistake themselues, which thinke they are their own; If this maid had vowed her selfe to God without her Father, it had been in his power to abrogate it; but now that hee vowed her to God without her selfe, it stands in force. But what shall we say to those children, whom their Parents vow and care cannot make so much as honest; that will be no other then godlesse, in spight of their Baptisme, and education? What, but that they are giuen their Parents for a curse, and shall one day find what it is to be rebellious.

All her desire is, that she may haue leaue to bewaile that which shee must be forced to keepe, Virginity: If she had not held it an affliction, there had been no cause to bewaile it; it had been no thanke to vndergoe it, if she had not knowne it to be a crosse. Teares are no argument impatience; we may mourne for that we repine not to beare. How comes that to be a meritorious vertue vnder the Gospell, which was but a punishment vnder the Law? The daughters of Israel had been too lauish of their teares, if virginity had been absolutely good: What iniury should it haue been to lament that spirituall preferment, which they should rather haue emulated?

While *Iepthaes* daughter was two moneths in the mountaines, shee might haue had good opportunity to escape her fathers vow; but as one, whom her obedience tyed as close to her Father, as his vow tyed him to God, she returnes to take vp that burden, which she had bewailed to fore-see: If we bee truly dutifull to our Father in heauen, we would not slip our necks out of the yoke though we might, nor flie from his commands, though the dore were open.

Samson *conceiued.*

OF extraordinary persons, the very birth and conception is extraordinary; God begins his wonders betimes, in those whom he will make wonderfull: There was neuer any of those which were miraculously conceiued, whose liues were not notable & singular. The presages of the wombe, and the cradle, are commonly answered in the life; It is not the vse of God to cast away strange beginnings. If *Manoahs* wife had not been barren, the Angell had not been sent to her: Afflictions haue this aduantage, that they occasion God to shew that mercy to vs, whereof the prosperous are vncapable; It would not beseeme a mother to be so indulgent to an healthfull child, as to a sicke. It was to the woman that the Angell appeared, not to the husband; whether for that the reproch of barrennesse lay vpon her more heauily, then on the father, or for that the birth of the child should cost her more deare then her husband; or lastly, for that the difficulty of this newes was more in her conception, then in his generation: As Satan layes his batteries euer to the weakest; so contrarily, God addresseth his comforts to those hearts that haue most

moſt need; As, at the firſt, becauſe *Eue* had moſt reaſon to be deiected, for that her ſin had drawne man into the Tranſgreſſion, therefore the Cordial of God moſt reſpecteth her; *The ſeede of the Woman ſhall breake the Serpents head.*

As a Phyſitian firſt tells the ſtate of the diſeaſe with his ſymptomes, and then preſcribes; ſo doth the Angell of God firſt tell the wife of *Manoah* her complaint, then her remedy; *Thou art barrē*: All our afflictions are more noted of that God which ſends them, then of the Patient that ſuffers them: how can it be but leſſe poſſible to indure any thing that he knowes not, than that he inflicteth not? He ſaith to one, Thou art ſicke; to another, Thou art poore; to a third, Thou art defamed; Thou art oppreſſed, to another: That All-ſeeing eye takes notice from heauen of euery mans condition, no leſſe then if he ſhould ſend an Angell to tell vs he knew it; His knowledge compared with his mercy, is the iuſt comfort of all our ſufferings. O God we are many times miſerable, and feele it not; Thou knoweſt euen thoſe ſorrowes which we might haue; Thou knoweſt what thou haſt done: doe what thou wilt.

Thou art barren. Not that the Angell would vpbrayd the poore woman with her affliction; but therefore he names her paine, that the mention of her cure might be ſo much more welcome; Comfort ſhall come vnſeaſonably to that heart, which is not apprehenſiue of his own ſorrow: We muſt firſt know our euils, ere we can quit them. It is the iuſt method of euery true Angell of God, firſt to let vs ſee that whereof either we doe, or ſhould complaine, and then to apply comforts: Like as a good Phyſitian firſt puls down the body, and then raiſes it with cordialls. If we cannot abide to heare of our faults, we are not capable of amendment.

If the Angell had firſt ſaid, *Thou ſhalt conceiue*, and not premiſed, *Thou art barren*; I doubt whether ſhee had conceiued faith in her ſoule, of that infant which her body ſhould conceiue; Now his knowledge of her preſent eſtate, makes way for the aſſurance of the future. Thus euer it pleaſes our good God, to leaue a pawne of his fidelity with vs; that we ſhould not diſtruſt him in what he will doe, when we finde him faithfull in that which we ſee done.

It is good reaſon that he which giues the ſonne to the barren mother, ſhould diſpoſe of him, and diet him both in the wombe firſt, and after, in the world. The mother muſt firſt be a Nazarite, that her ſonne may be ſo. Whiles ſhe was barren, ſhee might drinke what ſhee would: but now that ſhee ſhall conceiue a *Samſon*, her choyce muſt be limited; There is an holy auſterity that euer followes the ſpeciall calling of God: The worldling may take his full ſcope, and deny his backe and belly nothing; but he that hath once conceiued that bleſſed burden, whereof *Samſon* was a type, muſt be ſtrict and ſeuere to himſelfe; neither his tongue, nor his palat, nor his hand, may run riot: Thoſe pleaſures which ſeemed not vnſeemly for the multitude, are now debarred him. Whe borrow more names of our Sauiour then one; As we are Chriſtians, ſo we are Nazarites; the conſecration of our God is vpon our heads, and therefore our very haire ſhould be holy. Our appetite muſt be curbed, our paſſions moderated, and ſo eſtranged from the world, that in the loſſe of parents, or children, nature may not make vs forget grace. What doth the looſeneſſe of vain men perſwade them that God is not curious, when they ſee him thus preciſely ordering the very diet of his Nazarites? Nature pleads for liberty; religion for reſtraint: not that there is more vncleannes in the grape, then in the fountaine; but that wine findes more vncleanneſſe in vs, then water; and that the high feed is not ſo fit for deuotion, as abſtinence. Who ſees not a ceremony in this command? which yet carries with it this ſubſtance of euerlaſting vſe, that God and the belly will not admit of one ſeruant; that quaffing and cramming is not the way to heauen: A drunken Nazarite is a monſter among men. Wee haue now more ſcope then the ancient: not drinking of wine, but drunkenneſſe with wine is forbidden to the Euangelicall Nazarite; wine, wherein is exceſſe. Oh that euer Chriſtians ſhould quench the Spirit of God, with a liquor of Gods own making! that they ſhould ſuffer their hearts to be drowned with wine, and ſhould ſo liue, as if the practiſe of the Goſpell were quite contrary to the rule of the Law.

The mother must conceiue the onely Giant of Israel, and yet must drinke but water; neither must the child touch any other cup. Neuer wine made so strong a Champion as water did here. The power of nourishment is not in the creatures, but in their Maker. *Daniel* and his three companions kept their complexion, with the same diet wherewith *Samson* got his strength; he that gaue that power to the grape, can giue it to the streame. O God, how iustly doe we raise our eyes from our tables vnto thee, which canst make water nourish, and wine enfeeble vs!

Samson had not a better mother, then *Manoah* had a wife; shee hides not the good newes in her owne bosome, but imparts it to her husband: That wife hath learned to make a true vse of her head, which is euer ready to consult with him about the messages of God. If she were made for his helper, he is much more hers. Thus should good women make amends for their first offence; that as *Eue* no sooner had receiued an ill motion, but she deliuered it to her husband; so they should no sooner receiue good, then they should impart it.

Manoah (like one which in those lewd times had not lost his acquaintance with God) so soone as he heares the newes, fals downe vpon his knees. I doe not heare him call forth and addresse his seruants to all the coasts of heauen (as the children of the Prophets did in the search of *Elias*) to finde out the messenger; but I see him rather looke straight vp, to that God which sent him; *My Lord I pray thee let that man of God come againe.* As a straight line is the shortest, the neerest cut to any blessing, is to go by heauen; As we may not sue to God, and neglect meanes, so we must sue to God for those meanes which we shall vse.

When I see the strength of *Manoahs* faith, I maruell not that he had a *Samson* to his sonne; he saw not the messenger, hee heard not the errand, hee examined not the circumstances; yet now he takes thought, not whether he shall haue a sonne, but how he shall order the sonne which he must haue; and sues to God, not for the sonne which as yet he had not, but for the direction of gouerning him, when he should be. *Zachariah* heard the same message, and crauing a signe, lost that voyce wherewith he craued it: *Manoah* seekes no signe for the promise, but counsell for himselfe; and yet, that Angel spake to *Zachary* himselfe, this onely to the wife of *Manoah*, that, in the Temple like a glorious spirit; this, in the house, or field, like some Prophet, or Traueller; that to a Priest, this to a Women. All good men haue not equall measures of faith; The bodies of men haue not more differences of stature, then their graces: Credulity to men is faulty and dangerous; but in the matters of God, is the greatest vertue of a Christian; Happy are they that haue not seene, yet beleeued: True faith takes all for granted, yea for performed, which is once promised.

He that before sent his Angell vnasked, will much more send him againe, vpon intreaty; those heauenly messengers are ready both to obey their Maker, and to relieue his children. Neuer any man prayed for direction in his duties to God, and was repulsed: rather will God send an Angell from Heauen to instruct vs, then our good desires shall be frustrate.

Manoah prayed, the Angell appeared againe; not to him, but to his wife. It had beene the shorter way to haue come first to the man, whose prayers procured his presence: But as *Manoah* went directly, and immediatly to God, so God comes mediately & about to him; and will make her the meanes to beare the message to her husband, who must beare him the sonne: Both the blessing and the charge are chiefly meant to her. It was a good care of *Manoah*, when the Angell had giuen order to his wife alone for the gouerning of the childs diet, to proffer himselfe to this charge; *How shall we order the childe?* As both the Parents haue their part in the being of their children, so should they haue in their education; it is both vnreasonable & vnnaturall in husbands to cast this burdē vpon the weaker vessel alone: it is no reasō that she which alone hath had the pain of their birth, should haue the pain of their breeding. Though the charge be renued to the wife, yet the speech is directed to the husbād, the act must be hers, his must be the ouersight; *Let her obserue all I commanded her.* The head must ouer-look the body;

body; it is the duty of the husband, to be carefull that the wife doe her duty to God.

As yet, *Manoah* saw nothing but the out-side of a man, and therefore offers the Angell an answerable entertainment, wherein there is at once Hospitality and Thankfulnesse: No man shall bring him good newes from God, and go away vnrecompenced; How forward he is to feast him, whom he tooke for a Prophet! their feet should be so much more beautifull, that bring vs newes of saluation, by how much their errand is better.

That *Manoah* might learne to acknowledge God in this man, he sets off the proffer of his thankfulnesse from himselfe, to God; and (as the same Angell which appeared to *Gideon*) turnes his feast into a sacrifice: And now he is *Manoahs* solliciter to better thankes then he offered. How forward the good Angels are to incite vs vnto piety! Either this was the Sonne himselfe, which said it was his meate and drinke to doe his Fathers will, or else one of his spirituall attendance of the same diet. Wee can neuer feast the Angels better, then with our hearty sacrifices to God; Why do not we learne this lesson of them, whom we propound to our selues as the patterns of our obedience? We shall be once like the Angels in condition, why are wee not in the meane time in our dispositions? If we do not prouoke, and exhort one another to godlinesse, and do care more for a feast, then a sacrifice, our appetite is not Angelicall, but brutish.

It was an honest minde in *Manoah*, whiles he was addressing a sacrifice to God, yet not to neglect his messenger; faine would he know whom to honor; True piety is not vnciuill, but whiles it magnifies the author of all blessings, is thankfull to the meanes. Secondary causes are worthy of regard: neither need it detract any thing frō the praise of the agent, to honour the instrument. It is not only rudenesse, but iniustice in those, which can be content to heare good newes from God, with contempt of the bearers.

The Angell will neither take, nor giue, but conceales his very name from *Manoah*. All honest motions are not fit to be yeelded to; good intentions are not alwaies sufficient grounds of condiscent. If we doe somtimes aske what we know not, it is no maruell if we receiue not what we aske. In some cases, the Angell of God tells his name vnasked, as *Gabriel* to the Virgin; here, not by intreaty: If it were the Angell of the couenant, he had as yet no name but *Iehouah*; if a created Angell, he had no commission to tell his name; and a faithfull messenger hath no a word beyound his charge: Besides that, he saw it would be of more vse for *Manoah*, to know him really, then by words. Oh the bold presumption of those men, which (as if they had long sojourned in heauen, and been acquainted with all the holy Legions of spirits) discourse of their orders, of their titles, when this one Angell stops the mouth of a better man then they with, *Why dost thou aske after my name, which is secret?* Secret things to God; reuealed, to vs and our children. No word can be so significant as action; The act of the Angell tells best who he was; He did wonderfully: wonderfull therefore was his name. So soone as euer the flame of the sacrifice ascended, hee mounted vp in the smoke of it; that *Manoah* might see the sacrifice, and the messenger belonged both to one God; and might know, both whence to acknowledge the message, and whence to expect the performance.

Gideons Angell vanished at his sacrifice, but this in the sacrifice; that *Manoah* might at once see both the confirmation of his promise, and the acceptation of his obedience, whiles the Angell of God vouchsafed to perfume himselfe with that holy smoke, and carry the sent of it vp into heauen. *Manoah* beleeued before, and craued no signe to assure him; God voluntarily confirmes it to him aboue his desire: *To him that hath, shall be giuen*: Where there are beginnings of faith, the mercy of God will adde perfection.

How doe we thinke *Manoah* and his wife looked to see this spectacle? They had not spirit enough left to looke one vpon another: but instead of looking vp cheerefully to heauen, they fall downe to the earth, on their faces; as weake eyes are dazeled with that which should comfort them. This is the infirmity of our nature, to be afflicted with the causes of our ioy, to be astonished with our confirmations; to conceiue death

in that vision of God, wherein our life and happineſſe conſiſts. If this homely ſight of the Angell did ſo confound good *Manoah*, what ſhall become of the enemies of God, when they ſhall be brought before the glorious Tribunall of the God of Angels?

I maruell not now, that the Angell appeared both times rather to the wife of *Manoah*; her faith was the ſtronger of the two. It falls out ſometimes, that the weaker veſſell is fuller, and that of more precious liquor: that wife is no helper, which is not ready to giue ſpirituall comfort to her husband: The reaſon was good, and irrefragable, *If the Lord were pleaſed to kill vs, he would not haue receiued a burnt offering from vs.* God will not accept gifts, where he intends puniſhment, and profeſſes hatred. The ſacrifice of the wicked, is abomination to the Lord: If we can finde aſſurance of Gods acceptation of our ſacrifices, we may be ſure he loues our perſons. If I incline to wickedneſſe in my heart, the Lord will not heare me; but the Lord hath heard me.

Samsons *marriage.*

OF all the deliuerers of Iſrael, there is none of whom are reported ſo many weakneſſes, or ſo many miracles, as of *Samſon*. The newes which the Angell told of his conception and education, was not more ſtrange, then the newes of his owne choice; he but ſees a daughter of the Philiſtims, and falls in loue; All his ſtrength begins in infirmity; One maide of the Philiſtims ouercomes that champion, which was giuen to ouercome the Philiſtims: Euen hee that was diet wit water, found heat of vnfit deſires: As his body was ſtrong notwithſtanding that fare, ſo were his paſſions; without the gift of continency, a low feed may impaire nature, but not inordination. To follow nothing but the eye in the choice of his wife, was a luſt vnworthy of a Nazarite; This is to make the ſenſe not a Counſeller, but a Tyrant. A

Yet was *Samſon* in this very impotency, dutifull; He did not in the preſumption of his ſtrength rauiſh her forceably; He did not make vp a clandeſtine match without conſulting with his parents, but he makes ſute to them for conſent; *Giue me her to wife:* As one that could be maſter of his own act, though not of his paſſion; and as one that had learned ſo to be a ſutor, as not to forget himſelfe to be a ſonne. Euen in this deplored ſtate of Iſrael, children durſt not preſume to bee their owne caruers; how much leſſe is this tolerable in a well-guided and Chriſtian Common-wealth? Whoſoeuer now diſpoſe of themſelues without their Parents, they do wilfully vnchild themſelues, and change naturall affection for violent.

It is no maruell of *Manoah* and his wife were aſtoniſhed at this vnequall motion of their ſonne; Did not the Angell (thought they) tell vs that this childe ſhould be conſecrated to God; and muſt he begin his youth in vnholy wedlocke? Did not the Angel ſay that our ſonne ſhould begin to ſaue Iſrael from the Philiſtims; and is he now captiued in his affections by a daughter of the Philiſtims? Shall our deliuerance from the Philiſtims begin in an alliance? Haue we beene ſo ſcrupulouſly carefull, that he ſhould eat no vncleane thing, and ſhall we now conſent to an heathenish match? Now therefore they gracely indeuour to coole this intemperate heat of his paſſion, with good counſell, as thoſe which well knew the inconueniences of an vnequall yoke; corruption in religion, alienation of affections, diſtraction of thoughts, conniuence at Idolatry, death of zeale, dangerous vnderminings, & laſtly, an vnholy ſeed. Who can blame them, if they were vnwilling to call a Philiſtim, daughter?

I wiſh *Manoah* could ſpeake ſo loud, that all our Iſraelites might heare him; *Is there neuer a woman among the daughters of thy brethren, or among all Gods people, that thou goeſt to take a wife of the vncircumciſed Philiſtims?* If religion be any other then a cypher, how

how dare we not regard it in our most important choice? Is she a faire Philistim? Why is not this deformity of the soule more powerfull to disswade vs, then the beauty of the face, or of metall to allure vs? To dote vpon a faire skinne, when we see a Philistim vnder it, is sensuall and brutish.

Affection is not more blinde, then deafe. In vaine doe the parents seeke to alter a young man, not more strong in body, then in will; Though he cannot defend his desires, yet he pursues them; *Get me her, for she pleases me.* And although it must needs be a weake motion that can plead no reason, but appetite; yet the good Parents, sith they cannot bow the affection of their sonne with perswasion, dare not breake it with violence. As it becomes not children to be forward in their choyce; so parents may not be too peremptory in their deniall: It it is not safe for children to ouer-run parents in setling their affections; nor for parents (where the impediments are not very materiall) to come short of their chidren, when the affections are once setled: The one is disobedience; the other may be tyranny.

I know not whether I may excuse either *Samson* in making this sute, or his parents in yeelding to it, but a diuine dispensation in both: For on the one side, whiles the Spirit of God notes, that as yet his parents knew not this was of the Lord, it may seeme that he knew it; and is it likely he would know and not impart it? This alone was enough to win, yea to command his parents; It is not mine eye onely, but the counsell of God that leads me to his choice: The way to quarrell with the Philistims, is to match wih them; If I follow mine affection, mine affection followes God, in this proiect. Surely, hee that commanded his Prophet afterwards to marry an harlot, may haue appointed his Nazarite to marry with a Philistim: On the otherside, whether it were of God; permitting, or allowing, I finde not: It might so be of God, as all the euill in the City; and then the interposition of Gods decree, shall be no excuse of *Samsons* infirmity. I would rather thinke, that God meant onely to make a Treacle of a Viper; and rather appointed to fetch good out of *Samsons* euill, then to approue that for good in *Samson*, which in it selfe was euill.

When *Samson* went on wooing, hee might haue made the sluggards excuse, *There is a Lion in the way*: but hee that could not be staid by perswasion, will not by feare. A Lion, young, wilde, fierce, hungry, comes roaring vpon him, when he had no weapon but his hand, no fence but his strength: the same prouidence that carried him to Timnah, brought the Lyon to him. It hath beene euer the fashion of God, to exercise his Champions with some initiatory incounters: Both *Samson* and *Dauid* must first fight with Lions, then with Philistims; & he whose type they bore, meets with that roaring Lion of the wilderneſse, in the very threshold of his publike charge. The same hand that prepared a Lyon for *Samson*, hath proportionable matches for euery Christian; God neuer giues strength, but he imployes it: Pouerty meets one like an armed man; Infamy, like some furious Mastiue, comes flying in the face of another; the wilde Bore out of the forest, or the bloudy Tyger of persecution sets vpon one; the brawling curs of hereticall prauity or contentions neighbourhood, are ready to bait another: and by all these meaner aand brutish aduersaries, will God fit vs for greater conflicts: It is a pledge of our future victory ouer the spirituall Philistims, if we can say, My soule hath been among Lions. Come forth now, thou weake Christian, and behold this preparatory battell of *Samson*; Dost thou thinke God deales hardly with thee in matching thee so hard, and calling thee forth to so many frayes? What doost thou but repine at thine owne glory? How shouldst thou be victorious, without resistance?

If the parents of *Samson* had now stood behind the hedge and seen this incounter, they would haue taken no further care of matching their sonne with a Philistim; For who that should see a strong Lion ramping vpon an vnarmed man, would hope for his life and victory? The beast came bristling vp his feareful mane, wafting his raised stern; his eies sparkling with fury, his mouth roaring out knels of his last passage, & breathing death from his nostrils, & now reioyced at so faire a prey. Surely, if the Lion had had no other aduersary then him whom he saw, he had not lost his hope; but now he could

not see that his maker was his enemy, *The spirit of the Lord came vpon Samson*; what is a beast in the hand of the creator? He that strook the Lions with the awe of *Adam*, *Noah*, & *Daniel*, subdued this rebellious beast to *Samson*; what maruell is it if *Samson* now tore him, as if it had beene a young Kid? If his bones had beene brasse, and his skinne plates of yron, all had bin one: The right hand of the Lord bringeth mighty things to passe.

If that roaring Lion, that goes about continually seeking whom he may deuoure, finde vs alone among the vineyards of the Philistims, where is our hope? Not in our heeles; he is swifter then wee: not in our weapons; we are naturally vnarmed: not in our hands, which are weake and languishing; but in the Spirit of that God, by whom we can doe all things: if God fight in vs, who can resist him? There is a stronger Lion in vs then that against vs.

Samson was not more valiant then modest; he made no words of this great exployt: the greatest performers euer make the least noyse; Hee that workes wonders alone, could say, *See thou tell no man*; whereas those, whose hands are most impotent, are boldest of their tongues. Great talkers shew that they desire onely to be thought eminent, whereas the deepest waters are least heard.

But, whiles hee concealed this euent from others, hee pondered it in himselfe; and when hee returned to Timnath, went out of the way to see his dead Aduersary, and could not but recall to himselfe his danger, and deliuerance; Heere the beast met me, thus hee fought, thus I slew him. The very dead Lyon taught *Samson* thankfulnesse: there was more honey in this thought then in the carkasse. The mercies of God are all bestowed vpon vs, if we cannot step aside to view the monuments of his deliuerances; Dangers may be at once past, and forgotten. As *Samson* had not found his hony-combe, if he had not turned aside to see his Lion; so we shall lose the comfort of Gods benefits, if we doe not renue our perils by meditation.

Lest any thing should befall *Samson*, wherein is not some wonder, his Lion doth more amaze him dead, then aliue; For loe, that carkasse is made an Hiue; and the bitternesse of death, is turned into the sweetnesse of honey. The Bee, a nice and dainty creature, builds her cells in an vnsauory carkasse; the carkasse that promised nothing but strength, and annoyance, now offers comfort and refreshing; and in a sort, payes *Samson* for the wrong offered. Oh the wonderfull goodnesse of our God, that can change our terrours into pleasure, and can make the greatest euils beneficall! Is any man, by his humiliation vnder the hand of God, growne more faithfull, and conscionable? there is hony out of the Lion. Is any man by his temptation or fall become more circumspect? there is also hony out of the Lion: there is no *Samson*, to whom euery Lion doth not yeeld hony: Euery Christian is the better for his euils; yea, Satan himselfe, in his exercise of Gods children, aduantageth them.

Samson doth not disdaine these sweets, because he findes them vncleanly layd; His diet was strict, and forbade him any thing that sauoured of legall impurity; yet hee eates the honey-combe out of the belly of a dead beast; good may not be refused, because the meanes are accidentally euill; Hony is hony still, though in a dead Lion. Those are lesse wise, and more scrupulous then *Samson*, which abhorre the graces of God, because they finde them in ill vessels: One cares not for the Preachers true doctrine, because his life is euill; Another will not take a good receit from the hand of a Phisician, because he is giuen to vnlawfull studies; A third will not receiue a deserued contribution from the hands of a Vsurer. It is a weake neglect, not to take the honey, because we hate the Lion: Gods children haue right to their fathers blessings, whersoeuer they finde them.

The match is now made; *Samson* (though a Nazarite) hath both a wedding, and a feast; God neuer misliked moderate solemnities in the seuerest life; and yet this Bridal-feast was long, the space of seauen daies. If *Samson* had matched with the best Israelite, this celebration had beene no greater; neither had this perhaps beene so long, if the custome of the place had not required it. Now I do not heare him pleade his Nazaritisme, for a colour of singularity: It is both lawfull and fit, in things not prohibited

bited, to conforme our ſelues to the manners and rites of thoſe with whom we liue.

That *Samſon* might thinke it an honour to match with the Philiſtims, hee whom before the Lion found alone, is now accompanied with thirty attendants; They called them companions, but they meant them for ſpies. The courtſies of the world are hollow and thankleſſe; neither doth it euer purpoſe ſo ill, as when it ſhewes fayreſt. None are ſo neere to danger, as thoſe whom it entertaines with ſmiles; whiles it frownes, we know what to truſt to; but the fauours of it are worthy of nothing but feares and ſuſpicion: Open defiance is better then falſe loue.

Auſteritie had not made *Samſon* vnciuill; he knowes how to entertaine Philiſtims with a formall familiarity: And that his intellectuall parts might be approued anſwerable to his arms, he will firſt try maſteries of wit, and ſet their braines on worke with harmleſſe thoughts; His riddle ſhall oppoſe them, and a deepe wager ſhall bind the ſolution; Thirty ſhirts, & thirty ſutes of raiment, neither their loſſe, nor their gaine could be much, beſides the victory, being diuided vnto thirty partners: but *Samſons* muſt needes bee both waies very large, who muſt giue or receiue thirty alone. The ſeuen daies of the feaſt are expiring, and yet they which had bin all this while deuouring of *Samſons* meat, cannot tell who that eater ſhould be from whence meat ſhould come. In courſe of nature, the ſtrong feeder takes in meat, and ſends out filthines; but, that meat & ſweetnes ſhould come from a deuouring ſtomacke, was beyond their apprehenſion.

And as fooles and dogs vſe to beginne in ieſt, and end in earneſt, ſo did theſe Philiſtims; and therefore they force the Bride to intice her husband to betray himſelfe. Couetouſnes and Pride haue made them impatient of loſſe: and now they threat to fire her, and her fathers houſe, for recompence of their entertainment, rather then they will loſe a ſmall wager to an Iſraelite. Some-what of kinne to theſe ſauage Philiſtims, are thoſe cholericke Gameſters, which if the dice be not their friend, fall out with God, curſe (that which is not) Fortune; ſtrike their fellowes, and are ready to take vengeance vpon themſelues: Thoſe men are vnfit for ſport, that loſe their patience together with their wager.

I doe not wonder that a Philiſtim woman loued her ſelfe and her Fathers family, more then an Iſraelitiſh Bride-grome; and, if ſhe beſtowed teares vpon her husband, for the ranſome of them. *Samſon* himſelfe taught her this difference, *I haue not told it my Father or my mother, and ſhould I tell it thee?* If ſhee had not beene as ſhee was, ſhe had neither done this to *Samſon*, nor heard this from him; Matrimoniall reſpects are dearer then naturall; It was the lawe of him that ordained marriage (before euer Parents were) that Parents ſhould be forſaken, for the husband or wife: But now, Iſraeliſh Parents are worthy of more intireneſſe, then a wife of the Philiſtims; And yet whom the Lion could not conquer, the teares of a woman haue conquered. *Samſon* neuer bewraied infirmitie but in vxorioufneſſe; What aſſurance can there be of him that hath a Philiſtim in his boſome? *Adam*, the perfecteſt man, *Samſon*, the ſtrongeſt man, *Salomon*, the wiſeſt man, were betrayed with the flattery of their helpers. As there is no comfort comfortable to a faithfull yoke-fellow: ſo woe be to him that is matched with a Philiſtim.

It could not but much diſcontent *Samſon*, to ſee that his aduerſaries had plowed with his Heifer, and that vpon his owne backe; now therefore he payes his wager to their coſt. Aſcalon the Citie of the Philiſtims, is his wardrobe; he fetches thence thirty ſutes, lined with the liues of the owners: He might with as much eaſe haue ſlain theſe thirty companions, which were the authors of this euill; but his promiſe forbade him, whiles he was to clothe their bodies, to vnclothe their ſoules; and that Spirit of God, which ſtird him vp to reuenge, directed him in the choice of the ſubiects. If we wonder to ſee thirty throats cut for their ſutes, we may eaſily know, that this was but the occaſion of that ſlaughter, whereof the cauſe was their oppreſſion & tyrannie. *Dauid* ſlew 200. Philiſtims for their fore-skins: but the ground of his act was their hoſtilitie. It is iuſt with God to deſtine what enemies he pleaſes, to execution: It is not to be expoſtulated why this man is ſtricken rather then another, when both are Philiſtims.

SAMSONS

Samson's victory.

I Can no more iustifie *Samson* in the leauing of his wife, then in the chusing her: He chose her, because she pleased him, and because she dispised him, he left her. Though her feare made her false to him in his Riddle, yet she was true to his bed: That weake trechery was worthy of a checke, not a desertion. All the passions of *Samson* were strong, like himselfe: but (as vehement motions are not lasting) this vehement winde is soone allaid; and he is now returning with a Kid, to winne her that had offended him, and to renue that feast which ended in her vnkindnesse. Slight occasions may not breake the knot of matrimoniall loue; and if any iust offence haue slackned it on either part, it must be fastned againe by speedy reconciliation.

Now *Samsons* father in law shewes himself a Philistim, the true parent of her that betraied her husband; for no sooner is the Bride-groome departed, then he changes his sonne: What pretence of friendship soeuer hee made, a true Philistim will soone bee weary of an Israelite. *Samson* hath not so many dayes liberty to enioy his wedding, as he spent in celebrating it: Marriage hath been euer a sacred Institution, and who but a Philistim would so easily violate it? One of his thirty compaions enioyes his wife, together with his sute; and now laughs to be a partner of that bed, whereon he was an attendant. The good nature of *Samson*, hauing forgotten the first wrong, carried him to a proffer of familiarity, and is repulsed; but with a gentle violence, *I had thought thou hadst hated her*. Lawfull wedlock may not be dissolued by imaginations, but by proofs.

Who shall stay *Samson* from his owne wife? Hee that slew the Lion in the way of his wooing, and before whom thousands of the Philistims could not stand, yet suffers himselfe to be resisted by him that was once his father in Law, without any returne of priuate violence.

Great is the force of duty once conceiued, euen to the most vnworthy: This thought, I was his sonne, binds the hands of *Samson*; else how easily might he, that slew those thirty Philistims for their sutes, haue destroyed this family for his wife? How vnnaturall are those mouthes, that can curse the loines from which they are proceeded; and those hands, that dare lift vp themselues against the meanes of their life and being?

I neuer read that *Samson* slew any but by the motion and assistance of the Spirit of God: and the diuine wisdome hath reserued these offenders to another reuenge. Iudgement must descend from others to them, sith the wrong proceeded from others, by them. In the very marriage, God fore-saw and intended this parting, and in the parting, this punishment vpon the Philistims. If the Philistims had not beene as much enemies to God, as to *Samson*; enimies to Israel in their oppression, no lesse then to *Samson* in this particular iniury, that purpose and execution of reuenge had beene no better then wicked: Now He to whom vengeance belongs, sets him on worke, and makes the act iustice: when he commands, euen very cruelty is obedience.

It was a busie and troublesome proiect of *Samson*, to vse the foxes for his reuenge: for not without great labor and many hands could so many wilde creatures be got together, neither could the wit of *Samson* want other deuices of hostility: But he meant to find out such a punishment, as might in some sort answer the offence, and might imply as much contempt, as trespasse. By wiles, seconded with violence, had they wronged *Samson*, in extorting his secret, and taking away his wife: and what other Embleme could these foxes tied together present vnto them, then wilinesse combined by force to worke mischiefe?

These foxes destroy their corne, before he which sent them destroy the persons. Those iudgements

iudgements which beginne in outward things, end in the owners: A stranger that hath beene of neither side, would haue said, What pitty it is to see good corne thus spoiled? If the creature be considered apart from the owners, it is good; and therefore if it bee misspent, the abuse reflects vpon the maker of it; but if it be looked vpon, with respect to an ill master, the best vse of it is to perish. He therefore that slew the Egyptian cattell with murraine, and smote their fruit with haileſtones; he that consumed the Vines of Israel with the Palmer-worme, and Caterpiller, and Canker-worme, sent also Foxes by the hand of *Samson*, into the fields of the Philistims. Their Corne was too good for them to enioy, not too good for the Foxes to burne vp: God had rather his creatures should perish any way, then serue for the lust of the wicked.

There could not be such secrecy in the catching of three hundred foxes, but it might well be knowne who had procured them: Rumor will swiftly flie of things not done: but of a thing so notoriously executed, it is no maruell if Fame be a blab. The mention of the offence drawes in the prouocation: and now the wrong to *Samson* is scanned and reuenged; Because the fields of the Philistims are burned for the wrong done to *Samson* by Timnite in his daughter, therefore the Philistims burne the Timnite and his daughter. The tying of the fire-brand betweene two foxes, was not so witty a policie, as the setting of a fire of dissension betwixt the Philistims. What need *Samson* be his owne executioner, when his enemies will vndertake that charge? There can be no more pleasing prospect to an Israelite, then to see the Philistims together by the eares.

If the wife of *Samson* had not feared the fire for her selfe, and her Fathers house, shee had not betrayed her husband, her husband had not thus plagued the Philistims, the Philistims had not consumed her and her father with fire: now shee leaps into that flame which shee meant to auoid. That euill which the wicked feared, meets them in their flight: How many in a feare of pouerty, seeke to gaine vnconscionably, and die beggers? How many, to shunne paine and danger, haue yeelded to euill, and in the long runne haue been met in the teeth with that mischiefe, which they had hoped to haue left behinde them? How many, in a desire to eschue the shame of men, haue falne into the confusion of God? Both good and euill are sure paymasters at the last.

He that was so soone pacified towards his wife, could not but haue thought this reuenge more then enough, if he had not rather weilded Gods quarrell then his owne; He knew that God had raised him vp on purpose, to be a scourge to the Philistims, whom as yet he had angred more then punished: As if these therefore had beene but florishes before the fray, he stirres vp his courage, and strikes them both hip and thigh, with a mighty plague. That God which can doe nothing imperfectly, where hee begins either mercy or iudgement, will not leaue till he haue happily finished: As it is in his fauours, so in his punishments; One stroke drawes on another.

The Israelites were but slaues, and the Philistims were their masters: so much more indignely therefore must they needs take it, to bee thus affronted by one of their owne vassals: yet shall wee commend the moderation of these Pegans. *Samson*, being not mortally wronged by one Philistim, falls foule vpon the whole Nation; the Philistims hainously offended by *Samson*, doe not fall vpon the whole Tribe of Iudah, but being mustered together, call to them for satisfaction from the person offending: the same hand of God which wrought *Samson* to reuenge, restrained them from it, It is no thanke to themselues that sometimes wicked men cannot be cruell.

The men of Iudah, are by their feare made friends to their Tyrants, and traytors to their friend; it was in their cause that *Samson* had shed bloud, and yet they conspire with the Philistims, to destroy their owne flesh and bloud. So shall the Philistims be quit with Israel, that as *Samson* by Philistims reuenged himselfe of Philistims; so they an Israelite, by the hand of Israelites. That which open enemies dare not attempt, they worke by false brethren; and these are so much more perilous, as they are more entire.

It

It had beene no leſſe eaſie for *Samſon* to haue ſlaine thoſe thouſands of Iudah that came to binde him, then thoſe other of the Philiſtims that meant to kill him bound: And what if he had ſaid; Are ye turned Traytors to your Deliuerer? your bloud bee vpon your owne heads: But the Spirit of God (without whom he could not kill either beaſt, or man) would neuer ſtirre him vp to kill his brethren, though degenerated into Philiſtims; they haue more power to binde him, then he to kill them: Iſraelitiſh blood was precious to him, that made no more ſcruple of killing a Philiſtim, then a Lion. That bondage and vſury that was allowed to a Iew from a Pagan, might not be exacted from a Iew.

The Philiſtims that had before plowed with *Samſons* Heifer in the caſe of the Riddle, are now plowing a worſe furrow with an Heifer more his owne. I am aſhamed to heare theſe cowardly Iewes ſay; *Knoweſt thou not that the Philiſtims are Lords ouer vs? Why haſt thou done thus vnto vs? We are therefore come to bind thee.* Wheras they ſhould haue ſaid; We finde theſe tyrannicall Philiſtims to vſurpe dominion ouer vs; thou haſt happily begun to ſhake off their yoke, and now we are come to ſecond thee with our ſeruice; the valour of ſuch a Captaine ſhall eaſily lead vs forth to liberty; We are ready either to die with thee, or to be freed by thee: A fearefull man can neuer be a true friend; rather then incurre any danger, hee will be falſe to his owne ſoule. Oh cruell mercy of theſe men of Iuda! *We will not kill thee, but we will binde thee, and deliuer thee to the hands of the Philiſtims, that they may kill thee.* As if it had not beene much worſe to die an ignominious and tormenting death, by the hands of Philiſtims, then to be at once diſpatcht by them, which willit either his life ſafe, or his death eaſie.

When *Saul* was purſued by the Philiſtims vpon the mountaines of Gilboa, he could ſay to his Armour-bearer, Draw forth thy ſword, and kill me, leſt the vncircumciſed come and thruſt mee thorow, and mocke me; and at laſt, would rather fall vpon his owne ſword, then theirs: And yet theſe couſins of *Samſon* can ſay, *We will not kill thee, but we will binde thee, and deliuer thee.* It was no excuſe to theſe Iſraelites, that *Samſons* binding had more hope, then his death; It was more in the extraordinary mercy of God then their will, that he was not tyed with his laſt bonds: Such is the goodneſſe of the Almighty, that he turnes the cruell intentions of wicked men to an aduantage.

Now theſe Iewes that might haue let themſelues looſe from their owne bondage, are binding their Deliuerer, whom yet they knew able to haue reſiſted. In the greateſt ſtrength, there is vſe of patience; There was more fortitude in this ſuffering, then in his former actions; *Samſon* abides to by tyed by his owne countrymen, that he may haue the glory of freeing himſelfe victoriouſly. Euen ſo, O Sauiour, our better Nazarite, thou which couldſt haue called to thy Father, and haue had twelue Legions of Angels for thy reſcue, wouldſt be bound voluntarily, that thou mihgtſt triumph; So the bleſſed Martyrs were racked, and would not be looſed, becauſe they expected a better reſurrection. If we be not as well ready to ſuffer ill, as to do good, wee are not fit for the conſecration of God.

To ſee *Samſon* thus ſtrongly manicled, and expoſed to their full reuenge, could not but be a glad ſpectacle to theſe Philiſtims; and their ioy was ſo full, that it could not but flie forth of their mouthes in ſhouting and laughter; Whom they ſaw looſe with terror, it is pleaſure to ſee bound. It is the ſport of the ſpirituall Philiſtims, to ſee any of Gods Nazarites fettered with the cords of iniquity; and their Imps are ready to ſay, Aha; ſo would we haue it. But the euent anſwers their falſe ioy, with that clauſe of triumph, *Reioyce not ouer me, O mine enemy: though I fall, yet I ſhall riſe again.* How ſoone was the countenance of theſe Philiſtims changed, and their ſhouts turned into ſhriekings? *The Spirit of the Lord came vpon Samſon:* and then, what are cords to the Almighty? His new bonds are as flaxe burnt with fire; and he rouzes vp himſelfe, like that young Lion whom he firſt in countred, and flies vpon thoſe cowardly aduerſaries, who if they had not ſeene his cords, durſt not haue ſeene his face. If they had been ſo many diuels, as men, they could not haue ſtood before that Spirit, which lifted vp the heart

heart and hand of *Samſon*. Wicked men neuer ſee fairer proſpect, then when they are vpon the very threſhold of deſtruction; Security and Ruine are ſo cloſe bordering vpon each other, that where we ſee the face of the one, we may be ſure the other is at his backe. Thus didſt thou, O bleſſed Sauiour, when thou wert faſtened to the Croſſe, when thou layeſt bound in the graue with the cords of death; thus didſt thou miraculouſly raiſe vp thy ſelfe, vanquiſh thine enemies, and lead captiuity captiue; Thus doe all thy holy ones, when they ſeem moſt forſaken and laid open to the inſultation of the world, finde thy Spirit mighty to their deliuerance, and the diſcomfiture of their malicious aduerſaries.

Thoſe three thouſand Iſraelites were not ſo ill aduiſed, as to come vp into the rocke vnweaponed, to apprehend *Samſon*; *Samſon* therefore might haue had his choice of ſwords, or ſpeares, for this skirmiſh with the Philiſtims; yet he leaues all the munition of Iſrael, and finding the new iaw-bone of an Aſſe, takes that vpon his hand, and with that baſe inſtrument of death, ſends a thouſand Philiſtims to their place. All the ſwords and ſhields of the armed Philiſtims cannot reſiſt that contemptible Engine which hath now ſlaine thouſand bodies, as dead as the carcaſe of that beaſt, whoſe bone it was. This victory was not in the weapon, was not in the arme: it was in the Spirit of God, which moued the weapon in the arme. O God, if the meanes be weake, yet thou art ſtrong: Through God we ſhall do great acts; Yea, I can doe all things through him that ſtrengtheneth me. Seeſt thou a poore Chriſtian, which by weake counſell hath obtained to ouercome a tentation? there is the Philiſtim vanquiſht with a ſorry iaw-bone.

It is no maruell, if hee were thus admirably ſtrong and victorious, whoſe bodily ſtrength God meant to make a type of the ſpirituall power of Chriſt. And behold, as the three thouſands of Iuda ſtood ſtill gazing with their weapon in their hand, whiles *Samſon* alone ſubdued the Philiſtims; ſo did men and Angels ſtand looking vpon the glorious atcheiuements of the Sonne of God, who might iuſtly ſay, *I haue trod the wine-preſſe alone.*

Both the *Samſons* complained of thirſt; The ſame God which gaue his Champion victory, gaue him alſo refreſhing; and by the ſame meanes; The ſame bone yeelds him both conqueſt, and life; and is of a weapon of offence, turned into a well of water: He that fetcht water out of the flint for Iſrael, fetches it out of a bone for *Samſon*. What is not poſſible to the infinite power of that Almighty Creator, that made all things of nothing? He can giue *Samſon* hony from the mouth of the Lion, and water from the mouth of the Aſſe. Who would not cheerefully depend vpon that God, which can fetch moiſture out of drineſſe, and life out of death?

SAMSONS *end.*

I Cannot wonder more at *Samſons* ſtrength then his weakneſſe; Hee that beganne to caſt away his loue vpon a wife of the Philiſtims, goes on to miſ-ſpend himſelfe vpon the harlots of the Philiſtims: He that did not ſo much ouercome the men, as the women ouercome him. His affections blinded him firſt, ere the Philiſtims could doe it: would he elſe, after the effuſion of ſo much of their bloud, haue ſuffered his luſt to carry him within their walls, as one that cared more for his pleaſure, then his life? Oh ſtrange debauchednesſe, and preſumption of a Nazarite! The Philiſtims are vp in Armes to kill him; he offers himſelfe to their City, to their ſtewes, and dare expoſe his life to one of their harlots, whom he had ſlaughtered. I would haue looked to haue ſeene him betake himſelfe to his ſtronger Rocke, then that of Etam, and by his auſtere deuotion, to ſeeke protection of him, of whom he receiued ſtrength: but now, as if he had forgotten his conſe-

consecration, I finde him turned Philistim for his bed, and of a Nazarite, scarce a man. In vaine doth he nourish his haire, whiles he feeds these passions. How vsually doe vigor of body, and infirmity of minde lodge vnder one roofe? On the contrary, a wearish outside is a strong motiue to mortification: *Samsons* victories haue subdued him, and haue made him first a slaue to lewd desires, and then to the Philistims. I may safely say, that more vessels miscarry with a faire gale, then with a tempest.

Yet was not *Samson* so blinded with lust, as not at all to looke before him; he foresaw, the morning would be dangerous, the bed of his fornication therefore could hold him no longer then midnight; then hee rises, and in a mocke of those ambushes which the Azahites laid for him, hee carries away the gates wherein they thought to haue incaged him. If a temptation haue drawne vs aside, to lie downe to sinne, it is happy for vs, if wee can arise ere wee bee surprized with iudgement. *Samson* had not left his strength in the bed of an harlot; neither had that God which gaue it him, stript him of it with his clothes, when hee laid him downe in vncleanesse: His mercy vses not to take vantage of our vnworthinesse, but euen when we cast him off, holds vs fast. That bountifull hand leaues vs rich of common graces, when we haue mis-spent our better store: Like as our first Parents, when they had spoiled themselues of the Image of their Creator, yet were left wealthy of noble faculties of the soule.

I finde *Samson* come off from his sinne with safety, he runnes away lightly with an heauier weight then the gates of Azzah, the burthen of an ill act. Present impunity argues not an abatement of the wickednes of his sin, or of the dislike of God: nothing is so worthy of pitty, as as sinners peace: Good is not therefore good, because it prospers, but because it is commanded: Euill is not euill because it is punished, but because it is forbidden.

If the holy parents of *Samson* liued to see these outrages of their Nazarite, I doubt whether they did not repent them of their ioy, to heare newes of a sonne. It is a shame to see how he that might not drinke wine, is drunke with the cup of fornications; His lust carries him from Azzah, to the plaine of Sorek, and now hath found a *Dalilah*, that shall pay him for all his former vncleannesse. Sinne is steepe and slippery, and if after one fall wee haue found where to stand, it is the praise, not of our footing, but of the hand of God.

The Princes of the Philistims knew already where *Samsons* weakenesse lay, though not his strength; and therefore they would entise his harlot by gifts, to entise him by her dalliance, to betray himselfe. It is no maruell, if shee which would be filthy, would be also perfidious. How could *Samson* chuse but thinke, if lust had not bewitched him, Shee, whose body is mercenary to mee, will easily sell me to others; Shee will be false, if she will be an harlot? A wide conscience will swallow any sin: Those that haue once thralled themselues to a knowne euill, can make no other difference of sinnes, but their owne losse, or aduantage: A lyer will steale; a theefe can kill; a cruell man can bee a Traytor; a drunkard can falsifie; wickednesse once entertained, can put on any shape: Trust him in nothing, that makes not a conscience of euery thing.

Was there euer such another motion made to a reasonable man? *Tell me wherein thy great strength lieth, and wherewith thou maiest be bound to do thee hurt.* Who would not haue spurned such a sutor out of doores? What will not impudency aske, or stupidity receiue? He that killed the thousand Philistims for comming to binde him, indures this harlot of the Philistims to consult with himselfe of binding him; and when vpon the triall of a false answer, he saw so apparant trechery, yet wilfully betrayes his life by her, to his enemies: All sinnes, all passions haue power to infatuate a man, but lust most of all. Neuer man that had drunk flagons of wine, had lesse reason, then this Nazarite; Many a one loses his life: but this casts it a way; not in hatred of himselfe, but in loue to a strumpet. Wee wonder that a man could possibly be so sottish, and yet wee our selues by tentation become no lesse insensate; Sinfull pleasures, lik a common *Dalilah* lodge in our bosomes: we know they aime at nothing but the death of our soule, wee will yeeld to them, and die: Euery willing sinner is a *Samson*, let vs not inueigh against

gainſt his ſenſleſneſſe, but our owne: Nothing is ſo groſſe and vnreaſonable to a well-diſpoſed minde, which tentation will not repreſent fit, and plauſible: No ſoule can out of his owne ſtrength, ſecure himſelfe from that ſinne which he moſt deteſteth.

As an hood-winkt man ſees ſome little glimmering of light, but not enough to guide him; ſo did *Samſon*, who had reaſon enough left him to make triall of *Dalilah*, by a crafty miſ-information; but not enough vpon that triall, to diſtruſt and hate her; he had not wit enough to deceiue her thriſe, not enough to keep himſelfe from being deceiued by her. It is not ſo great wiſdome to proue them whom wee diſtruſt, as it is folly to truſt them whom we haue found trecherous: Thrice had he ſeen the Philiſtims in her chamber, ready to ſurpriſe him, vpon her bonds; and yet will needs be a ſlaue to his Traytor. Warning not taken, is a certaine preſage of deſtruction; and if once neglected it receiue pardon, yet thrice is deſperate.

What man would euer play thus with his owne ruine? His harlot bindes him, and calls in her executioners to cut his throat; he riſes to ſaue his own life, and ſuffers them to carry away theirs, in peace. Where is the courage of *Samſon*? Where his zeale? He that killed the Philiſtims for their clothes; He that ſlew a thouſand of them in the field at once; in this quarrell, now ſuffers them in his chamber vnreuenged. Whence is this? His hands were ſtrong, but his heart was effeminate; his harlot had diuerted his affection. Whoſoeuer ſlackens the reines to his ſenſuall appetite, ſhall ſoone grow vnfit for the calling of God. *Samſon* hath broke the green withies, the new ropes, the woofe of his haire, and yet ſtill ſuffers himſelfe fettered with thoſe inuiſible bonds of an harlots loue, and can indure her to ſtay, *How canſt thou ſay, I loue thee, when thy heart is not with me? thou haſt mocked me theſe three times*: Whereas he ſhould rather haue ſaid to her, How canſt thou challenge any loue from me, that haſt thus thriſe ſought my life? Oh canſt thou thinke my mockes a ſufficient reuenge of this ttechery? But contrarily he melts at this fire; and by her importunate inſinuations, is wrought againſt himſelfe. Wearineſſe of ſollicitation, hath won ſome to thoſe actions, which at the firſt motion they deſpiſed; life as we ſee ſome ſutors are diſpatcht, not for the equity of the cauſe, but the trouble of the proſecution; becauſe it is more eaſie to yeeld, not more reaſonable. It is more ſafe to keepe our ſelues out of the noyſe of ſuggeſtions, then to ſtand vpon our power of deniall.

Who can pitty the loſſe of that ſtrength which was ſo abuſed? who can pity him the loſſe of his locks, which after ſo many warnings can ſleep in the lappe of *Dalilah*? It is but iuſt that hee ſhould riſe vp from thence ſhauen and feeble; not a Nazarite, ſcarce a man. If his ſtrength had lyen in his haire, it had beene out of himſelfe; it was not therefore in his locks, it was in his conſecration, whereof that haire was a ſigne. If the razor had come ſooner vpon his head, he had ceaſed to be a Nazarite; and the gift of God had at once ceaſed, with the calling of God; not for the want of that excretion but for the want of obedience. If God withdraw his graces, when he is too much prouoked, who can complaine of his mercy? He that ſleeps in ſin, muſt looke to wake in loſſe, and weakneſſe. Could *Samſon* thinke, Though I tell her, my ſtrength lies in my haire, yet ſhe will not cut it, or though ſhee doe cut my haire, yet ſhall I not loſe my ſtrength that now he riſes and ſhakes himſelfe in hope of his former vigor? Cuſtome of ſucceſſe makes men confident in their ſinnes, and cauſes them to miſtake an arbitrary tenure for a perpetuity.

His eyes were the firſt offenders, which betrayed him to luſt: and now they are firſt pulled out, and he is ledde a blinde captiue to *Azzah*, where he was firſt captiued to his luſt. The *Azzahites*, which lately ſaw him not without terror, running lightly away with their gates at midnight, ſee him now in his own perpetuall night, ſtrugling with his chaines: and that he may not want paine; together with his bondage, he muſt grind in his priſon.

As he paſſed the ſtreet, euery boy among the Philiſtims could throw ſtones at him, euery woman could laugh and ſhout at him; and what one Philiſtim doth not ſay, whiles he laſhes him vnto bloud, There it for my brothers or my kinſman, whom thou

 ſleweſt.

sleweſt: Who can looke to run away with a ſin, when *Samſon* a Nazarite is thus plaged? This great heart could not haue but broken with indignation, if it had not pacified it ſelfe with the conſcience of the iuſt deſert of all this vengeance.

It is better for *Samſon* to be blinde in priſon, then to abuſe his eyes in Sorek: yea, I may ſafely ſay, he was more blind when he ſaw licentiouſly, then now that he ſees not. He was a greater ſlaue when he ſerued his affections, then now in grinding for the Philiſtims. The loſſe of his eyes ſhewes him his ſinne; neither could he ſee how ill he had done, till he ſaw not.

Euen yet, ſtill the God of mercy lookt vpon the blindneſſe of *Samſon*, and in theſe fetters enlargeth his heart from the worſe priſon of his ſinne; his haire grew together with his repentance, and his ſtrength with his haire. Gods mercifull humiliations of his owne, are ſometimes ſo ſeuere, that they ſeeme to differ little from deſertions: yet at the worſt, hee loues vs bleeding: and when we haue ſmarted enough, we ſhall feele it.

What thankfull Idolaters were theſe Philiſtims? They could not but know, that their bribes, and their *Delilah*, had deliuered *Samſon* to them; and yet they ſacrifice to their *Dagon*; and, as thoſe that would bee liberall in caſting fauours vpon a ſenſeleſſe Idoll (of whom they could receiue none) they cry out, *Our god hath deliuered our enemy into our hands*. Where was their *Dagon*, when a thouſand of his clyents were ſlaine with an Aſſes iaw? There was more ſtrength in that bone, then in al the makers of this god, and yet theſe vaine Pagans ſay, *Our god*. It is the quality of Superſtition to miſinterpret all euents, and to feede it ſelfe with the conceit of thoſe fauours, which are ſo farre from being done, that their authors neuer were. Why doe not we learne zeale of Idolaters? And if they be ſo forward in acknowledgement of their deliuerances to a falſe deity; how cheerfully ſhould we aſcribe ours to the true? O God, whatſoeuer be the meanes, thou art the Author of all our ſucceſſe: O that men would praiſe the Lord for his goodneſſe, and tell the wonders that he doth for the ſonnes of men!

No Muſician would ſerue for this feaſt, but *Samſon*; hee muſt now bee their ſport, which was once their terror; that he might want no ſorrow, ſcorn is added to his miſery: Euery wit and hand playes vpon him; Who is not ready to caſt his bone and his ieſt at ſuch a captiue? So as doubtleſſe he wiſht himſelfe no leſſe deafe; then blind, and that his ſoule might haue gone out with his eyes. Oppreſſion is able to make a wiſe man mad: and the greater the courage is, the more painefull the inſultation.

Now *Samſon* is puniſhed, ſhall the Philiſtims eſcape? If the iudgement of God begin at his owne, what ſhall become of his enemies? This aduantage ſhall *Samſon* make of their tyranny, that now death is no puniſhment to him, his ſoule ſhall flie forth in this bitterneſſe, without pain; and that his dying reuenge ſhal be no leſſe ſweet to him then the liberty of his former life. Hee could not but feele God mockt through him, and therefore whiles they are ſcoffing, hee prayes, his ſerioufneſſe hopes to pay them for all thoſe ieſts. If he could haue beene thus earneſt with God in his proſperity, the Philiſtims had wanted this laughing ſtocke. No deuition is ſo feruent, as that which ariſes frō extremity; *O Lord God, I pray thee think vpon me; O God I beſeech thee ſtrengthē me at this time only*. Though *Samſons* haire were ſhorter, yet he knew not his hand was not; as one therefore that had yet eyes enow to ſee him that was inuiſible, and whoſe faith was recouered before his ſtrength, he ſues to that God, which was a party in this indignity, for power to reuenge his wrongs, more then his own: It is zeale that moues him and not malice; his renued faith tels him, that he was deſtined to plague the Philiſtims, and reaſon tels him, that his blindneſſe puts him out of the hope of ſuch another opportunity. Knowing therefore, that this play of the Philiſtims muſt end in his death, he recollects all the forces of his ſoule and body, that his death may be a puniſhment in ſtead of a diſport; and that his ſoule may bee more victorious in the parting, then in the animation: and ſo addreſſes himſelfe both to dye, and kill; as one, whoſe ſoule ſhall not feele his owne diſſolution, whiles it ſhall carry ſo many thouſand Philiſtims with it to the pit. All the acts of *Samſon* are for wonder, not for imitation;

tion: So didst thou, O blessed Saviour, our better *Samson*, conquer in dying, and triumphing vpon the chariot of the Crosse, didst leade captiuity captiue: The law, sinne, death, hell, had neuer beene vanquisht, but by thy death: All our life, liberty, and glory springs out of thy most precious bloud.

Michaes Idolatry.

THe mother of *Micha* hath lost her siluer, and now she fals to cursing: she did afterwards but change the forme of her god; her siluer was her god, ere it did put on the fashion of an image: else she had not so much cursed to lose it, if it had not too much possessed her in the keeping. A carnall heart cannot forgoe that whereln it delights, without impatience; cannot be impatient, without curses: whereas the man that hath learned to inioy God, & vse the world, smiles at a shipwrack, and pitties a theefe, and cannot curse, but pray.

Micha had so little grace, as to steale from his mother; and that out of wantonnesse, not out of necessity, for if she had not beene rich, so much could not haue beene stolne from her; and now, he hath so much grace as to restore it; her curses hath fetcht againe her treasures: He cannot so much loue the money, as he fears her imprecations: Wealth seemes too deare, bought with a curse: Though his fingers were false, yet his heart was tender. Many that make not conscience of committing sinne, yet make conscience of facing it: It is well for them, that they are but nouices in euill. Those whom custome hath fleshed in sinne, can either deny and forsweare, or excuse and defend it: their seared hearts cannot feele the gnawing of any remorse; and their forehead hath learned to be as impudent, as their heart is senselesse.

I see no argument of any holinesse in the mother of *Micha*: her curses were sinne to her selfe, yet *Micha* dares not but feare them. I know not whether the causelesse curse be more worthy of pity, or derision, it hurts the author, not his aduersary: but the deserued curses, that fall euen from vnholy mouthes, are worthy to be feared: How much more should a man hold himselfe blasted with the iust imprecations of the godly? What mettall are those made of, that can applaud themselues in the bitter curses which their oppressions haue wrung from the poore, and reioyce in these signes of their prosperity?

Neither yet was *Micha* more striken with his mothers curses, then with the conscience of sacriledge: so soone as he findes there was a purpose of deuotion in this treasure, he dares not conceale it, to the preiudice (as he thought) of God, more then of his mother. What shall we say to the palate of those men, which as they finde no good relish but in stolne waters; so best in those, which are stoln from the fountaine of God? How soone hath the old woman changed her note? Euen now she passed an indefinite curse vpon her sonne for stealing; and now she blesses him absolutely, for restoring *Blessed be my sonne of the Lord*. She hath forgotten the theft, when she sees the restitution: How much more shall the God of mercies be more pleased with our confession, then prouoked with our sinne?

I doubt not but this siluer, and this superstition came out of Egypt, together with the mother of *Micha*. This history is not so late in time, as in place, for the Tribe of *Dan* was not yet setled in that first diuision of the promised land; so as this old woman had seen both the Idolatry of Egypt, and the golden Calfe in the wildernes; & no doubt contributed some of her earerings to that Deity; & after al the plagues which she saw inflicted vpon her brethren, for that Idoll of *Horeb*, and *Baal-Peor*, shee still reserues a secret loue to superstition, & now shewes it. Where mis-religion hath once possessed it selfe of the heart, it is very hardly cleansed out; but (like the plague) it will hang in the very cloathes, & after long lurking, breake forth in an vnexpected infection; and

old wood is the apteſt to take this fire: After all the ayring in the deſart, *Michaes* mother will ſmell of Egypt.

It had bin better the ſilver had bin ſtolne then thus beſtowed, for now they haue ſo imployed it, that it hath ſtolne away their hearts from God; and yet, while it is molten into an image, they thinke it dedicated to the Lord. If religion might bee iudged according to the intention, there ſhould ſcarce bee any idolatry in the world. This woman loued her ſilver enough; & if ſhe had not thought this coſtly piety, worth thanks, ſhe knew which way to haue imployed her ſtocke to aduantage: Euen euill actions, haue oft-times good meanings, and thoſe good meanings are anſwered with euill recompences. Many a one beſtowes their coſt, their labour, their blood, and receiues torment in ſtead of thanks.

Behold a ſuperſtitious ſonne of a ſuperſticious mother; She makes a god, and hee harbours it; yea, (as the ſtreame is commonly broader then the head) he exceeds his mother in euill. He hath an houſe of gods, an Ephod, Teraphin; and that he might be complete in his deuotion, he makes his ſonne his Prieſt, and feoffes that ſinne vpon his ſonne, which he receiued from his mother. Thoſe ſinnes which nature conueyes not to vs, we haue by imitation. Euery action and geſture of the Parents, is an example to the child; and the mother, as ſhe is more tender ouer her ſonne, ſo by the power of a reciprocall loue, ſhee can worke moſt vpon his inclination. Whence it is, that in the hiſtory of the Iſraelitiſh Kings, the mothers name is commonly noted: and as truly, ſo alſo morally, The birth followes the belly. Thoſe ſonnes may bleſſe their ſecond birth, that are deliuered from the ſinnes of their education.

Who cannot but thinke how farre *Micha* ouer-lookt all his fellow Iſraelites, and thought them profane and godleſſe in compariſon of himſelfe? How did he ſecretly clap himſelfe on the breſt, as the man, whoſe happineſſe it was to ingroſſe Religion from all the Tribes of Iſrael, and little can imagine, that the further he runs, the more out of the way. Can an Iſraelite be thus paganiſh? O *Micha*! how hath ſuperſtition bewitched thee, that thou canſt not ſee rebellion in euery of theſe actions, yea in euery circumſtance, rebellion? What, more gods then one? An houſe of gods, beſide Gods houſe? An Image of ſilver to the inuiſible God? An Ephod, and no Prieſt? A Prieſt, beſides the family of *Leui*? A Prieſt of thine owne begetting, of thine owne conſecration? What monſters doth mans imagination produce, when it is forſaken of God? It is well ſeene there is no King in Iſrael. If God had been their King, his lawes had ruled them. If *Moſes* or *Ioſhua* had beene their King, their ſword had awed them. If any other, the courſes of Iſrael could not haue beene ſo headleſſe. Wee are beholden to Gouernment for order, for peace, for religion. Where there is no King, euery one will be a King, yea a God to himſelfe. Wee are worthy of nothing but confuſion, if wee bleſſe not God for authority.

It is no maruell if Leuites wandred for maintenance, while there was no King in Iſrael. The tithes & offrings were their due: if theſe had bin paid, none of the holy Tribe needed to ſhift his ſtation. Euen where Royall power ſeconds the claime of the Leuite, the iniuſtice of men ſhortens his right. What ſhould become of the Leuites, if there were no King? And what of the Church, if no Leuites? No King, therefore no Church. How could the impotent childe liue without a Nurſe? Kings ſhall be thy nurſing Fathers, and Queenes thy nurſes, ſaith God. Nothing more argues the diſorder of any Church, or the decay of Religion, then the forced ſtragling of the Leuites. There is hope of growth, when *Micha* rides to ſeeke a Leuite; but when the Leuite comes to ſeeke a ſeruice of *Micha*, it is a ſigne of gaſping deuotion.

Micha was no obſcure man; all Mount Ephraim could not but take notice of his domeſticall gods. This Leuite could not but heare of his diſpoſition, of his miſ-deuotion; yet want of maintenance, no leſſe then conſcience, drawes him on, to the danger of idolatrous patronage. Holineſſe is not tyed to any profeſſion. Happy were it for the Church, if the Clergy could be a priuiledge from lewdnes. When need meets with vnconſcionablenes, all conditions are eaſily ſwallowed, of vnlawfull entrances, of

wicked

wicked executions: Ten shekels, and a sute of apparell, and his diet, are good wages for a needy Leuite. He that could bestow 1100. shekels vpon his puppets, can afford but ten to his Priest: so hath he at once a rich Idoll, and a beggerly Priest. Whosoeuer affects to serue God good cheape, shews, that hee makes God but a stale to Mammon.

Yet was *Micha* a kind Patron, though not liberall: He cals the young Leuit his father, and vses him as his sonne; and what he wants in meanes, supplies in affection. It were happy, if Christians could imitate the loue of Idolaters, towards them which serue at the Altar. *Micha* made a shift with the Priesthood of his owne sonne; yet that his heart checkes him in it, appeares both by the change, and his contentment in the change: *Now I know that the Lord will be good to me, seeing I haue a Leuite to my Priest*: Therefore, whilest his Priest was no Leuite, he sees there was cause why God should not bee good to him. If the Leuite had not come to offer his seruice, *Michaes* sonne had been a lawfull Priest. Many times the conscience runnes away smoothly with an vnwarrantable action, and rests it self vpon those grounds, which afterward it sees cause to condemne. It is a sure way therefore to informe our selues throughly ere we settle our choice, that we be not driuen to reuerse our acts with late shame, and vnprofitable repentance.

Now did *Micha* begin to see some little glimpse of his owne errour: He saw his Priesthood faulty; he saw not the faults of his Ephod, of his Images, of his gods: and yet (as if he thought all had been well, when hee had amended one) hee saies, *Now I know, the Lord will be good to me.* The carnall heart pleases it selfe with an outward formality; and so delights to flatter it selfe, as that it thinks, if one circumstance be right, nothing can be amisse.

Israel was at this time extremely corrupted; yet the spies of the Danites had taken notice euen of this young Leuite, and are glad to make vse of his Priesthood. If they had but gon vp to Shilo, they might haue consulted with the Arke of God: but worldly minds are not curious in their holy seruices: If they haue a god, an Ephod, a Priest, it suffices them: They had rather enioy a false worship with ease, then to take paines for the true: Those that are curious in their diet, in their purchases, in their attire, in their contracts, yet in Gods businesse are very indifferent.

The author of lies sometimes speakes truth for an aduantage: and from his mouth, this flatring Leuite speakes what he knew would please, not what he knew would fall out. The euent answeres his prediction, and now the spies magnifie him to their fellowes: *Michaes* Idol is a god, and the Leuite is his Oracle. In matter of iudgement, to be guided onely by the euent, is the way to error; Falshood shall perish: and Satan an Angel of light, if we follow this rule. Euen very coniectures sometimes happen right; A Prophet, or Dreamer may giue a true signe or wonder, and yet himselfe say, Let vs goe after other gods. A small thing can win credit with weake minds, which where they haue once sped, cannot distrust.

The idolatrous Danites are so besotted with this successe, that they will rather steal, then want the gods of *Micha*: and because the gods without the Priest can do them lesse seruice, then the Priest without the gods, therefore they steale the Priest with the gods. O miserable Israelites! that could thinke that a god, which could bee stolne: that could looke for protection frō that, which could not keep it self from stealing: which was won by their theft, not their deuotion! Could they worship those Idols more deuoutly then *Micha* that made them? And if they could not protect their maker from robbery, how shall they protect their theeues? If it had been the holy Arke of the true God, how could they think it would blesse their violence, or that it would abide to be trāslated by rapine & extortion? Now their superstition hath made them mad vnto a god, they must haue him, by what meanes they care not, though they offend the true God by stealing a false. Sacriledge is fit to be the first seruice of an Idol. The spies of Dan had bin curteously entertained by *Micha*: thus they reward his hospitalitie. It is no trusting the honesty of Idolaters: if they haue once cast off the true God, whom will they respect?

It seemes, Leuites did not more want maintenance, then Israel wanted Leuites: Here was a Tribe of Israel without a spirituall guide. The withdrawing of due means, is the way to the vtter desolation of the Church; Rare offerings make cold Altars. There needed small force to draw this Leuite to change his charge; *Hold thy peace, and come, and be our father, and Priest: Whether is it better, &c.* Here is not patience, but ioy: Hee that was won with ten shekels, may be lost with eleuen: When maintenance and honour coles him, he goes vndriuen; and rather steales himselfe away, then is stolne. The Leuite had too many gods, to make cõscience of pleasing one: There is nothing more inconstant, then a Leuite that seekes nothing but himselfe.

Thus the wild-fire of Idolatrie, which lay before couched in the priuate hall of *Micha*, now flies furiously thorow all the Tribe of *Dan*; who (like to theeues that haue carried away plaguy clothes) haue insensibly infected themselues, and their posteritie, to death. Heresie and superstition haue small beginnings, dangerous proceedings, pernicious conclusions. This contagion is like a canker, which at the first is scarce visible, afterward it eates away the flesh, and consumes the body.

CONTEMPLATIONS.

The eleuenth BOOKE.

CONTAINING
- *The Leuites Concubine.*
- *The desolation of* Beniamin.
- Naomi *and* Ruth.
- Boaz *and* Ruth.
- Anna *and* Peninna.
- Anna *and* Eli.
- Eli *and his Sonnes.*

By IOS. HALL, D. of Diuinitie, and Deane of Worcester.

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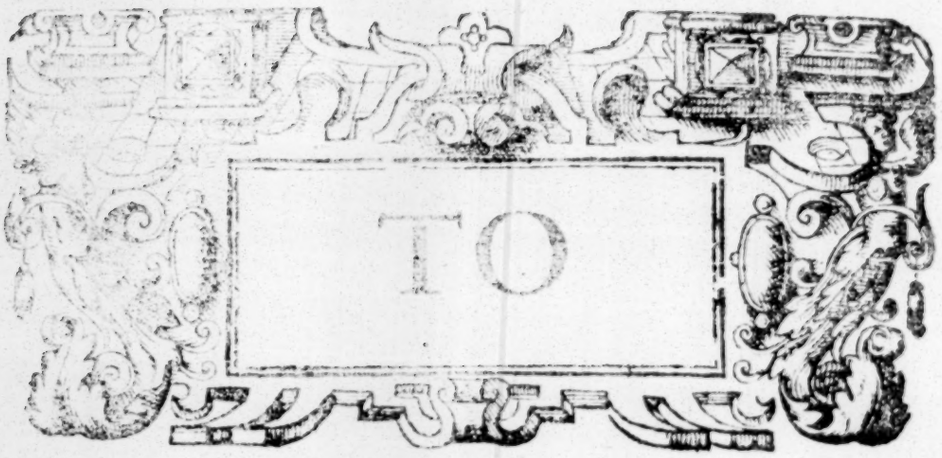

THE RIGHT HONOVRABLE, SIR FVLKE GREVILL, KNIGHT, CHANCELLOR OF THE EXCHEQVER, ONE OF HIS MAIESTIES MOST HONORABLE PRIVY COVNCELLORS; A MOST WISE, LEARNED, IVDICIOVS, INGENVOVS CENSOR OF SCHOLLERSHIP; A WORTHY EXAMPLE OF BENEFACTORS TO LEARNING.

I.H.

VVith his vnfained Prayers for THE HAPPY SVCCESSE OF ALL HIS HONOVRABLE DESIGNEMENTS, HVMBLY DEDICATES THIS MEANE PIECE OF HIS STVDIES.

CONTEMPLATIONS.

THE ELEVENTH BOOKE.

The Leuites Concubine.

THere no complaint of a publikely disordered State, where a Leuite is not at one end of it; either as an agent, or a patient. In the Idolatrie of *Micha*, and the Danites, a Leuite was an actor: In the violent vncleannesse of *Gibeah*, a Leuite suffers. No Tribe shall sooner feele the want of gouernment, then that of *Leui*.

The Law of God allowed the Leuite a wife; humane conniuence, a Concubine; neither did the Iewish concubine differ from a wife, but in some outward complements; Both might challenge all the true essence of marriage; so little was the difference, that the father of the concubine is called the father in law to the Leuite. She whom ill custome had of a wife made a concubine, is now by her lust, of a concubine made an harlot: Her fornication, together with the change of her bed, hath changed her abode. Perhaps her owne conscience thrust her out of doores; perhaps the iust seuerity of her husband: Dismission was too easie a penalty for that which God had sentenced with death: She that had deserued to be abhorred of her husband, seekes shelter from her Father. Why would her father suffer his house to be defiled with an adultresse, tho out of his owne loynes? Why did he not rather say, What? Dooest thou think to find my house an harbor for thy sin? Whilest thou wert a wife to thine husband, thou wert a daughter to me; Now, thou art neither; thou art not mine, I gaue thee to thy husband. Thou art not thy husbands, thou hast betrayed his bed: thy filthinesse hath made thee thine owne, and thine adulterers. Goe, seeke thine entertainement, where thou hast lost thine honesty. Thy lewdnesse hath brought a necessity of shame vpon thine abettors; how can I countenance thy person with kindnesse vpon thine abettors; how can I countenance thy person with kindnesse vpon thy sinne? I had rather be a iust man, then a kind Father; Get thee home therefore to thy husband, craue his forgiuenesse vpon thy knees, redeeme his loue with thy modesty and obedience; when his heart is once open to thee, my doores shall not be shut. In the meane time, know, I can be no Father to an harlot. Indulgence of parents is the refuge of vanity, the bawd of wickednesse, the bane of children. How easily is that Theefe induced to steale, that knowes his Receiuer! When the lawlesnesse of youth knowes where to find pitty and toleration, what mischiefe can it forbeare?

By how much better this Leuite was, so much more injurious was the Concubines sinne. What husband would not haue said; She is gone, let shame and griefe goe with her; I shall find one no lesse pleasing, and more faithfull. Or if it be not too much mercy in me to yeeld to a returne, let her that hath offended, seeke me: What more direct way is there to resolued loosenesse, then to let her see I cannot want her? The good nature of this Leuite cast off all these tearmes; and now, after foure moneths absence, sends him to seeke for her, that had runne away from her fidelitie: And now see

thinkes, She sinned against me; perhaps she hath repented; perhaps, shame and feare haue with-held her from returning; perhaps she will be more loyall, for her sinne: If her importunity should win me, halfe the thankes were lost; but now, my voluntary offer of fauour shall oblige her for euer. Loue procures truer seruitude then necessity: Mercy becomes well the heart of any man, but most of a Leuite. He that had helped to offer so many sacrifices to God for the multitude of euery Israelites sinnes, saw how proportionable it was, that man should not hold one sinne vnpardonable: He had serued at the Altar to no purpose, if he (whose trade was to sue for mercy) had not at all learned to practise it.

And if the reflexion of mercy wrought this in a seruant, what shall we expect from him, whose essence is mercy? O God, we doe euery day breake the holy couenant of our loue; We prostitute our selues to euery filthy tentation, and then runne, and hide our selues in our fathers house, the world. If thou didst not seeke vs vp, we should neuer returne; if thy gracious proffer did not preuent vs, we should be vncapable of forgiuenesse. It were abundant goodnesse in thee to receiue vs, when we should intreat thee: but lo, thou intreatest vs that we would receiue thee. How should wee now adore, and imitate thy mercy, sith there is more reason, wee should sue to each other, then that thou shouldest sue to vs; because we may as well offend, as be offended!

I doe not see the womans father make any meanes for reconciliation: but when remission came home to his dores, no man could entertaine it more thankfully. The nature of many men is forward to accept, and negligent to sue for; they can spend secret wishes vpon that, which shall cost them no indeuour.

Great is the power of loue, which can in a sort vndoe euils past, if not for the act, yet for the remembrance. Where true affection was once conceiued, it is easily pieced againe, after the strongest interruption. Here needs no tedious recapitulation of wrongs, no importunitie of sute. The vnkindnesses are forgotten, their loue is renued; and now the Leuite is not a stranger, but a sonne; By how much more willingly hee came, by so much more vnwillingly hee is dismissed. The foure moneths absence of his daughter is answered with foure dayes feasting. Neither was there so much ioy in the former wedding feast, as in this; because then he deliuered his daughter intire; now desperate: then he found a sonne; but now, that son hath found his lost daughter, and he found both. The recouery of any good, is far more pleasant then the continuance.

Little doe we know what euill is toward vs. Now did this old man, and this restored couple promise themselues all ioy and contentment, after this vnkind storme: and said in themselues, Now we begin to liue. And now this feast, which was meant for their new nuptials; proues her funerall. Euen when wee let our selues looseſt to our pleasures, the hand of God (though inuisibly) is writing bitter things against vs. Sith wee are not worthy to know; it is wisdome to suspect the worst, while it is least seene

Sometimes it fals out, that nothing is more iniurious then courtesie. If this old man had thrust his sonne and daughter early out of dores, they had auoided this mischiefe; now, his louing importunity detaines them to their hurt, and his owne repentance. Such contentment doth sincere affection find in the presence of those we loue, that death it selfe hath no other name, but departing. The greatest comfort of our life, is the fruition of friendship, the dissolution whereof, is the greatest paine of death: As all earthly pleasures, so this of loue, is distasted with a necessity of leauing. How worthy is that onely loue to take vp our hearts, which is not open to any danger of interruption; which shall out-liue the date euen of faith and hope, and is as eternall as that God, and those blessed spirits whom we loue? If wee hang neuer so importunately vpon one anothers sleeues, and shead floods of teares to stop their way, yet wee must bee gone hence; no occasion, no force, shall then remoue vs from our fathers house.

The Leuite is stayed beyond his time by importunitie; the motions whereof are boundlesse, and infinite; one day drawes on another, neither is there any reason of this

dayes

dayes ſtay, which may not ſerue ſtill for to morrow. His reſolution at laſt breakes thorow all thoſe kind hinderances; rather will he venture a benighting, then an vnneceſſary delay. It is a good hearing that the Leuite makes haſte home: An honeſt mans heart is where his calling is; ſuch a one, when he is abroad, is like a fiſh in the aire; whereinto if it leape for recreation, or neceſſity, yet it ſoone returnes to his owne element. This charge, by how much more ſacred it is, ſo much more attendance it expecteth: Euen a day breakes ſquare with the conſcionable.

The Sunne is ready to lodge before them: His ſeruant aduiſes him to ſhorten his iourney, holding it more fit to truſt an early Inne of the Iebuſites, then to the mercy of the night. And if that counſell had been followed, perhaps they which found Iebuſites in Iſrael, might haue found Iſralites in Iebus. No wiſe man can hold good counſell diſparaged, by the meanneſſe of the Author: If we be glad to receiue any treaſure from our ſeruant, why not precious admonitions?

It was the zeale of this Leuite that ſhut him out of Iebus; *we will not lodge in the City of ſtrangers.* The Iebuſites were ſtrangers in religion, not ſtrangers enough in their habitation: The Leuite will not receiue common courteſie from thoſe which ware aliens from God, though borne in the heart of Iſrael. It is lawfull enough in tearmes of ciuility to deale with infidels; the earth is the Lords, and we may enioy it in the right of the owner, while we proteſt againſt the wrong of the vſurper; yet the leſſe communion with Gods enemies, the more ſafety. If there were another aire to breathe in frō theirs, another earth to tread vpon, they ſhould haue their owne. Thoſe that affect a familiar intirenes with Iebuſites, in conuerſation, in leagues of amitie, in matrimoniall contracts, bewray either too much boldneſſe, or too little conſcience.

He hath no blood of an Iſraelite that delights to lodge in Iebus: It was the fault of Iſrael, that an heatheniſh Towne ſtood yet in the nauell of the tribes, and that Iebus was no ſooner turned to Ieruſalem: Their lenity and neglect were guiltie of this neighbourhood, that now no man can paſſe from Bethleem Iuda, to Mount Ephraim, but by the City of the Iebuſites. Seaſonable iuſtice might preuent a thouſand euils which afterwards know no remedy but patience.

The way was not long betwixt Iebus and Gibeah: for the Sun was ſtooping when the Leuite was ouer-againſt the firſt, and is but now declined when he comes to the other. How his heart was lightned, when he was entred into an Iſraelitiſh City! and can thinke of nothing, but hoſpitality, reſt, ſecurity. There is no perfume ſo ſweet to a Traueller, as his owne ſmoake. Both expectation and feare doe commonly diſappoint vs; for ſeldome euer doe we enioy the good we looke for, or ſmart with a feared euill. The opore Leuite could haue found but ſuch entertainment with the Iebuſites. Whither are the poſteritie of *Beniamin* degenerated, that their Gibeah ſhould bee no leſſe wicked then populous? The firſt ſigne of a ſetled godleſneſſe, is, that a Leuite is ſuffered to lye without doores. If God had been in any of their houſes, his ſeruant had not been excluded. Where no reſpect is giuen to Gods meſſengers, there can bee no Religion.

Gibeah was a ſecond Sodome; euen there alſo is another *Lot*: which is therefore ſo much more hoſpitall to ſtrangers, becauſe himſelfe was a ſtranger. The Oaſt as well as the Leuite is of Mount Ephraim: Each man knowes beſt to commiſerate that euill in others, which himſelfe hath paſſed thorow. All that profeſſe the Name of Chriſt, are Countrymen, and yet ſtrangers here below. How cheerfully ſhould we entertaine each other, when we meet in the Gibeah of this inhoſpitall world?

This good old man of Gibeah came home late from his worke in the fields: The Sunne was ſet ere he gaue ouer; and now, ſeeing this man a ſtranger, an Iſraelite, a Leuite, an Ephraimite, and that in his way to the houſe of God, to take vp his lodging in the ſtreet, hee proffers him the kindneſſe of his houſe-roome. Induſtrious ſpirits are the fitteſt receptacles of all good motions; whereas thoſe which giue themſelues to idle and looſe courſes; doe not care ſo much as for themſelues. I heare of but one man at his work in all Gibeah: the reſt were quaffing and reuelling. That

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one man ends his worke in a charitable entertainment; the other, end their play in a brutish beastlinesse and violence. These villanies had learned both the actions and the language of the Sodomites: One vncleane deuill was the prompter to both: and this honest Ephraimite, had learnt of righteous *Lot*, both to intreat, and to proffer. As a preplexed Mariner, that in a storme must cast away some thing, although precious; so this good Oast, rather will prostitute his daughter a virgin, together with the concubine, then this prodigious villany should be offered to a man, much more to a man of God.

The detestation of a fouler sinne draw him to ouer-reach in the motion of a lesser; which if it had ben accepted, how could he haue escaped the partnership of their vncleannesse, and the guilt of his daughters rauishment? No man can wash his hands of that sinne, to which his will hath yeelded. Bodily violence may be inoffensiue in the patient; voluntary inclination to euil (though out of feare) can neuer be excusable: yet behold, this wickednesse is too little to satisfie these monsters.

Who would haue looked for so extreme abomination from the loynes of *Iacob*, the wombe of *Rachel*, the soones of *Beniamin*? Could the very Iebusites their neighbors bee euer accused of such vnnaturall outrage? I am ashamed to say it, Euen the worst Pagans were Saints to Israel. What auails it that they haue the Ark of God in Shilo, while they haue Sodom in their streets? that the law of God is in their fringes, whilst the deuil is in their hearts? Nothing but hel it selfe can yeeld a worse creature, then a depraued Israelite; the very meanes of his reformation, are the fuell of his wickednes. Yet *Lot* sped so much better in Sodome, then this Ephraimite did in Gibeah, by how much more holy guests he entertained. There the guests were Angels; here a sinfull man. There the guests saued the Oast; here the Oast could not saue the guest from brutish violence. Those Sodomites were stricken with outward blindnes, and defeated: These Beniamites are onely blinded with lust, and preuaile. The Leuite comes forth, perhaps his coat saued his person frō this villany; who now thinks himselfe well, that he may haue leaue to redeeme his owne dishonour with his concubines. If he had not loued her dearely, he had neuer sought her so farre, after so foule a sinne: Yet now his hate of that vnnatural wickednes ouercame his loue to her; Shee is exposed to the furious lust of barbarous Ruffians, and (which he misdoubteth not) abused to death.

Oh the iust and euen course which the Almighty Iudge of the world holds in all his retributions! This woman had shamed the bed of a Leuite, by her former wantonnes; she had thus farre gone smoothly away with her sinne, her father harbored her, her husband forgaue her, her own heart found no cause to complain, because she smarted not: now, when the world had forgotten her offence, God cals her to reckoning, and punishes her with her owne sinne. She had voluntarily exposed her selfe to lust; now is exposed forceably. Adultery was her sinne, adultery was her death. What smiles soeuer wickednesse casts vpon the heart, whilest it sollicites; it will owe vs a displeasure, and proue it selfe a faithfull Debter.

The Leuite looked to find her humbled with this violence, not murdered; and now, indignation moues him to adde horror to the fact: Had not his heart been raised vp with an exces of desire to make the crime as odious, as it was sinfull, his action could not be excused. Those hāds that might not touch a carkas, now carue the corps of his owne dead wife, into morsels, and send these tokens to all the Tribes of Israel; that when they should see these gobbets of the body murdered, the more they might detest the murderers. Himselfe puts on cruelty to the dead, that he might draw them to a iust reuenge of her death. Actions notoriously villanous, may iustly countenance to extraordinary means of prosecution. Euery Israelite hath a part in a Leuits wrong; No Tribe hath not his share in the carcasse, and the reuenge.

The desolation of BENIAMIN.

THese morsels could not chuse but cut the hearts of Israel with horror and compassion; horror of the act, and compassion of the sufferer: and now their zeale drawes them together, either for satisfaction, or reuenge. Who would not haue looked that the hands of *Beniamin* should haue beene first vpon Gibeah; and that they should haue readily sent the heads of the offenders, for a second seruice after the gobbets of the concubine? But now, in stead of punishing the sinne, they patronize the actors; and will rather die in resisting iustice, then liue and prosper in furthering it.

Surely Israel had one Tribe too many: all Beniamin is turned into Gibeah, the sons not of Beniamin, but of *Belial*. The abetting of euill, is worse then the commission; This may bee vpon infirmity, but that must be vpon resolution: Easie punishment is too much fauour to sinne: continuence is much worse: but the defence of it (and that vnto bloud) is intolerable. Had not these men been both wicked and quarrellous, they had not drawne their swords in so foule a cause. Peaceable dispositions are hardly drawne to fight for innocence, yet these Beniaminites (as if they were in loue with villany, and out of charity with God) will be the wilfull Champions of lewdnesse. How can Gibeah repent them of that wickednesse, which all Beniamin will make good, in spight of their consciences? Euen where sinne is suppressed, it will rise; but, where it is incouraged, it insults and tyrannizes.

It was more iust that Israel should rise against Beniamin, then that Beniamin should rise for Gibeah, by how much it is better to punish offenders, then to shelter the offenders from punishing. And yet the wickednesse of Beniamin, sped better for the time then the honesty of Israel. Twise was the better part foyled by the lesse, & worse; The good cause was sent backe with shame: the euill returned with victory, and triumph. O God! their hand was for thee in the fight, and thy hand was with them in their fall; They had not fought for thee, but by thee; neither could they haue miscarried in the fight, if thou hadst not fought against them; Thou art iust and holy in both. The cause was thine: the sin in managing of it, was their owne. They fought in any holy quarrell, but with confidence in themselues: for, as presuming of victory, they aske of God, not what should be their successe, but who should be their Captaine. Number and innocence made them too secure: It was iust therefore with God, to let them feele, that euen good zeale cannot beare out presumption; and that victory lies not in the cause, but in the God that owns it.

Who cannot imagine how much the Beniaminites insulted in their double field, and day? And now beganne to thinke, God was on their side: Those swords which had beene taught the way into forty thousand bodies of their brethren, cannot feare a new encounter. Wicked men cannot see their prosperity a piece of their curse, neither can examine their actions, but the euents. Soone after, they shall finde what it was to adde bloud vnto filthinesse, and that the victory of an euill cause, is the way to ruine and confusion.

I should haue feared lest this double discomfiture should haue made Israel either distrustfull, or weary of a good cause: but still I finde them no lesse couragious, with more humility. Now they fast, and weepe, and sacrifice: These weapons had beene victorious in their first assault; *Beniamin* had neuer beene in dangre of pride for ouercomming, if this humiliation of Israel had preuented the fight. It is seldome seene, but that which we do with feare, prospereth; whereas confidence in vndertaking, layes euen good endeuours in the dust.

Wickednesse

Wickednesse could neuer bragge of any long prosperity, nor complaine of the lacke of payment: Still God is euen with it at the last: Now he paies the Beniaminites both that death which they had lent to the Israelites, and that wherein they stood indebted to their brotherhood of *Gibeah*: And now that both are met in death, there is as much difference betwixt those Israelites, and these Beniaminites, as betwixt Martyrs, and Malefactors. To die in a sin is a fearefull reuenge of giuing patronage to sin: The sword consumes their bodies, another fire their Cities, whatsoeuer became of their soules.

Now might *Rachel* haue iustly wept for her children, because they were not; for behold, the men, women, and children of her wicked Tribe, are cut off; only some few scattered remainders, ran away from this vengeance, and lurked in caues, and rockes, both for feare, and shame: There was no difference, but life, betwixt their brethren and them; the earth couered them both: yet vnto them doth the reuenge of Israel stretch it self, and vowes to destroy, if not their persons, yet their succession; as holding them vnworthy to receiue any comfort by that sex, to which they had been so cruell both in act and maintenance. If the Israelites had not held marriage and issue a very great blessing, they had not thus reuenged themselues of *Beniamin*: now they accounted the with-holding of their wiues, a punishment second to death. The hope of life in our posterity, is the next contentment to an enioying of life in our selues.

They haue sworne, and now vpon cold bloud repent them. If the oath were not iust, why would they take it? and if it were iust, why did they recant it? If the act were iustifiable, what needed these teares? Euen a iust oath may be rashly taken: not only iniustice, but temerity of swearing ends in lamentation. In our very ciuill actions, it is a weakenesse to do that which wee would after reuerse; but in our affaires with God, to checke our selues too late, and to steepe our oathes in teares, is a dangerous folly. Hee doth not command vs to take voluntary oathes; he commands vs to keepe them. If wee binde our selues to inconuenience, wee may iustly complaine of our owne fetters: Oathes doe not onely require iustice, but iudgement; wise deliberation, no lesse then equity.

Not conscience of their fact, but commiseration of their brethren, led them to this publike repentance. *O God, why is this come to passe, that this day one Tribe of Israel shall want?* Euen the iustest reuenge of men is capable of pitty. Insultation in the rigour of Iustice, argues cruelty; Charitable mindes are grieued to see that done, which they would not wish vndone; the smart of the offender doth not please them, which yet are throughly displeased with the sinne, and haue giuen their hands to punish it. God himselfe takes no pleasure in the death of a sinner, yet loues the punishment of sinne: As a good parent whips his childe, yet weepes himselfe. There is a measure in victory and reuenge, if neuer so iust; which to exceed, leeses mercy in the suit of Iustice.

If there were no fault in their seuerity, it needed no excuse; and if there were a fault, it will admit of no excuse: yet, as if they meant to shift off the sinne, they expostulate with God; *O Lord God of Israel, why is this come to passe this day?* God gaue them no command of this rigour; yea he twise crost them in the execution, and now, in that which they intreated of God with tears, they challenge him. It is a dangerous iniustice, to lay the burthen of our sins vpon him, which tempteth no man, nor can bee tempted with euill; whiles we should so remoue our sinne, we double it.

A man that knew not the power of an oath, would wonder at this contrariety in the affections of Israel: They are sory for the slaughter of *Beniamin*; and yet they slay those that did not helpe them in the slaughter. Their oath cals them to more bloud: The excesse of their reuenge vpon *Beniamin*, may not excuse the men of Gilead: If euer oath might looke for a dispensation, this might plead it; Now, thy dare not but kill the men of *Iabesh Gilead*, lest they should haue left vpon themselues a greater sin of sparing then punishing. *Iabesh Gilead* came not vp to aid Israel, therfore all the inhabitants must die. To exempt our selues (whether out of singularity, or stubbornnes) from the common actions of the Church, when we are lawfully called to them, is an offence worthy

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of iudgement: In the maine quarrels of the Church, neutrals are punished. This execution shal make amends for the former, of the spoil of *Iabesh Gilead*, that the Beniaminites be stored with wiues: that no man may think these men slaine for their daughters, they plainly dye for their sinne; and these Gileadites might not haue liued, without the periury of Israel: and now sith they must dye, it is good to make benefit of necessity. I inquire not into the rigour of the oath: If their solemne vow did not binde them to kill all of both sexes in *Beniamin*, why did they not spare their virgins? and if it did so binde them, why did they spare the virgins of Gilead? Fauours must be enlarged in all these religious restrictions; Where breath may be taken in them, it is not fit nor safe they should be straitned.

Foure hundred virgins of Gilead haue lost parents, and brethren, and kindred, and now finde husbands in lieu of them. And inforced marriage was but a miserable comfort for such a losse: like Wards, or captiues, they are taken, and chuse not. These suffice not; their friendly aduersaries consult for more vpon worse conditions. Into what troublesome and dangerous straits doe men thrust themselues, by either vniust, or inconsiderate vowes?

In the midst of all this common lawlesnesse of Israel, here was conscience made on both sides, of matching with Infidels: The Israelites can rather be content their daughters should be stollen by their owne, then that the daugters of aliens should be giuen them. These men which had not grace enough to detest and punish the beastlinesse of their Gileadites, yet are not so graceless, as to chuse them wiues of the Heathen. All but Atheists (howsoeuer they let themselues loose) yet in some things find themselues restrained, & shew to others that they haue a conscience. If there were not much danger, and much sin in this vnequall yoke, they would neuer haue perswaded to so heauy an inconuenience: Disparitie of religion in matrimoniall contracts, hath so many mischiefes, that it is worthy to be redeemed with much preiudice.

They which might not giue their owne daughters to *Beniamin*, yet giue others whiles they giue leaue to steale them. Stollen marriages are both vnnaturall, and full of hazard; for loue (whereof marriage is the knot) cannot be forced: this was rather rape then wedlocke. What vnlikenesse (perhaps contrariety) of disposition, what auersenes of affection, may there be in not only a sudden, but a forceable meeting? If these Beniaminites had not taken liberty of giuing themselues ease by diuorcement, they would often haue found leisure to rue this stollen booty. This act may not be drawn to example; and yet, here was a kinde of indefinite consent: Both deliberation, and good liking, are little enough for a during estate, and that which is once done for euer.

These virgins come vp to the feast of the Lord, and now, out of the midst of their daunces are carried to a double captiuity. How many virgins haue lost themselues in daunces? and yet this sport was not immodest, These virgins daunced by themselues, without the company of them which might moue towards vnchastity; for if any men had beene with them, they had found so many rescuers, as they had assaulters; now, the exposing of their weake sex to this iniury, proues their innocence. Our vsuall daunces are guilty of more sinne; Wanton gestures, and vnchaste touches, lookes, motions, draw the heart to folly: The ambushes of euill spirits carry away many a soule from daunces, to a fearefull desolation.

It is supposed, that the parents thus robbed of their daughters, will take it heauily. There cannot be a greater crosse then the miscarriage of children: They are not onely the liuing goods, but pieces of their parents; that they should therefore be torne from them by violence, is no lesse iniury, then the dismembring of their owne bodies.

Naomi *and* Ruth.

BEtwixt the raigne of the Iudges, Israel was plagued with tyranny; and whiles some of them raigned, with famine. Seldome did that rebellious people want somewhat to humble them. One rod is not enough for a stubborne childe: The famine must needs be great, that makes the inhabitants to runne their countrey. The name of home is so sweet, that we cannot leaue it for a little. Behold, that land, which had wont to flow with milke and hony, now abounds with want and penury, and Bethleem, in stead of an house of bread, is an house of famine. A fruitfull land doth God make barren, for the wickednes of them that dwell therein. The earth beares not for it selfe, but for vs; God is not angry with it, but with men. For our sakes, it was first cursed to thornes & thistles, after that to moisture, and since that (not seldome) to drought; and by all these, to barrennesse. We may not looke alwaies for plenty. It is a wonder whiles there is such superfluity of wickednesse, that our earth is no more sparing of her fruits.

The whole earth is the Lords, and in him ours. It is lawfull for the owners to change their houses, at pleasure. Why should we not make free vse of any part of our owne possessions? *Elimelech* and his familie moue from Bethleem Iuda vnto Moab. Nothing but necessity can dispense with a locall relinquishing of Gods Church; Not pleasure, not profit, not curiosity. Those which are famished out, God calls, yea driues from thence. The Creator and possessor of the earth, hath not confined any man to his necessary destruction.

It was lawfull for *Elimelech* to make vse of Pagans, and Idolaters, for the supply of all needfull helps. There cannot bee a better imployment of Moabites, then to be the treasurers and purueyors of Gods children: Wherfore serue they, but to gather for the true owners? It is too much niceneſſe in them, which forbeare the benefit they might make of the faculties of profane, or hereticall persons; They consider not that they haue more right to the good such men can doe, then they that doe it, and challenge that good for their owne.

But I cannot see, how it could be lawfull for his Sons to match with the daughters of Moab. Had these men heard how far, and vnder how solemne an oath their father *Abraham* sent for a wife of his owne tribe, for his sonne *Isaac*? Had they heard the earnest charge of holy *Isaac*, to the sonne hee blessed, *Thou shalt not take a wife of the daughters of Canaan?* Had they forgotten the plagues of Israel for but a short conuersation with the Moabitish women? If they plead remoteness from their own people; Did they not remember how for *Iacob* walked to Padan-Aram? Was it further from Moab to Bethleem, then frō Bethleem to Moab? and if the care of themselues led them from Bethleem to Moab; should not their care of obedience to God, haue as well carried them backe from Moab to Bethleem? Yet if their wiues would haue left their idolatrie with their maidenhead; the match had beene more safe; but now, euen at the last farewell. *Naomi* can say of *Orpah*; that she is returned to her gods. These men haue sinned in their choice, and it speeds with them accordingly. Where did euer one of these vnequall matches prosper? The two sonnes of *Elimelech* are swept away childles in the prime of their age, and in stead of their seed, they leaue their carcasses in Moab, their wiues widdowes, their mother childlesse, and helplesse amongst Infidels, in that age which most needed comfort. How miserable dee we now finde poore *Naomi*? which is left destitute of her country, her husband, her children, her friends; and turned loose, and solitary to the mercy of the world: yet euen out of these hopeles ruines will God raise comfort to his seruant. The first good newes is, that God hath visited his people with bread; now therefore, since her husband and sonnes were vnrecouerable,

shee

ſhe will try to recouer her countrey, and kinred. If we can haue the ſame conditions in Iudah, that we haue in Moab, we are no Iſraelites if wee returne not. Whiles her husband and ſonnes liued, I heare no motion of retiring home; now theſe her earthly ſtayes are remoued, ſhe thinks preſently of remouing to her countrey; Neither can we ſo hartily thinke of our home aboue, whiles we are furniſhed with theſe worldly contentments; when God ſtrips vs of them, ſtrait waies our minde is homeward.

Shee that came from Bethleem, vnder the protection of an husband, attended with her ſonnes, ſtored with ſubſtance; reſolues now to meaſure all that way alone. Her aduerſity had ſtript her of all, but a good heart; that remaines with her, and beares vp her head, in the deepeſt of her extremity. True Chriſtian fortitude wades thorow all euills, and though we be vp to the chin, yet keepes firme footing againſt the ſtreame: where this is, the ſex is not diſcerned; neither is the quantity of the euill read in the face. How well doth this courage become Iſraelites, when wee are left comfortleſſe in the midſt of the Moab of this world, to reſolue the contempt of all dangers, in the way to our home? A contrarily, nothing doth more miſ-beſeeme a Chriſtian, that his ſpirits ſhould flagge with his eſtate, and that any difficulty ſhould make him deſpair of attaining his beſt ends.

Goodneſſe is of a winning quality whereſoeuer it is; and euen amongſt Infidels, will make it ſelfe friends. The good diſpoſition of *Naomi* carries away the hearts of her daughters in law with her; ſo as they are ready to forſake their kinred, their countrey, yea their own mother, for a ſtranger, whoſe affinity died with her ſonnes. Thoſe men are worſe then Infidels, and next to Diuels, that hate the vertues of Gods Saints; and could loue their perſons well, if they were not conſcionable.

How earneſtly doe theſe two daughters of *Moab* plead for their continuance with *Naomi*; and how hardly is either of them diſſwaded from partaking of the miſery of her ſociety! There are good natures euen among Infidels, and ſuch as for morall diſpoſition, & ciuill reſpects, cannot be exceeded by the beſt Profeſſors. Who can ſuffer his heart to reſt in thoſe qualities, which are common to them that are without God?

Naomi could not be ſo inſenſible of her owne good, as not to know how much comfort ſhee might reape to the ſolitarineſſe, both of her voyage, and her widow-hood, by the ſociety of theſe two younger widdows, whoſe affections ſhe had ſo well tried; euen very partnerſhip is a mitigation of euils, yet ſo earneſtly doth ſhe diſſwade them from accompanying her, as that ſhee could not haue ſaid more, if ſhee had thought their preſence irkeſome, and burdenous: Good diſpoſitions loue not to pleaſure themſelues with the diſaduantage of others; & had rather be miſerable alone, then to draw in partners to their ſorrow; for the ſight of anothers calamity doth rather double their owne; & if themſelues were free, would affect them with compaſſion: As contrarily, ill minds care not how many companions they haue in miſery, nor how few conſorts in good; If themſelues miſcarry, they could be content all the world were enwrapped with them in the ſame diſtreſſe.

I maruell not that *Orpah* is by this ſeaſonable importunity perſwaded to returne; from a mother in law, to a mother in nature; from a toyleſome iourney, to reſt; from ſtrangers, to her kinred; from an hopeleſſe condition, to liklihoods of contentment. A little intreaty wil ſerue to moue nature to be good vnto it ſelfe: Euery one is rather a *Naomi* to his owne ſoule, to perſwade it to ſtay ſtill, and inioy the delights of *Moab*, rather then to hazard our entertainment in *Bethleem*. Wil religion allow me this wild liberty of my actions, this looſe mirth, theſe carnall pleaſures? Can I be a Chriſtian, and not liue ſullenly? None but a regenerate heart can chuſe rather to ſuffer aduerſity with Gods people, then to enioy the the pleaſures of ſin for a ſeaſon.

The one ſiſter takes an vnwilling farewell, and moiſtens her laſt kiſſes with many teares: the other cannot be driuen backe, but repells one intreaty with another; *Intreat me not to leaue thee; for whither thou goeſt, I will go, where thou dwelleſt, I wil dwel, thy people ſhall be my people, thy God, my God, where thou dieſt, I wil die, and there wil I be buried.*

Ruth saw so much vpon ten yeeres triall, in *Naomi*, as was more worth then all *Moab*; and in comparison whereof, all worldly respects deserued nothing but contempt: The next degree vnto goodnesse is the loue of goodnes: He is in a faire way to grace, that can value it; If shee had not been already a proselyte, she could not haue set this price vpon *Naomies* vertue. Loue cannot be separated from a desire of fruition; In vaine had *Ruth* protested her affection to *Naomi*, if shee could haue turned her out to her iourney alone; Loue to the Saints doth not more argue our interest in God, then society argues the truth of our loue.

As some tight vessell that holds out against wind and water, so did *Ruth* against all the powers of a mothers perswasions; The impossibility of the comfort of marriage in following her (which drew back her sister in law) cannot moue her. She hears her mother, like a modest matrō (cōtrary to the fashion of these times) say, *I am too old to haue an husband*, and yet shee thinkes not on the contrary, I am too young to want an husband: It should seeme, the Moabites had learned this fashion of Israel, to expect the brothers raising of seed to the deceased; The widowhood & age of *Naomi* cuts off that hope; neither could *Ruth* then, dreame of a *Boaz* that might aduance her; It is no loue that cannot make vs willing to be miserable for those we affect: The hollowest heart can be content to follow one that prospereth: Aduersity is the only fornace of friendship: If loue will not abide both fire and anuile, it is but counterfeit; so in our loue to God, we doe but crake and vaunt in vaine, if we cannot be willing to suffer for him.

But if any motiue might hope to speed, that which was drawne from example, was most likely; *Behold thy sister in law is gone backe vnto her people and to her gods; returne thou after her.* This one art-lesse perswasion hath preuail'ed more with the world, then all the places of reason: How many millions miscarry vpon this ground, Thus did my fore-fathers; Thus doe the most; I am neither the first, nor the last! Doe any of the rulers? Wee straight thinke that, either safe, or pardonable, for which we can pleade a precedent. This good woman hath more warrant for her resolution, then anothers practice: The mind can neuer be steady, whiles it stands vpon others feete, and till it be setled vpon such grounds of assurance, that it will rather lead, then follow; and can say with *Iosuah*, whatsoeuer become of the world, *I and my house will serue the Lord.*

If *Naomi* had not beene a person of eminent note, no knowledge had beene taken at Bethleem of her returne. Pouerty is euer obscure; and those that haue little, may goe and come without noise. If the streetes of Bethleem had not before vsed to say, There goes *Naomi*; they had not now asked, *Is not this Naomi?* Shee that had lost all things, but her name, is willing to part with that also; *Call mee not Noami, but call mee Marah.* Her humility cares little for a glorious name, in a deiected estate. Many a one would haue set faces vpon their want, and in the bitternesse of their condition, haue affected the name of beauty. In all formes of good, there are more that care to seeme, then to be: *Naomi* hates this hypocrisie, & since God hath humbled her, desires not to be respected of men. Those wich are truely brought down, make it not dainty that the world should think them so; but are ready to be the first proclaimers of their owne vilenesse.

Naomi went full out of Bethleem to preuent want; and now shee brings that want home with her, which shee desired to auoid. Our blindnesse oft-times carries vs into the perils we seeke to eschew: God findes it best many times to crosse the likely projects of his derest children; and to multiply those afflictions, which thy feared single.

Ten yeeres haue turned *Naomi* into *Marah*: What assurance is there of these earthly things, whereof one houre may strip vs? What man can say of the yeeres to come, Thus I will be? How iustly doe we contemne this vncertainty, and looke vp to those riches that cannot but endure, when heauen and earth are dissolued?

BOAZ and RVTH.

WHiles *Elimelech* shifted to *Moab* to auoid the famine, *Boaz* abode still at Bethleem, and continued rich, and powerfull: Hee staid at home, and found that, which *Elimelech* went to seek, and missed. The iudgement of famine doth not lightly extend it selfe to all: Pestilence and the sword spare none; but dearth commonly plagueth the meaner sort, and balketh the mighty. When *Boaz* his store-house was empty, his fields were full, and maintained the name of Bethleem. I do not heare *Ruth* stand vpon the termes of her better education, or wealthy Parentage; but now that God hath called her to want, she scorns not to lay her hand vnto all homely seruices; and thinks it no disparagement to finde her bread in other mens fields. There is no harder lesson to a generous minde, nor that more beseemes it, then either to beare want, or to preuent it; Base spirits giue themselues ouer to idlenesse, and misery, and because they are crossed, will sullenly perish. That good woman hath not bin for nothing in the schoole of patience; she hath learned obedience to a poore step-mother; she was now a widow past reach of any danger of correction; besides, that penury might seem to dispense with awe; Euen children do easily learne to contemne the pouerty of their own Parents; Yet hath shee inured her selfe to obedience, that she will not so much as goe forth into the field to gleane, without the leaue of her mother in law, and is no lesse obsequious to *Marah*, then she was to *Naomi*. What shall we say to those children, that in the maine actions of their life, forget they haue naturall Parents? It is a shame to see, that in meane families want of substance causeth want of duty; and that children should thinke themselues priuiledged for vnreuerence; because the Parent is poore. Little do we know, when wee goe forth in the morning, what God meanes to do with vs ere night: There is a prouidence that attends on vs in all our waies, and guides vs insensibly to his owne ends; That diuine hand leades *Ruth* blind-folded to the field of *Boaz*: That she meetes with his reapers and fals vpon his land amongst all the fields of Bethleem, it was no praise to her electiō but the gracious dispositiō of him, in whom we moue; His thoughts are aboue ours, and doe so order our actions, as we, if we had known, should haue wished. No sooner is shee come into the field, but the reapers are friendly to her, no sooner is *Boaz* come into his field, but he inuites her to more bounty then she could haue desired; now God begins to repay into her bosome, her loue and duty to her mother in law. Reuerence and louing respects to parents, neuer yet went away vnrecompenced; God will surely raise vp friends amongst strangers to those that haue been officious at home. It was worth *Ruthe's* iourney from Moab, to meet with such a man as *Boaz*, whom we find thrifty, religious, charitable; Though he were rich, yet he was not carelesse; he comes into the field to ouersee his reapers. Euen the best estate requires carefull managing of the owner; He wanted not officers to take charge of his husbandry, yet he had rather be his owne witnesse: After all the trust of others, the Masters eye feeds the horse. The Master of this great housholde of the world giues vs an example of this care, whose eye is in euery corner of this his large possessiō; Not ciuility only, but religion binds vs to good husbandry; We are all stewards; and what account can wee giue to our Master, if we neuer looke after our estate? I doubt whether *Boaz* had bin so rich, if he had not bin so frugall: Yet was he not more thrifty then religious: Hee comes not to his reapers, but with a blessing in his mouth: *the Lord be with you*, as one that knew, if he were with them, and not the Lord; his presence could auaile nothing. All the businesse of the family speeds the better, for the Masters benediction; Those affaires are likely to succeed, that take their beginning at God.

Charity was well matched with his religion; without which, good words are but hipocrites: no sooner doth hee heare the name of the Moabitesse, but hee seconds the kindnes of his reapers; and still he rises in his fauours: First, she may gleane in his field; then shee may drinke of his vessels; then shee shall take her meale with his reapers;

and part of it, from his owne hand: lastly, his work-men must let fall sheaues for her gathering. A Small thing helpes the needy: an handfull of gleanings, a lap-full of parched corne, a draught of the seruants bottles, a loose sheafe was such a fauour to *Ruth*, as she thought was aboue all recompence: This was not seene in the estate of *Boaz*, which yet makes her for the time, happy. If we may refresh the soule of the poore with the very offals of our estate, and not hurt our selues, woe be to vs if we doe it not. Our barnes shall be as full of curses as of corne, if we grudge the scattered eares of our field to the hands of the needy.

How thankfully doth *Ruth* take these small fauours from *Boaz*? Perhaps some rich iewell in *Moab* would not haue beene so welcome. Euen this was a presage of her better estate. Those which shall receiue great blessings, are euer thankfull for little, and if poore soules be so thankfull to vs, for but an handfull, or a sheafe; how should we bee affected to our God for whole fields full, for full barnes, full garners?

Doubtlesse, *Boaz*, hauing taken notice of the good nature, dutifull carriage, and the neere affinity of *Ruth*, could not but purpose some greater beneficence, and higher respects to her: yet now onwards he fits his kindnes to her condition, and giues her that, which to her meannesse seemed much, though he thought it little. Thus doth the bounty of our God deale with vs: It is not for want of loue, that he giues vs no greater measure of grace, but for want of our fitnesse and capacity: He hath reserued greater preferments for vs, when it shall be seasonable for vs to receiue them.

Ruth returns home wealthy with her Ephah of barley, and thankfully magnifies the liberality of *Boaz*, her new benefactor: *Naomi* repayes his beneficence with her blessing; *Blessed be he of the Lord.* If the rich can exchange their aimes with the poore for blessings, they haue no cause to complaine of an ill bargaine. Our gifts cannot bee worth their faithfull prayers; therefore it is better to giue then to receiue; because hee that receiues, hath but a worthles almes; he that giues, receiues an vnualuable blessing.

I cannot but admire the modesty and silence of these two women: *Noami* had not so much as talked of her kindred in Bethleem, nor till now, had she told *Ruth* that shee had a wealthy kinsman; neither had *Ruth* inquired of her husbands great alliance; but both sate down meekly with their own wants, and cared not to know any thing else, saue that themselues were poore. Humility is euer the way to honour.

It is a discourtesie where we are beholden, to alter our dependancy. Like as men of trade take it ill, if customers which are in their bookes, goe for their wares to another shop. Wisely doth *Naomi* aduise *Ruth* not to be seen in any other field, while the harueſt lasted. The very taking of their fauours is a contentment to those that haue already well deserued; and it is a quarrell enough that their courtesie is not receiued. How shall the God of heauen take it, that whiles he giues and proffers large, wee runne to the world, that can afford vs nothing but vanity and vexation?

Those that can least act, are oft-times the best to aduise. Good old *Naomi* sits still at home, & by her counsell payes *Ruth* all the loue she owes her. The face of that action to which she directs her, is the worst piece of it; the heart was sound. Perhaps, the assurance, which long tryall had giuen her of the good gouernment, and firme chastity of her daughter in law, together with her perswasion of the religious grauity of *Boaz*, made her thinke that designe safe, which to others had been perilous, if not desperate. But besides that, holding *Boaz* next of blood to *Elimelech*, she made account of him, as the lawfull husband of *Ruth*; so as there wanted nothing but a challenge, and confirmation. Nothing was abated but some outward solemnities, which (though expedient for the satisfaction of others; yet were not essentiall to mariage: And if there were not these colours for a project so suspitious, it would not follow, that the action were warrantable, because *Naomies*. Why should her example bee more safe in this, then in matching her sonnes with infidels; then in sending backe *Orpah* to her fathers gods? If euery act of an holy person should be our rule, we should haue crooked liues: Euery action that is reported, is not straight waies followed. Our courses were very vncertaine, if God had not giuen vs rules, whereby wee may examine the examples of the

the best Saints, and as well censure, as follow them. Let them that stumble at the boldnesse of *Ruth*, imitate the cotinence of *Boaz*.

These times were not delicate. This man (though great in Bethleem) laies him downe to rest vpon a pallat, in the floore of his barne; when he awakes at midnight, no marueil if he were amazed to finde himselfe accompanied; yet, though his heart were cheared with wine, the place solitary, the night silent, the person comely, the inuitation plausible, could hee not be drawn to a rash act of lust; His appetite could not get the victory of reason, though it had wine and opportunity to helpe it. Herein *Boaz* shewed himselfe a great master of his affections, that he was able to resist a fit tentation. It is no thanke to many, that they are free of some euils; perhaps they wanted not will, but conuenience. But if a man, when he is fitted with all helps to his sin, can repell the plasure of sin, out of conscience; this is true fortitude.

Instead of touching her as a wanton, he blesses her as a father, incourageth her as a friend, promiseth her as a kinsman, rewards her as a patrone, and sends her away laden with hopes, and gifts; no lesse chaste, more happy then she came. Oh admirable temperance worthy the progenitor of him, in whose lips and heart was no guile.

If *Boaz* had been the next kinsman, the marriage had needed no protraction, but now that his conscience told him, that *Ruth* was the right of another, it had not been more sensuality then iniustice, to haue touched his kinswoman. It was not any bodily impotency, but honesty & conscience that restrained *Boaz*, for the very next night she conceiued by him; that good man wished his marriage bed holy, and durst not lie downe in the doubt of a sinne. Many a man is honest out of necessity, and affects the praise of that, which he could not auoyde; but that mans minde is still an adulterer, in the forced continence of his body. No action can giue vs true comfort, but that which we doe out of the grounds of obedience.

Those which are fearefull of sinning, are carefull not to be thought to sinne. *Boaz*, though he knew himselfe to be cleare, would not haue occasion of suspition giuen to others; (*Let no man know that a woman came into the floore:*) A good heart is no lesse afraid of a scandall, then of a sinne; whereas those that are resolued not to make any scruple of sinne, despise others constructions, not caring whom they offend, so that they may please themselues. That *Naomi* might see, her daughter in law was not sent back in dislike, she comes whom laden with corne; *Ruth* hath gleaned more this night, then in halfe the harueſt. The care of *Boaz* was, that she should not returne to her mother empty: Loue whereſoeuer it is, cannot be niggardly. Wee measure the loue of God by his gifts; How shall he abide to send vs away empty from those treasures of goodnesse!

Boaz is restlesse in the prosecution of this suit; and hies him from his threshing-floore, to the gate, and there conuents the neerer kinsman before the Elders of the City: what was it that made *Boaz* so redy to entertaine, so forward to vrge this match? Wealth shee had none, not so much as bread, but what she gleaned out of the field: Friends she had none, and those she had elsewhere, Moabites: Beauty shee could not haue much after that scorching in her truall, in her gleanings; Himselfe tells her what drew his hart to her, (*All the City of my people doth know that thou art a vertuous woman*) Vertue in whomsoeuer it is found, is a great dowry; and where it meets with an heart that knowes how to value it, is accounted greater riches then all that is hid in the bowels of the earth. The corne heape of *Boaz* was but chaffe to this, and his money, drosse.

As a man that had learned to square his actions to the law of God, *Boaz* proceeds legally with his riuall; and tels him of a parcell of *Elimelecs* land (which, it is like, vpon his remouall to *Moab*, he had alienated;) which he (as the next kinsman) might haue power to redeeme; yet so, as he must purchase the wife of the deceased with the land. Euery kinsman is not a *Boaz*, the man could listen to the land, if it had been free from the clog of a necessary marriage; but now hee will rather leaue the land, then take the wife, lest whiles hee should preserue *Elimelecs* inheritance, hee should destroy his owne;

owne; for the next seed, which he should haue by *Ruth*, should not be his heire, but his deceased kinsmans; How knew he whether God might not by that wife, send heires enow for both their estates? rather had he therefore incurre a manifest iniustice, then hazard the danger of his inheritance. The Law of God bound him to raise vp seed to the next in blood; the care of his inheritance draws him to a neglect of his duty, though with infamy and reproch, and now he had rather his face should be spit vpon, and his name should be called, *The house of him whose shoo was pulled off*, then to reserue the honour of him, that did his brother right, to his owne preiudice. How many are there that doe so ouerloue their issue, as that they regard neither sinne nor shame in aduancing it? and that will rather indanger their soule, then leese their name? It is a woefull inheritance that makes men heires of the vengeance of God.

Boaz is glad to take the aduantage of his refusall; and holds that shoo (which was the signe of his tenure) more worth then all the land of *Elimelec*. And whereas other Wiues purchase their husbands, with a large dowry, this man purchaseth his wife at a deare rate, and thinkes his bargaine happy. All the substance of the earth, is not worth a vertuous and prudent wife; which *Boaz* doth now so reioyce in, as if he this day only began to be wealthy.

Now is *Ruth* taken into the house of *Boaz*; she that before had said, she was not like one of his maidens, is now become their mistresse. This day she hath gleaned all the fields and barnes of a rich husband; and (that there might be no want in her happines) by a gracious husband she hath gained an happy seed; and hath the honour, aboue all the dames of Israel, to be the great grand-mother of a King, of *Dauid*, of the *Messiah*.

Now is *Marah* turned backe againe to *Naomi*; and *Orpah*, if she heare of this in *Moab*, cannot but enuy at her sisters happinesse. Oh the sure and bountifull paiments of the Almighty! Who euer came vnder his wing in vaine? Who euer lost by trusting him? Who euer forsooke the *Moab* of this world for the true Israel, and did not at last reioyce in the change?

Anna and Peninna.

ALL customes, where they are once intertained, are not easily discharged; Polygamy, besides carnall delight, might now plead age and example: so as euen *Elkanah* (though a Leuite) is tainted with the sinne of *Lamech*; Like as fashions of attire, which at the first were disliked as vncomely, yet when they are once growne common, are taken vp of the graueſt. Yet this sinne (as then currant with the time) could not make *Elkanah* not religious. The House of God in Shilo was duely frequented of him; oftentimes, alone, in his ordinary course of attendance; with all his males, thrice a yeere; and once a yeere, with all his family. The continuance of an vnknowne sinne cannot hinder the vprightnesse of a mans heart with God; as a man may haue a mole vpon his backe, and yet thinke his skinne cleare; the least touch of knowledge or wilfulnesse marres his sincerity.

He that by vertue of his place was imployed about the sacrifices of others, would much lesse neglect his owne. It is a shame for him that teaches Gods people that they should not appeare before the Lord empty, to bring no sacrifice for himselfe. If Leuites be profane, who should be religious?

It was the fashion when they sacrificed, to feast; so did *Elkanah*; the day of his deuotion is the day of his triumph; hee makes great cheere for his whole family, euen for that wife which hee loued lesse. There is nothing more comely then cheerefulnesse in the seruices of God. What is there in all the world, wherewith the heart of man should be so lift vp, as with the conscience of his dutie done to his Maker?

Whiles

Whiles we doe so, God doth to vs, as our glasse, smile vpon vs, while we smile on him. Loue will be seene by entertainment; *Peninna* and her children shall not complaine of want, but *Anna* shall find her husbands affection in her portion; as his loue to her was double, so was her part; She fared not the worse, because she was childles, no good husband will dislike his wife for a fault not of the power of her rednesse: yea, rather, that which might seeme to lose the loue of her husband, winnes it, her barrennesse. The good nature of *Elkanah* laboured by his deare respects, to recompence this affliction; that so she might finde no lesse contentment in the fruit of his hearty loue, then she had griefe from her owne fruitlesnesse. It is the property of true mercy, to be most fauourable to the weakest; Thus doth the gracious spouse of the Christian soule pitty the barrennesse of his seruants. O Sauiour, wee should finde thee so indulgent to vs, if we did not complaine of our own vnworthinesse: *Peninna* may haue the more children, but barren *Anna* hath the most loue. How much rather could *Elkanah* haue wished *Peninna* barren, and *Anna* fruitfull? but if she should haue had both issue, and loue, she had bin proud, and her riuall despised. God knowes how to dispense his fauours so, that euery one may haue cause both of thankfulnesse, and humilation; whiles there is no one that hath all, no one but hath some. If enuy and contempt were not thus equally tempered, some would be ouer-hauty, and other too miserable; But now, euery man sees that in himself which is worthy of contempt, & matter of emulation in others; and contrarily, sees what to pity, and dislike in the most eminent, and what to applaud in himselfe, and out of this contrariety, arises a sweet meane of contentation.

The loue of *Elkanah* is so vnable to free *Anna* from the wrongs of her riuall, that it procures them rather. The vnfruitfulnesse of *Anna* had neuer with so much despight beene laid in her dish, if her husbands heart had beene as barren of loue to her. Enuy, though it take aduantage of our weaknesses, yet is euer raised vpon some grounds of happinesse, in them whom it emulates, it is euer an ill effect of a good cause: If *Abels* sacrifice had not beene accepted, and if the acceptation of his sacrifice had not beene a blessing, no enuy had followed vpon it.

There is no euill of another, wherin it is fit to reioyce, but his enuy, and this is worthy of our ioy and thankfulnesse, because it shewes vs the price of that good, which we had, and valued not. The malignity of enuy is thus well answered, when it is made the euill cause of a good effect to vs, when God and our soules may gaine by anothers sin. I doe not finde that *Anna* insulted vpon *Peninna*, for the greater measure of her husbands loue, as *Peninna* did vpon her, for her fruitlesnesse. Those that are truely gracious, know how to receiue the blessings of God, without contempt of them that want; and haue learned to be thankfull, without ouerlinesse.

Enuy, when it is once conceiued in a malicious heart, is like fire in billets of Iuniper, which (they say) continues more yeeres then one. Euery yeere was *Anna* thus vexed with her emulous partner; and troubled, both in her prayers and meales: Amidst all their feastings, she fed on nothing but her teares. Some dispositions are lesse sensible, and more carlesse of the despight and iniuries of others, and can turne ouer vnkinde vsages, with contempt. By how much more tender the heart is, so much more deeply is it euer affected with discourtesies; As waxe receiues and retaines that impression, which in the hard clay cannot be seene; or, as the eye feeles that more, which the skin of the eye-lid could not complaine of. Yet the husband of *Anna* (as one that knew his duty) labours by his loue, to comfort her against these discontentments, *Why weepest thou? Am I not better to thee then ten sons?* It is the weakenesse of good natures, to giue so much aduantage to an enemy; what would malice rather haue, then the vexation of them whom it persecutes? Wee cannot better please an aduersary, then by hurting our selues: This is no other, then to humour enuy, to serue the turne of those that maligne vs; and to draw on that malice, whereof we are weary; whereas carelesneſſe puts ill will out of countenance; and makes it with-draw it selfe in a rage, as that which doth but shame the author, without the hurt of the patient. In causelesse wrongs, the best remedy is content.

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She that could not haue comfort in the louing perswasions of her husband, seeks it in her prayers, she rises vp hungry from the feast, and hies her to the Temple; there she powres out her teares, and supplications. Whatsoeuer the complaint be, here is the remedy: There is one vniuersall receit for all euils, prayer: when all helpes faile vs, this remaines, and whiles we haue an heart, comforts it.

Here was not more bitternesse in the soule of *Anna*, then feruency; shee did not onely weepe and pray, but vow vnto God. If God will giue her a sonne, she will giue her sonne to God backe againe: Euen nature it selfe had consecrated her sonne to God; for he could not but be borne a Leuite: But if his birth make him a Leuite, her vow shall make him a Nazarite, and dedicate his minority to the Tabernacle. The way to obtaine any benefit, is to deuote it in our hearts, to the glory of that God, of whom we aske it: By this meanes shall God both pleasure his seruant, and honor himselfe; whereas, if the scope of our desires be carnall, we may be sure either to faile of our suit, or of a blessing.

ELY *and* ANNA,

OLd *Ely* sits on a stoole, by one of the posts of the Tabernacle: Where should the Priests of God be but in the Temple? whether for action or for ouer-sight. Their very presence keeps Gods House in order, and the presence of God keepes their hearts in order.

It is oft found, that those which are themselues conscionable, are too forward to the censuring of others: Good *Ely*, because he markes the lips of *Anna* to moue without noise, chides her as drunken, and vncharitably misconstrues her deuotion. It was a weake ground whereon to build so heauy a sentence. If she had spoken too loud, and dimcomposedly, he might haue had some iust colour for this conceit; but now to accuse her silence (notwithstanding all the teares which hee saw) of drunkennesse, it was a zealous breath of charity.

Some spirit would haue been enraged with so rash a censure: When anger meets with griefe, both turne into fury: But this good woman had been inured to reproches, and besides, did well see the reproofe arose from misprision, and the misprision from zeale; and therefore answers meekely, as one that had rather satisfie, then expostulate; *Nay, my Lord but I am a woman troubled in spirit. Ely* may now learne charitie of *Anna*. If she had bin in that distemper, whereof he accused her, his iust repoose had not bin so easily digested. Guiltines is commonly clamorous, & impatient, whereas innocence is silent, and careles of mis-reports. It is naturall vnto all men to wipe off from their name all aspersions of euill, but none doe it with such violence, as they which are faultie. It is a signe the horse is galled, that stirs too much when he is touched.

She that was censured for drunken, censures drunkennesse more deeplie then her reprouer; *Count not thine handmaid for a daughter of Belial.* The drunkards stile begins in lawlesnes, proceeds in vnprofitablenes, ends in misery; and all shut vp in the denomination of this pedegree, A sonne of Belial.

If *Anna* had bin tainted with this sin, she would haue denied it with more fauour, and haue disclaimed it with an extenuation; What if I should haue bin merry with wine? yet I might be deuout: If I should haue ouer-ioyed in my sacrifice to God, one cup of excesse had not beene so hainous: now her freedome is seen in her seueritie. Those which haue cleare hearts from any sinne, prosecute it with rigour; whereas the guilty are euer partiall: their conscience holds their hands, and tels them that they beat themselues, whiles they punish others.

Now *Ely* sees his error, and recants it; and to make amends for his rash censure, prayes for her. Euen the best may erre, but not persist in it: When good natures haue

haue offended, they are vnquiet, till they haue hastned satisfaction: This was within his office, to pray for the distressed: Wherefore serues the Priest, but to sacrifice for the people: and the best sacrifices are the praiers of faith.

She that beganne her prayers with fasting, and heauinesse, rises vp from them with cheerfulnesse and repast. It cannot bee spoken, how much ease and ioy the heart of man findes in hauing vnloaded his cares, and powred out his supplications into the eares of God; since it is well assured, that the suit which is faithfully asked, is already granted in heauen. The conscience may well rest, when it tels vs, that we haue neglected no meanes of redressing our affliction; for then it may resolue to looke either for amendment, or patience.

The sixth day is ended, and now *Elkanah* and his family rise vp early to returne vnto *Ramah*: but they dare not set forward, till they haue worshipped before the Lord. That iourney cannot hope to prosper, that takes not God with it. The way to receiue blessings at home, is to be deuout at the Temple.

She that before conceiued faith in her heart, now conceiues a sonne in her wombe: God will rather worke miracles, then faithfull prayers shall returne empty: I do not finde that *Peninna* asked any sonne of God, yet she had store; *Anna* begged hard for this one, and could not till now obtaine him. They which are dearest to God, doe oftimes with great difficulty worke out those blessings, which fall into the mouthes of the carelesse. That wise Disposer of all things knowes it fit to hold vs short of those fauours which we sue for; whether for the triall of our patience, or the exercise of our faith, or the increase of our importunity, or the doubling of our obligation.

Those children are most like to proue blessings, which the parents haue begged of God; and which are no lesse the fruit of our supplications, then of our body. As this childe was the sonne of his mothers praier; and was consecrated to God ere his possibility of being; so now himselfe shall know, both how he came, and whereto he was ordained; and lest he should forget it, his very name shall teach him both; (*She called his name Samuel*. He cannot so much as heare himselfe named, but he must needs remember both the extraordinary mercy of God, in giuing him to a barren mother; and the vow of his mother, in restoring him backe to God by her zealous dedication; and by both of them learne holinesse and obedience. There is no necessity of significant names; but we cannot haue too many monitors to put vs in mind of our duty.

It is wont to be the fathers priuiledge to name his childe; but because this was his mothers son, begotten more by her praiers, then the seed of *Elkana*, it was but reason, she should haue the chiefe hand both in his name, and disposing. It had beene indeed the power of *Elkanah*, to haue changed both his name, and profession, and to abrogate the vow of his wife; that wiues might know, they were not their owne; and that the rib might learne to know the head: But husbands shall abuse their authority, if they shall wilfully crosse the holy purposes and religious endeuors of their yoke-fellowes. How much more fit is it for them to cherish all good desires in the weaker vessels? and as we vse, when we carry a small light in a winde, to hide it with our lap, or hand, that it may not goe out. If the wife be a Vine, the husband should be an Elme to vphold her in all worthy enterprises; else she fals to the ground, and proues fruitlesse.

The yeere is now come about; and *Elkanah* cals his family to their holy iourney, to goe vp to Ierusalem, for the anniuersary solemnity of their sacrifice: *Annaes* heart is with them, but she hath a good excuse to stay at home, the charge of her *Samuel*: her succesle in the Temple, keepes her haply from the Temple; that her deuotion may be doubled, because it was respited. God knowes how to dispence with necessities; but if we suffer idle and needlesse occasions to hold vs from the Tabernacle of God, our hearts are but hollow to Religion.

Now at last, when the child was weaned from her hand, shee goes vp, and payes her vow, and with it, payes the interest of her intermission. Neuer did *Anna* goe vp with so glad an heart to Shilo, as now that shee carries God this reasonable Present, which himselfe gaue to her, and she vowed to him; accompanied with the bounty of

other sacrifies, more in number and measure, then the law of God required of her; and all this is too little for her God, that so mercifully remembred her affliction, and miraculously remedied it. Those hearts which are truely thankfull, do no lesse reioyce in their repayment, then in their receit; and doe as much study, how to shew their humble and feruent affections, for what they haue, as how to compasse fauours when they want them; Their debt is their burden, which when they haue discharged, they are at ease.

If *Anna* had repented of her vow, and not presented her sonne to the Tabernacle, *Ely* could not haue challenged him; He had only seene her lips stirre, not hearing the promise of her heart. It was enough, that her owne soule knew her vow, and God which was greater then it. The obligation of a secret vow is no lesse, then if it had ten thousand witnesses.

Old *Ely* could not choose but much reioyce to see this fruit of those lips, which he thought moued with wine; & this good proofe, both of the mercifull audience of God, and the thankfull fidelity of his Handmaide; this sight calls him downe to his knees (*He worshipped the Lord.*) Wee are vnprofitable witnesses of the mercies of God and the graces of men, if wee doe not glorifie him for others sakes, no lesse then for our owne.

Ely and *Anna* grew no better acquainted; neither had he so much cause to praise God for her, as she afterwards for him. For if her owne prayers obtained her first child; his blessing inriched her with fiue more. If she had not giuen her first sonne to God, ere she had him; I doubt whether shee had not beene euer barren; or if shee had kept her *Samuel* at home, whether euer shee had conceiued againe; now that piety which stripped her of her onely childe for the seruice of her God, hath multiplyed the fruit of her wombe, and gaue her fiue for that one, which was still no lesse hers, because he was Gods. There is no so certaine way of increase, as to lend, or giue vnto the Owner of all things.

Ely *and his Sonnes.*

IF the conueyance of grace were naturall, holy Parents would not be so ill suted with children. What good man would not rather wish his loins dry, then fruitfull of wickednesse? Now, we can neither traduce goodnesse, nor choose but traduce sinne. If vertue was as well entailed vpon vs, as sinne, one might serue to checke the other in our children; but now since grace is deriued from heauen on whomsoeuer it pleases the Giuer, and that euill which ours receiue hereditarily from vs is multiplied by their own corruption, it can be no wōder that good men haue ill children, it is rather a wōder that any children are not euill. The sonnes of *Ely* are as lewd, as himselfe was holy. If the goodnes of examples, precepts, education, profession, could haue been preseruatiues from extremity of sinne, these sons of an holy Father had not been wicked; now, neither parentage, nor breeding, not Priesthood can keepe the sonnes of *Ely* from the sons of *Belial*. If our children be good, let vs thanke God for it; this was more then wee could giue them; if euill, they may thanke vs, and themselues; vs, for their birth-sinne; themselues, for the improuement of it to that height of wickednes.

If they had not beene sons of *Ely*, yet being Priests of God, who would not haue hoped their very calling should haue infused some holinesse into them? But now euen their white Ephod couers foule sins; yea rather, if they which serue at the Altar degenerate, their wickednesse is so much more aboue others, as their place is holier. A wicked Priest is the worst creature vpon earth. Who are Diuels, but they which were once Angels of light? Who can stumble at the sins of the Euangelicall Leuites, that sees

sees such impurity euen before the Arke of God? That God which promised to bee the Leuites portion, had set forth the portion of his Ministers; hee will feast them at his own Altar; The brest and the right shoulder of the peace-offring was their morsel: these bold and couetous Priests will rather haue the flesh-hooke their arbiter, then God: whatsoeuer those three teeth fasten vpon, shall be for their tooth; they were weary of one ioynt, and now their delicacy affects variety; God is not worthy to craue for these men, but their owne hands; And this they doe not receiue; but take; and take violently, vnseasonably; It had beene fit God should be first serued, their presumption will not stay his leisure; ere the fat bee burned, ere the flesh bee boyled, they snatch more then their share from the Altar; as if the God of heauen should wait on their palate; as if the Israelites had come thither to sacrifice to their bellies; and (as commonly a wanton tooth is the harbinger to luxurious wantonnes) they are no sooner fed, then they neigh after the Dames of Israel; holy women assemble to the doore of the Tabernacle; these varlets tempt them to lust, that came thither for deuotion; they had wiues of their owne, yet their vnbridled desires roue after strangers, and feare not to pollute euen that holy place with abominable filthinesse. O sinnes, too shamefull for men; much more for the spirituall guides of Israel! Hee that makes himselfe a seruant to his tooth, shall easily become a slaue to all inordinate affections. That Altar which expiated other mens sinnes, added to the sinnes of the sacrificers; Doubtlesse many a soule was the clener for the bloud of the sacrifices, which they shed; whiles their own were more impure; And as the Altar cannot sanctifie the Priest, so the vncleannesse of the Minister cannot pollute the offring; because the vertue thereof is not in the agent, but in the institution; in the representation his sinne is his owne, the comfort of the Sacrament is from God; Our Clergy is no charter for heauen; Euen those, whose trade is deuotion, may at once shew the way to heauen by their tongue, and by their foot lead the way to hell. It is neither a coule, nor an Ephod that can priuiledge the soule.

The sinne of these men was worthy of contempt, yea perhaps their persons; but for the people therefore, to abhorre the offerings of the Lord, was to adde their euill vnto the Priests; and to offend God, because he was offended; There can no offence be iustly taken, euen at men; much lesse at God for the sake of men: No mans sinnes should bring the seruice of God into dislike, this is to make holy things guilty of our profanenes. It is a dangerous ignorance, not to distinguish betwixt the worke, and the instrument; whereupon it oft comes to passe, that we fall out with God, because we finde cause of offence from men; and giue God iust cause to abhorre vs, because we abhorre his seruice vniustly. Although it be true (of great men especially) that they are the last that know the euils of their own house, yet either it could not be, when all Israel rung of the lewdnesse of *Elies* sonnes, that he only should not know it, or if he knew it not, his ignorance cannot be excused; for a seasonable restraint might haue preuented this extremity of debauchednesse. Complaints are long muttered of the great, ere they dare breake forth to open contestation: publike accusations of authority argues intolerable extremities of euill; nothing but age can plead for *Ely*, that he was not the first accuser of his sons: now when their enormities came to be the voice of the multitude, he must heare it perforce; and doubtlesse he heard it with griefe enough, but not with anger enough: hee that was the Iudge of Israel, should haue vnpartially iudged his owne flesh and bloud; neuer could he haue offered a more pleasing sacrifice, then the depraued bloud of so wicked sonnes. In vaine doe we rebuke those sins abroad, which we tolerate at home. That man makes himselfe but ridiculous, that leauing his owne house on fire, runs to quench his neighbours.

I heard *Ely* sharpe enough to *Anna*, vpon but a suspicion of sinne; and now, how milde I finde him to the notorious crimes of his owne? *Why doe you so, my sonnes? It is no good report; my sonnes, doe no more so:* The case is altered with the persons. If nature may be allowed to speake in iudgement, and to make difference, not of sinnes, but offenders, the sentence must needs sauour of partiality. Had these men but some little slackened their duty, or heedlesly omitted some rite of the sacrifice, this censure had

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not beene vnfit; but to punish the thefts, rapines, sacriledges, adulteries, incests of his sonnes, with *Why doe yee so*, was no other then to shaue that head, which had deserued cutting off. As it is with ill humours, that aweake dose doth but stirre, and anger them, not purge them out; so it fareth with sinnes: An easie reproofe doth but incourage wickednesse, and makes it thinke it selfe so slight, as that censure importeth: A vehement rebuke to a capitall euill, is but like a strong showre to a ripe field, which layes that corne which were worthy of a sickle. It is a breach of iustice, not to proportionate the punishment to the offence: To whip a man for a murder, or to punish the purse for incest, or to burne treason in the hand, or to award the stockes to burglary, is to patronize euill, in stead of amending it: Of the two extremes, rigour is more safe for the publike weale, because the ouer-punishing of one offender frights many from sinning. It is better to liue in a common wealth where nothing is lawfull, then where euery thing.

Indulgent parents are cruell to themselues, and their posterity. *Ely* could not haue deuised which way to haue plagued himselfe, and his house so much, as by his kindnes to his childrens sinnes: What variety of iudgements doth he now heare of from the messenger of God? First, because his old age (which vses to be subiect to choller) inclined now to mis-fauour his sonnes; therefore there shall not bee an old man left of his house for euer: and because it vexed him not enough to see his sonnes enemies to God in their profession, therefore he shall see his enemy in the habitation of the Lord; and because himselfe forbore to take vengeance of his sons, and esteemed their life aboue the glory of his Master, therefore God will reuenge himselfe, by killing them both in one day; and because he abused his soueraignty by conniuence at sinne, therefore shall his house be stripped of this honour, and see it translated to another; and lastly, because he suffered his sonnes to please their owne wanton appetite, in taking meat off from Gods trencher, therefore, those which remaine of his house, shall come to his successors, to beg a piece of siluer, and a morsell of bread: in a word, because he was partiall to his sonnes, God shall execute all this seuerely vpon him and them. I doe not read of any fault *Ely* had, but indulgence; and which of the notorious offenders were plagued more. Parents need no other meanes to make them miserable, then sparing the rod.

Who should be the bearer of these fearefull tidings to *Ely*, but young *Samuel*, whom himself had trained vp? He was now grown past his mothers coats, fit for the Message of God. Old *Ely* rebuked not his young sons, therefore young *Samuel* is sent to rebuke him. I maruell not whiles the Priesthood was so corrupted, if the Word of God were precious, if there were publike vision; It is not the manner of God to grace the vnworthy; The ordinary ministration in the Temple was too much honor for those that robbed the Altar, thogh they had no extraordinary reuelations. Hereupon it was, that God lets old *Ely* sleepe (who slept in his sinne) and awakes *Samuel*, to tell him what he would do with his master. He which was wont to be the mouth of God to the people, must now receiue the Message of God, from the mouth of another; As great persons will not speake to those, with whom they are highly offended, but send them their checks by others.

The lights of the Temple were now dim, and almost ready to giue place to the morning, when God called *Samuel*; to signifie perhaps, that those which should haue beene the lights of Israel, burned no lesse dimly, and were neere their going out, and should be succeeded with one, so much more lightsome then they, as the Sunne was more bright then the Lampes: God had good leasure to haue deliuered this message by day, but he meant to make vse of *Samuels* mistaking; and therefore so speaks, that *Ely* may be asked for an answer, & perceiue himselfe both omitted, and censured. He that meant to vse *Samuels* voice to *Ely*, imitates the voice of *Ely* to *Samuel*; *Samuel* had so accustomed himselfe to obedience, and to answer the call of *Ely*, that lying in the further cels of the Leuites, hee is easily raised from his sleep; and euen in the night runnes for his message to him, who was rather to receiue it from him: Thrice is the old man disquieted with the diligence of his seruant; and, though visions were rare in his daies, yet is

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he not so vnacquainted with God, as not to attribute that voice to him, which himselfe heard not. Wherefore like a better Tutor then a parent, hee teaches *Samuel* what he shall answer, *Speake Lord, for thy seruant heareth.*

It might haue pleased God at the first call to haue deliuered his message to *Samuel*, not expecting the answer of a nouice vnseene in the visions of a God, yet doth hee rather deferre it till the fourth summons, and will not speake till *Samuel* confessed his audience. God loues euer to prepare his seruants for his imployments, and will not commit his errands, but to those, whom he addresseth both by wonder, and attention, and humility.

Ely knew well the gracious fashion of God, that where he tended a fauour, prorogation could be no hinderance, & therefore after the call of God thrice answered with silence, he instructs *Samuel* to be ready for the fourth: If *Samuels* silence had been wilfull, I doubt whether hee had been againe sollicited; now God doth both pitty his error, and requite his diligence by redoubling his name at the last.

Samuel had now many yeeres ministred before the Lord, but neuer till now heard his voyce; and now heares it with much terror, for the first word that hee heares God speake, is threatning, and that of vengeance to his master. What were these menaces, but so many premonitions to himselfe that should succeed *Ely*? God begins early to season their hearts with feare, whom hee meanes to make eminent instruments of his glory. It is his mercy to make vs witnesses of the iudgements of others; that we may be forewarned, ere we haue the occasions of sinning.

I doe not heare God bid *Samuel* deliuer this message to *Ely*; Hee that was but now made a Prophet, knowes, that the errands of God intend not silence; and that God would not haue spoken to him of another, if he had meant the newes should be reserued to himselfe: Neither yet did he run with open mouth vnto *Ely*, to tell him this vision, vnasked. No wise man will bee hasty to bring ill tidings to the great; rather doth he stay till the importunity of his Master should wring it from his vnwillingnes; and then as his concealement shewed his loue, so his full relation shall approue his fidelity. If the heart of *Ely* had not told him this newes, before God told it *Samuel*, he had neuer been so instant with *Samuel*, not to conceale it; His conscience did well presage that it concerned himselfe; Guiltines needs no Prophet to assure it of punishment. The mind that is troubled, projecteth terrible things: and though it cannot single out the iudgement allotted to it, yet it is in a confused expectation of some grieuous euill. Surely, *Ely* could not thinke it worse then it was; The sentence was fearefull, and such as I wonder, the neck, or the heart of old *Ely* could hold out the report of; That God sweares he will iudge *Elies* house; and that with beggery, with death, with desolation, & that the wickednes of his house shall not be purged with sacrifice, or offrings for euer: And yet this which euery Israelites eare should tingle to heare of, when it should be done, old *Ely* heares with an vnmoued patience, and humble submission, *It is the Lord, let him doe what seemeth him good.* Oh admirable faith, and more then humane constancy and resolution, worthy of the aged president of Shiloh, worthy of an heart sacrificed to that God, whose iustice had refused to expiate his sinne by sacrifice! If *Ely* haue been an ill father to his sonnes, yet he is a good sonne to God, and is ready to kisse the very rod he shall smart withall. It is the Lord, whom I haue euer found holy, and iust, and gracious, and he cannot but be himselfe; Let him do what seemeth him good; for whatsoeuer seemeth good to him, cannot but be good; howsoeuer it seemes to mee; Euery man can open his hand to God while hee blesses; but to expose our selues willingly to the afflicting hand of our Maker, and to kisse it while he scourges vs, is peculiar onely to the faithfull.

If euer a good heart could haue freed a man from temporall punishments, *Ely* must needs haue escaped: Gods anger was appeased by his humble repentance, but his iustice must be satisfied: *Elies* sin and his sonnes, was in the eye and mouth of all Israel; his therefore should haue been much wronged by their impunity. Who would not haue made these spirituall guides an example of lawlesnesse, and haue said, What care I how

how I liue, if *Elies* ſonnes goe away vnpuniſhed? As not the teares of *Ely*, ſo not the words of *Samuel* may fall to the ground: We may not meaſure the diſpleaſure of God by his ſtripes; many times, after the remiſſion of the ſin; the very chaſtiſements of the Almighty are deadly: No repentance can aſſure vs that we ſhall not ſmart with outward afflictions; That can preuent the eternall diſpleaſure of God, but ſtill it may bee neceſſarie and good we ſhould be corrected: Our care and ſuit muſt be, that the euils which ſhall not be auerted, may be ſanctified.

If the prediction of theſe euils were fearefull, what ſhall the execution bee? The preſumption of the il-taught Iſraelites ſhall giue occaſion to this iudgement; for being ſmitten before the Philiſtims, they ſend for the Arke into the field. Who gaue them authoritie to command the Ark of God at their pleaſure? Here was no conſulting with the Ark, which they would fetch; no inquiry of *Samuel* whether they ſhould fetch it; but an heady reſolution of preſumptuous Elders to force God into the field, and to challenge ſucceſſe. If God were not with the Arke, why did they ſend for it, and reioyce in the comming of it? If God were with it, why was not his allowance asked that it ſhould come? How can the people bee good, where the Prieſts are wicked? When the Arke of the Couenant of the Lord of hoſts that dwels between the Cherubins, was brought into the Hoſt (though with meane and wicked attendance) Iſrael doth (as it were) fill the heauen, and ſhake the earth with ſhouts; as If the Arke and victory were no leſſe vnſeparable then they had their ſinnes. Euen the lewdeſt men will be looking for fauour from that God, whom they cared not to diſpleaſe, contrary to the conſcience of their deſeruings. Preſumptiō doth the ſame in wicked mē, which faith doth in the holieſt. Thoſe that regarded not the God of the Arke, thinke themſelues ſafe and happy in the Ark of God: Vaine men are tranſported with a confidence in the out-ſides of religion, not regarding the ſubſtance and ſoule of it, which only can giue them true peace. But rather then God will humour ſuperſtition in Iſraelites, hee will ſuffer his own Arke to fall into the hands of Philiſtims: Rather will he ſeeme to ſlacken his hand of protection, then he will be thought to haue his hands bound by a formall miſconfidence. The ſlaughter of the Iſraelites was no plague to this: It was a greater plague rather to them that ſhould ſuruiue, and behold it. The two ſonnes of *Ely*, which had helped to corrupt their brethren, die by the hands of the vncircumciſed, and are now too late ſeparated from the Arke of God by Philiſtims, which ſhould haue been before ſeparated by their Father: They had liued formerly to bring Gods Altar into contempt, and now liue to carry his Arke into captiuity: and at laſt, as thoſe that had made vp the meaſure of their wickedneſſe, are ſlaine in their ſinne.

Ill newes doth euer either runne, or flie: The man of *Beniamin*, which ran from the Hoſt, hath ſoone filled the City with outcries; and *Elies* eares with the cry of the City. The good old man, after ninety and eight yeers, ſits in the gate, as one that neuer thought himſelfe too aged to do God ſeruice; and heares the newes of Iſraels diſcomfiture, and his ſonnes death, though with ſorrow, yet with patience; but when the meſſenger tels him of the Arke of God taken, he can liue no longer; that word ſtrikes him down backward from his throne, and kils him in the fall: no ſword of a Philiſtim could haue ſlaine him more painefully, neither know I whether his necke or his heart were firſt broken. Oh fearefull iudgement, that euer any Iſraelites eare could tingle withall! The Arke loſt: what good man would wiſh to liue without God: Who can chuſe but thinke he hath liued too long, that hath ouer-liued the Teſtimonies of Gods preſence with his Church? Yea the very daughter in law of *Ely*, a woman, the wife of a lewd husband; when ſhe was at once trauelling (vpon that tidings) and in that trauel, dying (to make vp the full ſum of Gods iudgement vpon that wicked houſe) as one inſenſible of the death of her father, of her husband, of her ſelf, in cōpariſon of this loſſe, cals her (then vnſeaſonable) ſon *Ichabod*, & with her laſt breath ſaies, *The Glory is departed from Iſrael, the Arke is taken*. What cares ſhe for a poſterity, which ſhould want the Ark? what cares ſhe for a ſon, come into the world, of Iſrael, when God was gon from it? and how willingly doth ſhe depart from them, from whom God was departed?

Not

Not outward magnificence, not ſtate, not wealth, not fauour of the mighty, but the preſence of God in his Ordinances, are the glory of Iſrael: the ſubducing whereof is a greater iudgement then deſtruction.

Oh Iſrael, worſe now then no people! a thouſand times more miſerable then Philiſtims: Thoſe Pagans went away triumphing with the Arke of God, and victory, and leaue the remnants of the choſen people to lament, that they once had a God.

Oh cruell and wicked indulgence, that is now found guilty of the death, not onely of the Prieſts, and people, but of Religion! Vnmuſt mercy ca[illegible] the Lord; and it were well, if only the body ſhould haue cauſe to complaine of [illegible]

FINIS.

Contemplations
VPON THE PRINCIPALL Passages of the holy STORIE.

The fourth Volume.

IN FOVRE BOOKES.

By I.H. D.D.

Imprinted at LONDON
in the yeare
1628.

Contemplations.

THE TWELFTH BOOKE.

Containing
- *The Arke and Dagon.*
- *The Arkes reuenge and returne.*
- *The remoue of the Arke.*
- *The meeting of* Saul *and* Samuel.
- *The Inauguration of* Saul.
- Samuels *conteſtation.*
- Sauls *Sacrifice.*
- Ionathans *victory, and* Sauls *oath.*

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

Imprinted at *London* in the yeare 1628.

TO THE RIGHT HONOVRABLE, MY SINGVLAR GOOD LORD the Lord *Hay*, Baron of *Saley*,

One of his Maiesties most Honourable Priuie Councell.

RIGHT HONOVRABLE,

VPon how iuſt reaſon theſe my Contemplations goe forth ſo late after their Fellowes, it were needleſſe to giue account to your Lordſhip, in whoſe traine I had the honour (ſince my laſt) to paſſe both the Sea and the Twede. All my priuate ſtudies haue gladly vayled to the publike ſeruices of my Soueraigne Maſter: No ſooner could I recouer the happineſſe of my quiet thoughts, then I renued this my diuine taske: Wherein I cannot but profeſſe to place ſo much contentment, as that I wiſh not any other meaſure of my life, then it; What is this, other then the exaltation of ISAACS delight, to walke forth into the pleaſant fields of the Scriptures, and to meditate of nothing vnder heauen? Yea, what other then IACOBS ſweet viſion of Angels, climbing vp and downe

that sacred Ladder, which God hath set betweene heauen and earth? Yea, (to rise yet higher) what other then an imitation of holy Moyses, *in this conuersing with God himselfe, on the Horeb of both Testaments? And if I may call your Lo. forth a little from your great affayres of Court and State, to blesse your eyes with this prospect, how happy shall you confesse this change of obiects? and how vnwillingly shall you obtaine leaue of your thoughts to returne vnto these sublunary imployments? Our last Discourse left Gods* Arke *amongst the Philistims; now we returne to see what it doth there, and to fetch it thence: Wherein your Lo. shall find the reuenges of God neuer so deadly, as when he giues most way vnto men; The vaine confidence of wickednesse ending in a late repentance: The fearfull plagues of a presumptuous sawcinesse with God, not preuented with the honesty of good intentions; The mercy of God accepting the seruices of an humble faithfulnesse in a meaner dresse. From thence you shall see the dangerous issue of an affected innouation, although to the better; The errors of credulitie, and blind affection in the holiest Gouernours, guilty of the peoples discontentment; The stubborne headdinesse of a multitude that once finds the reynes slacke in their necks, not capable of any pause, but their owne fall; The vntrusty promises of a faire outside, and a plausible entrance, shutting vp in a wofull disappointment What doe I forestall a Discourse so full of choyce; your Lo. shall finde euery line vsefull, and shall willingly confesse that the Story of God can make a man not lesse wise, then good.*

Mine humble thankfulnesse knowes not how to expresse it selfe otherwise, then in these kinde of presents, and in my heartie prayers for the encrease of your honour, and happinesse, which shall neuer be wanting from

Your Lo. fincerely and
thankfully deuoted,

IOS. HALL.

Contemplations.

THE TWELFTH BOOKE.

The Arke and Dagon.

IF men did not miſtake God, they could not ariſe to ſuch height of impiety: The acts of his iuſt iudgement are imputed to impotence; that God would ſend his Arke captiue to the Philiſtims, is ſo conſtrued by them, as if hee could not keepe it: the wife of *Phinehas* cryed out, that glory was departed from Iſrael; The Philiſtims dare ſay in triumph, that glory is departed from the God of Iſrael: The Arke was not Iſraels, but Gods, this victory reaches higher then to men. Dagon had neuer ſo great a day, ſo many ſacrifices, as now that he ſeemes to take the God of Iſrael priſoner: Where ſhould the captiue be beſtowed, but in the cuſtody of the victor? It is not loue, but inſolation, that lodges the Arke cloſe beſide Dagon. What a ſpectacle was this, to ſee vncircumciſed Philiſtims laying their prophane hands vpon the Teſtimony of Gods preſence? to ſee the glorious Mercy-ſeat vnder the roofe of an Idol? to ſee the two Cherubins ſpreading their wings vnder a falſe god?

On the deepe and holy wiſedome of the Almighty, which ouer-reaches all the finite conceits of his creatures, who whiles he ſeemes moſt to neglect himſelfe, fetches about moſt glory to his owne name; He winkes and ſits ſtill on purpoſe, to ſee what men would doe, and is content to ſuffer indignity from his creature, for a time, that he may be euerlaſtingly magnified in his iuſtice, and power: That honour pleaſeth God and men beſt, which is raiſed out of contempt.

The Arke of God was not vſed to ſuch Porters; The Philiſtims carie it vnto Aſhdod, that the victorie of Dagon may bee more glorious: What paines Superſtition puts men vnto, for the triumph of a falſe cauſe? And if prophane Philiſtims can thinke it no toile to carrie the Arke where they ſhould not, what a ſhame is it for vs, if wee doe not gladly attend it where we ſhould? How iuſtly may Gods truth ſcorne the imparitie of our zeale?

If the Iſraelites did put confidence in the Arke, can wee maruell that the Philiſtims did put confidence in that power which (as they thought) had conquered the Arke? The leſſe is euer ſubiect vnto the greater; What could they now thinke but that heauen and earth were theirs? Who ſhall ſtand out againſt them, when the God of Iſrael hath yeelded? Securitie and preſumption attend euer at the threſhold of ruine.

God

God will let them sleepe in this confidence; in the morning they shall find how vainly they haue dreamed. Now they begin to find they haue but gloried in their owne plague, and ouerthrowne nothing but their owne peace. Dagon hath an house, when God hath but a Tabernacle; It is no measuring of Religion by outward glory: Into this house the proud Philistims come, the next morning, to congratulate vnto their god, so great a captiue, such diuine spoiles, and in their early deuotions to fall downe before him, vnder whom the God of Israel was fallen: and loe, where they find their god, fallen downe on the ground vpon his face, before him whom they thought both his prisoner and theirs: Their God is forced to doe that, which they should haue done voluntarily; although God cast downe that dumbe riuall of his, for scorne, not for adoration. Oh ye foolish Philistims, could yee thinke that the same house will hold God and Dagon? could ye thinke a senseless stone, a fit companion and guardian for the liuing God? Had ye laid your Dagon vpon his face, prostrate before the Arke, yet would not God haue endured the indignity of such a lodging; but now that ye presume to set vp your carued stone, equall to his Cherubins, goe reade your folly in the floore of your Temple, and know that hee which cast your god so low, can cast you lower.

The true God owes a shame to those which will be making matches betwixt himselfe and Belial.

But this perhaps was onely a mischance, or a neglect of attendance, lay to your hands, O ye Philistims, and raise vp Dagon into his place: It is a miserable god that needs helping vp; Had ye not beene more senseless then that stone, how could you choose but thinke, How shall he raise vs aboue our enemies, that cannot *rise alone?* How shall he establish vs in the station of our peace, that cannot hold his owne *foot?* If Dagon did giue the foile vnto the God of *Israel*, what power is it, that hath cast him vpon his face, in his owne Temple? It is iust with God, that those which want grace, shall want wit too; it is the power of superstition, to turne men into those stocks and stones which they worship: They that make them are like vnto them: Doubtlesse, this first fall of Dagon was kept as secret, and excused as well as it might, and serued rather for astonishment, then conuiction; there was more strangeneſse then horrour in that accident: That whereas Dagon had wont to stand, and the Philistims fall downe, now Dagon fell downe, and the Philistims stood, and must become the patrons of their owne god; their god worships them vpon his face, and craues more helpe from them, then euer hee could giue: But if their sottishneſse can digest this, all is well.

Dagon is set in his place, and now those hands are lift vp to him, which helped to lift him vp; and those faces are prostrate vnto him, before whom he lay prostrate. Idolatry and superstition are not easily put out of countenance; but will the iealousie of the true God put it vp thus? Shall Dagon escape with an harmlesse fall? Surely, if they had let him lye still vpon the pauement, perhaps that insensible statue had found no other reuenge; but now, they will be aduancing it to the rood-loft againe, and affront Gods Arke with it, the euent will shame them, and let them know, how much God scornes a partner, either of his owne making, or theirs.

The morning is fittest for deuotion, then doe the Philistims flocke to the Temple of their god. What a shame is it for vs to come late to ours? Although not so much pietie as curiositie did now hasten their speed, to see what rest their Dagon was allowed to get in his owne roofe; and now behold their kind god is come to meete them in the way: some pieces of him salute their eyes vpon the threshold. Dagons head and hands are ouer-runne their fellowes, to tell the Philistims how much they were mistaken in a god.

This second fall breakes the Idol in pieces, and threats the same confusion to the worshippers of it. Easie warnings neglected endeuer in destruction. The head is for deuising, the hand for execution: In these two powers of their god, did the Philistims chiefly trust; these are therefore laid vnder their feet, vpon the threshold, that they

they might afarre off see their vanity, and that (if they would) they might set their foot on that best peece of their god, wherein their heart was set.

There was nothing wherein that Idoll resembled a man, but in his head, and hands, the rest was but a scaly portraiture of a fish; God would therefore separate from this stone, that part which had mocked man, with the counterfeit of himselfe; that man might see what an vnworthy lumpe he had matched with himselfe, and set vp aboue himselfe: The iust quarrell of God is bent vpon those meanes, and that parcell, which haue dared to rob him of his glory.

How can the Philistims now misse the sight of their owne folly? how can they bee but enough convicted of their mad idolatry, to see their godlye broken to morsels, vnder their feet? euery peece whereof proclaimes the power of him that brake it, and the stupidity of those that adored it? Who would expect any other issue of this act, but to heare the Philistims say, Wee now see how superstition hath blinded vs? Dagon is no god for vs, our hearts shall neuer more rest vpon a broken statue: That onely true God, which hath beaten ours, shall challenge vs by the right of conquest: but here was none of this; rather a further degree of their dotage followes vpon this palpable conviction: They cannot yet suspect that god, whose head they may trample vpon, but in stead of hating their Dagon, that lay broken vpon their threshold, they honour the threshold, on which Dagon lay; and dare not set their foot on that place which was hallowed by the broken head and hands of their Deitie: Oh the obstinacie of Idolatry, which where it hath got hold of the heart, knowes neither to blush, nor yeeld, but rather gathers strength from that which might iustly confound it. The hand of the Almighty, which moued them not in falling vpon their god, fals now neerer them vpon their persons, and strikes them in their bodies, which would not feele themselues stricken in their Idoll: Paine shall humble them whom shame cannot. Those which had entertained the secret thoughts of abominable idolatrie within them, are now plagued in the inwardest and most secret part of their bodies, with a loathsome disease; and now grow weary of themselues, in stead of their idolatry. I doe not heare them acknowledge it was GODS hand, which had stricken Dagon their god, till now, they finde themselues stricken: GODS iudgements are the racke of godlesse men; If one straine make them not confesse, let them bee stretched but one wrench higher, and they cannot be silent. The iust auenger of sinne will not lose the glory of his executions, but will haue men know from whom they smart.

The Emerods were not a disease beyond the compasse of naturall causes, neither was it hard for the wiser sort, to giue a reason of their complaint, yet they ascribe it to the hand of God: The knowledge and operation of secondary causes should be no preiudice to the first; They are worse then the Philistims, who when they see the meanes, doe not acknowledge the first Mouer; whose actiue and iust power is no lesse seene in imploying ordinary agents, then in raising vp extraordinarie: neither doth he lesse smite by a common feuer, then a reuenging Angell.

They iudge right of the cause, what doe they resolue for the cure? (Let not the Arke of the God of Israel abide with vs) where they should haue said, Let vs cast out Dagon, that we may pacifie and retaine the God of Israel, they determine to thrust out the Arke of God, that they might peaceably enioy themselues, and Dagon. Wicked men are vpon all occasions glad to be rid of God, but they can with no patience, endure to part with their sinnes, and whiles they are wearie of the hand that punisheth them, they hold fast the cause of their punishment.

Their first and onely care is to put away him, who as he hath corrected, so can ease them. Folly is neuer separated from wickednesse.

Their heart told them that they had no right to the Arke. A Councell is called of their Princes and Priests. If they had resolued to send it home, they had done wisely; Now they doe not carry it away, but they carry it about from Ebenezer to Ashdod, from Ashdod to Gath, from Gath to Ekron: Their stomacke was greater then their con-

conſcience; The Arke was too ſore for them, yet it was too good for Iſrael; and they will rather dye then make Iſrael happy. Their conceit, that the change of ayre could appeaſe the Arke, God vſeth to his owne aduantage; for by this meanes his power is knowne, and his iudgement ſpred ouer all the country of the Philiſtims: What doe theſe men now, but ſend the plague of God to their fellowes? The iuſtice of God can make the ſinnes of men their mutuall executioners; It is the faſhion of wicked men to draw their neighbours into the partnerſhip of their condemnation.

Whereſoeuer the Arke goes, there is deſtruction; The beſt of Gods Ordinances, if they bee not proper to vs, are deadly. The Iſraelites did not more ſhout for ioy, when they ſaw the Arke come to them, then the Ekronites cry out for griefe to ſee it brought amongſt them: Spirituall things are either ſoueraigne, or hurtfull, according to the diſpoſition of the receiuers. The Arke doth either ſaue, or kill, as it is entertained.

At laſt, when the Philiſtims are well wearie of paine and death, they are glad to bee quit of their ſinne; The voyce of the Princes and people is changed to the better (Send away the Arke of the God of Iſrael, and let it returne to his owne place,) God knowes how to bring the ſtubborneſt enemy vpon his knees, and makes him doe that out of feare, which his beſt child would doe out of loue and duty. How miſerable was the eſtate of theſe Philiſtims? Euery man was either dead, or ſicke: thoſe that were left liuing (through their extremite of paine) enuied the dead, and the cry of their whole Cities went vp to heauen. It is happy that God hath ſuch ſtore of plagues and thunderbolts for the wicked: If he had not a fire of iudgement, wherewith the yron hearts of men might bee made flexible, hee would want obedience, and the world peace.

The Arkes reuenge and returne.

IT had wont to bee a ſure rule, Whereſoeuer God is among men, there is the Church: Here onely it failed: The teſtimony of Gods preſence was many moneths amongſt the Philiſtims, for a puniſhment to his owne people, whom hee left; for a curſe to thoſe forrainers which entertained it; Iſrael was ſeuen moneths without GOD: How doe wee thinke faithfull *Samuel* tooke this abſence? How deſolate and forlorne did the Tabernacle of GOD looke, without the Arke? There were ſtill the Altars of GOD; his Prieſts, Leuites, Tables, Veiles, Cenſers, with all their legall accouſtrements: Theſe without the Arke, were as the Sunne without light, in the midſt of an Eclipſe: If all theſe had beene taken away, and onely the Arke had beene remaining, the loſſe had beene nothing to this, that the Arke ſhould be gone, and they left: For what are all theſe without God, and how all-ſufficient is GOD without theſe? There are times, wherein GOD withdrawes himſelfe from his Church, and ſeemes to leaue her without comfort, without protection: Sometimes wee ſhall finde Iſrael taken from the Arke, otherwhiles the Arke is taken from Iſrael: In either, there is a ſeparation betwixt the Arke and Iſrael: Heauy times to euery true Iſraelite, yet ſuch as whoſe example may relieue vs in our deſertions: Still was this people, Iſrael; the ſeed of him, that would not bee left of God without a bleſſing; and therefore without the teſtimony of his preſence, was God preſent with them: It were wide with the faithfull, if God were not oftentimes with them, when there is no witneſſe of his preſence.

One act was a mutuall penance to the Iſraelites and Philiſtims, I know not

to

to whether more: Israel grieued for the losse of that, whose presence grieued the Philistims, their paine was therefore no other then voluntary: It is strange, that the Philistims would endure seuen moneths smart with the Arke, since they saw, that the presence of the Prisoner would not requite; no nor imtigate to them, one houres misery: Foolish men will be struggling with God, till they be vtterly either breathlesse or impotent. Their hope was, that time might abate displeasure, euen whiles they persisted to offend: The false hopes of worldly men cost them deare; they could not be so miserable, if their owne hearts did not deceiue them with mis-expectations of impossible fauour.

In matters that concerne a God, who is so fit to be consulted with, as the priests? The Princes of the Philistims had before giuen their voyces, yet nothing is determined, nothing is done without the direction and assent of those whom they accounted sacred: Nature it selfe sends vs in diuine things, to those persons, whose calling is diuine: It is either distrust, or presumption, or contempt, that caries vs our owne waies in spirituall matters, without aduising with them, whose lips God hath appointed to preserue knowledge: There cannot but arise many difficulties in vs about the Arke of God, whom should wee consult with but those which haue the Tongue of the Learned.

Doubtlesse, this question of the Arke did abide much debating: There wanted not faire probabilities on both sides: A wise Philistim might well plead, If God had either so great care of the Arke, or power to retaine it, how is it become ours? A wiser then he would reply; If the God of Israel had wanted either care or power, Dagon, and we had beene still whole: why doe we thus grone, and dye; all that are but within the Aire of the Arke, if a diuine hand doe not attend it? Their smart pleads enough for the dismission of the Arke: The next demand of their Priests and Soothsayers, is, how it should be sent home: Affliction had made them so wise, as to know, that euery fashion of parting with the Arke would not satisfie the owner: oftentimes the circumstance of an action marres the substance: In diuine matters wee must not onely looke, that the body of our seruice be sound, but that the clothes be fit: Nothing hinders, but that sometimes good aduice may fall from the mouth of wicked men. These superstitious Priests can counsell them not to send away the Arke of God emptie, but to giue it a sinne-offering: They had not liued so farre from the smoake of the Iewish Altars; but that they knew, God was accustomed to manifold oblations, and chiefly to those of expiation. No Israelite could haue said better: Superstition is the Ape of true deuotion, and if we looke not to the ground of both, many times it is hard by the very outward acts to distinguish them: Nature it selfe teacheth vs, that God loues a full hand: He that hath beene so bountifull to vs, as to giue vs all, lookes for a returne of some offering from vs; If we present him with nothing but our sins, how can wee looke to bee accepted? The sacrifices vnder the Gospell are spirituall, with these must we come into the presence of God, if we desire to carie away remission and fauour.

The Philistims knew well, that it were bootlesse for them to offer, what they listed, their next suit is to be directed in the matter of their oblation; Pagans can teach vs, how vnsafe it is to walke in the wayes of Religion without a guide, yet here their best teachers can but guesse at their duty, and must deuise for the people, that, which the people durst not impose vpon themselues: The golden Emerods, and Mise, were but coniecturall prescripts: With what security may we consult with them which haue their directions from the mouth and hand of the Almighty?

God strucke the Philistims at once in their god, in their bodies, in their land: In their god, by his ruine and dismembering: In their bodies, by the Emerods: In their land, by the Mise: That base vermine did God send among them on purpose to shame their Dagon, and them, that they might see, how vnable their god was (which they thought the Victor of the Arke) to subdue the least Mouse; which the true God did create, and command to plague them: This plague vpon the fields, beganne together

ther with that vpon their bodies: it was mentioned, not complained of, till they think of dismissing the Arke: Greater crosses doe commonly swallow vp the lesse: At least, lesser euils are either silent, or vnheard, while the eare is filled with the clamor of the greater. Their very Princes were punished with the Mise, as well as with the Emerods; God knowes no persons in the execution of iudgements; The least and meanest of all Gods creatures is sufficient to be the reuenger of his Creator.

GOD sent them Mise, and Emerods of flesh and blood: they returne him both these of gold, to imply, both, that these iudgements came out from God, and that they did gladly giue him the glory of that, whereof hee gaue them paine and sorrow; and that they would willingly buy off their paine with the best of their substance: The proportion betwixt the complaint and satisfaction is more precious to him, then the Metall. There was a publike confession in this resemblance, which is so pleasing vnto God, that he rewards it, euen in wicked men, with a relaxation of outward punishment. The number was no lesse significant, then the forme: Fiue golden Emerods, and Mise, for the fiue Princes and diuisions of Philistims. As GOD made no difference in punishing, so they make none in their oblation: The people are comprised in them, in whom they are vnited, their seuerall Princes: They were one with their Prince, their Offering is one with his; as they were Ring-leaders in the sinne, so they must be in the satisfaction: In a multitude it is euer seene, as in a beast, that the body followes the head. Of all others, great men had need to looke to their wayes, it is in them, as in figures, one stands for a thousand: One Offering serues not all, there must bee fiue, according to the fiue heads of the offence. Generalities will not content God; euery man must make his seuerall peace, if not in himselfe, yet in his head: Nature taught them a shadow of that, the substance and perfection whereof is taught vs by the grace of the Gospell; euery soule must satisfie God, if not in it selfe, yet in him, in whom we are both one, and absolute: we are the body, whereof Christ is the head, our sinne is in our selues, our satisfaction must be in him.

Samuel himselfe could not haue spoken more diuinely, then these Priests of Dagon; they doe not onely talke of giuing glory to the God of Israel, but fall into an holy and graue expostulation (wherefore then should ye harden your hearts, as the Ægyptians, and *Pharaoh* hardned their hearts, when hee wrought wonderfully amongst them? &c.) They confesse a supereminent and reuenging hand of God ouer their gods, they parallell their plagues with the Ægyptian, they make vse of *Pharaohs* sin, and iudgement; What could be better said? All Religions haue afforded them that could speake well: These good words left them still both Philistims, and superstitious: How should men be hypocrites, if they had not good tongues? yet (as wickednesse can hardly hide it self) these holy speeches are not without a tincture of that Idolatry, wherewith the heart was infected: For they professe care not onely of the persons, and lands of the Philistims, but of their gods; (that hee may take his hand from you, and from your gods.) Who would thinke that wisedome and folly could lodge so neere together? that the same men should haue care both of the glory of the true God, and preseruation of the false? That they should bee so vaine, as to take thought for those gods which they granted to be obnoxious vnto an higher Deitie? Oft times euen one word bewrayeth a whole pack of falshood, and though Superstition be a cleanly counterfeit, yet some one slip of the tongue discouers it, as we say of deuils, which though they put on faire formes, yet are they knowne by their clouen feet.

What other warrant these superstitious Priests had for the maine substance of their aduice, I know not; sure I am, the probability of the euent was faire; that two Kine neuer vsed to any yoake, should runne from their Calues (which were newly shut vp from them) to draw the Arke home into a contrary way, must needs argue an hand aboue Nature: What else should ouer-rule bruite creatures to perferre a forced cariage vnto a naturall burden? What should cary them from their owne home,

home, towards the home of the Arke? What elſe ſhould guide an vntamed and vntaught Teame, in as right a path toward Iſrael, as their Teachers could haue gone? What elſe could make very beaſts more wiſe, then their Maſters? There is a ſpeciall prouidence of God, in the very motions of bruit creatures; Neither Philiſtims nor Iſraelites ſaw ought that drone them, yet they ſaw them ſo runne, as thoſe that were led by the Diuine Conduct. The reaſonleſſe creatures alſo doe the will of their Maker; euery act that is done either by them, or to them, makes vp the decree of the Almighty; and if in extraordinary actions and euents his hand is more viſible, yet it is no leſſe certainly preſent in the common.

Little did the Iſraelites of Bethſhemeſh looke for ſuch a ſight whiles they were reaping their Wheat in the Valley, as to ſee the Arke of God come running to them, without a Conuoy; neither can it be ſaid, whether they were more affected with ioy, or with aſtoniſhment; with ioy at the preſence of the Arke, with aſtoniſhment at the Miracle of the tranſportation: Downe went their Sickles, and now euery man runs to reape the comfort of this better harueſt, to meet that Bread of Angels, to ſalute thoſe Cherubims, to welcome that God, whoſe abſence had beene their death: But as it is hard not to ouer-ioy in a ſudden proſperitie, and, to vſe happineſſe is no leſſe difficult, then to forbeare it; Theſe glad Iſraelites cannot ſee but they muſt gaze; they cannot gaze on the glorious out-ſide; but they muſt be (whether out of rude iollity, or curioſitie, or ſuſpition of the purloining ſome of thoſe ſacred implements) prying into the ſecrets of Gods Arke: Nature is too ſubiect to extremities, and is euer either too dull in want, or wanton in fruition: It is no eaſie matter to keepe a meane, whether in good or euill.

Bethſhemeſh was a City of Prieſts, they ſhould haue knowne better how to demeane themſelues towards the Arke; this priuiledge doubled their offence. There was no malice in this curious inquiſition, the ſame eyes that lookt into the Arke, lookt alſo vp to heauen in their Offerings, and the ſame hands that touched it, offered ſacrifice to the God that brought it. Who could expect any thing now but acceptation? who would ſuſpect any danger? It is not a following act of deuotion that can make amends for a former a ſinne: There was a death owing them, immediately vpon their offence, God will take his owne time for the execution; In the meane while, they may ſacrifice, but they cannot ſatisfie, they cannot eſcape. The Kine are ſacrificed, the Cart burnes them that drew it: Here was an offering of prayſe, when they had more need of a treſpaſſe offering; many an heart is lifted vp in a conceit of ioy, when it hath iuſt cauſe of humiliation: God lets them alone with their Sacrifice, but when that is done, he comes ouer them with a backe reckoning for their ſinne: Fifty thouſand and ſeuenty Iſraelites are ſtrucke dead for this vnreuerence to the Arke: A wofull welcome for the Arke of God into the borders of Iſrael. It killed them for looking into it, who thought it their life to ſee it; It dealt blowes, and death on both hands; to Philiſtims, to Iſraelites; to both of them for prophaning it: The one with their Idoll, the other with their eyes. It is a fearefull thing to vſe the holy Ordinances of God with an vnreuerent boldneſſe. Feare and trembling becomes vs in our acceſſe to the Majeſtie of the Almighty: Neither was there more ſtate, then ſecreſie in Gods Arke; ſome things the wiſedome of God deſires to conceale: The vnreuerence of the Iſraelites was no more faulty, then their curioſity; ſecret things to God, things reuealed to vs and to our children.

The remoue of the Arke.

I Heare of the Bethshemites lamentation, I heare not of their repentance; they complaine of their smart, they complaine not of their sinne; and for ought I can perceiue, speake, as if God were curious, rather then they faulty: *(Who is able to stand before this holy Lord God, and to whom shall he goe from vs?)* As if none could please that God which misliked them: It is the fashion of naturall men to iustifie themselues in their owne courses; if they cannot charge any earthly thing with the blame of their suffering, they will cast it vpon Heauen: That a man pleads himselfe guilty of his owne wrong, is no common worke of Gods Spirit. Bethshemesh bordered too neere vpon the Philistims; If these men thought the very presence of the Arke hurtfull, why doe they send to their neighbours of Kiriath-iearim, that they might make themselues miserable? Where there is a misconceit of God, it is no maruell if there be a defect of Charity: How cunningly doe they send the message to their neighbours? They doe not say, the Arke of God is come to vs of it owne accord, lest the men of Kiriath-iearim should reply, It is come to you, let it stay with you: They say onely the Philistims haue brought it; they tell of the presence of the Arke, they doe not tell of the successe, lest the example of their iudgement should haue discouraged the forwardnesse of their reliefe: And after all, the offer was plausible; *Come ye downe and take it vp to you*; as if the honour had beene too great for themselues, as if their modestie had beene such, that they would not forestall and engrosse happinesse from the rest of Israel.

It is no boot to teach Nature how to tell her owne tale, smart and danger will make a man wittie: He is rarely constant, that will not dissemble for ease. It is good to bee suspicious of the euasions of those which would put off misery. Those of Bethshemesh were not more craftie then these of Keriath-iearim (which was the ground of their boldnesse) faithfull: So many thousand Bethshemites could not bee dead, and no part of the rumour flie to them: they heard how thicke, not onely the Philistims; but the bordering Israelites fell downe dead before the Arke; yet they durst aduenture to come, and fetch it, euen from amongst the carcasses of their brethren: They had beene formerly acquainted with the Arke, they knew it was holy, it could not be changeable, and therefore they well conceiued this slaughter to arise from the vnholinesse of men, not from the rigour of God, and thereupon can seeke comfort in that, which others found deadly: Gods children cannot by any meanes bee discouraged from their honour, and loue to his Ordinances: If they see thousands strucke downe to Hell by the Scepter of Gods Kingdome, yet they will kisse it vpon their knees, and if their Sauiour be a Rocke of offence, and the occasion of the fall of millions in Israel, they can feed temperately of that, whereof others haue surfeited to death, &c.

Bethshemesh was a Citie of Priests and Leuites: Kiriath-iearim a Citie of Iuda, where we heare but of one Leuite, *Abinadab*; yet this Citie was more zealous for God, more reuerent and conscionable in the entertainement of the Arke, then the other. Wee heard of the taking downe of the Arke by the Bethshemites, when it came miraculously to them; we doe not heare of any man sanctified for the attendance of it, as was done in this second lodging of the Arke: Grace is not tyed either to number, or meanes. It is in spirituall matters, as in the estate: Small helpes with good thrift enrich vs, when great patrimonies lose themselues in the neglect. Shiloh was wont to be the place which was honoured with the presence of the Arke; Euer since the wickednesse of *Elies* Sonnes, that was forlorne, and desolate, and now Kiriath-

Kiriath-iearim succeeds into this priuiledge: It did not stand with the royall liberty of God, no not vnder the Law, to tie himselfe vnto places and persons: Vnworthinesse was euer a sufficient cause of exchange. It was not yet his time to stirre from the Iewes, yet he remoued from one Prouince to another: Lesse reason haue we to thinke, that so God will reside amongst vs, that none of our prouocations can driue him from vs, &c.

Israel, which had found the miserie of Gods absence, is now resolued into teares of contrition, and thankfulnesse vpon his returne: There is no mention of their lamenting after the Lord, while he was gone, but when he was returned, and setled in Kiriath-iearim: The mercies of God draw more teares from his children, then his iudgements doe from his enemies: There is no better signe of good nature and grace, then to bee wonne to repentance with kindnesse: Not to thinke of God, except we be beaten vnto it, is seruile: Because God was come againe to Israel, therefore Israel is returned to God; If God had not come first, they had neuer come: If hee, that came to them, had not made them come to him, they had beene euer parted. They were cloyed with God, while he was perpetually resident with them, now that his absence had made him dainty, they cleaue to him feruently, and penitently in his returne: This was it, that God meant in his departure, a better welcome at his comming backe.

I heard no newes of *Samuel* all this while the Arke was gone: Now when the Arke is returned and placed in Kiriath-iearim, I heare him treat with the people. It is not like, he was silent in this sad diuersion of God; but now he takes full aduantage of the professed contrition of Israel, to deale with them effectually, for their perfect conuersion vnto God. It is great wisedome in spirituall matters, to take occasion by the fore-locke, and to strike while the iron is hot: We may beat long enough at the doore, but till God haue opened, it is no going in, and when he hath opened it is no delaying to enter. The triall of sincerity is the abandoning of our wonted sinnes. This *Samuel* vrgeth (*If ye be come againe vnto the Lord with all your heart, put away the strange Gods from among you, and Ashtaroth:*) In vaine had it beene to professe repentance, whilst they continued in Idolatry; God will neuer acknowledge any conuert, that stayes in a knowne sinne: Graces and Vertues are so linckt together, that hee, which hath one, hath all: The partiall conuersion of men vnto God is but hatefull hypocrisie. How happily effectuall is a word spoken in season? *Samuels* exhortation wrought vpon the hearts of Israel, and fetcht water out of their eyes, suits, and confessions, and vowes out of their lips, and their false gods out of their hands; yet it was not meerely remorse but feare also, that moued Israel to this humble submission.

The Philistims stood ouer them still, and threatned them with new assaults, the memory of their late slaughter, and spoile, was yet fresh in their minds, sorrow for the euils past, and feare of the future fetcht them downe vpon their knees: It is not more necessary for men to bee cheared with hopes, then to bee awed with dangers: where God intends the humiliation of his seruants, there shall not want meanes of their deiection: It was happy for Israel that they had an enemy. Is it possible that the Philistims after those deadly plagues, which they sustained from the God of Israel, should thinke of inuading Israel? those that were so mated with the presence of the Arke, that they neuer thought themselues safe, till it was out of sight, doe they now dare to thrust themselues vpon the new reuenge of the Arke? It slue them whiles they thought to honor it, and doe they thinke to escape, whilst they resist it? It slue them in their owne Coasts, and do they come to it to seeke death? yet behold no sooner doe the Philistims heare, that the Israelites are gathered to Mizpeh, but the Princes of the Philistims gather themselues against them: No warnings will serue obdurate hearts, wicked men are euen ambitious of destruction; Iudgements need not to goe finde them out, they runne to meet their bane.

The Philistims come vp, and the Israelites feare; they that had not the wit to feare, whilst they were not friends with God, haue not now the grace of fearlesse-

neſſe, when they were reconciled to God: Boldneſſe and Feare are commonly miſplaced in the beſt hearts; when wee ſhould tremble, wee are confident, and when wee ſhould be aſſured, we tremble: Why ſhould Iſrael haue feared, ſince they had made their peace with the God of Hoſts? Nothing ſhould affright thoſe, which are vpright with God. The peace, which Iſrael had made with God, was true, but tender. They durſt not truſt their owne innocency, ſo much as the prayers of *Samuel*; *Ceaſe not to cry to the Lord our God for vs.* In temporall things nothing hinders, but we may fare better for other mens faith, then for our owne: It is no ſmall happineſſe to be intereſſed in them which are Fauourites in the Court of Heauen; one faithfull man in theſe occaſions is more worth then millions of the wauering and vncertaine.

A good heart is eaſily wonne to deuotion: *Samuel* cries, and ſacrificeth to God; he had done ſo, though they had intreated his ſilence, yea his forbearance. While he is offering, the Philiſtims fight with Iſrael, and God fights with the Philiſtims. (*The Lord thundred with a great thunder that day vpon the Philiſtims, and ſcattered them:*) *Samuel* fought more vpon his knees, then all Iſrael beſides: The voyce of God anſwered the voyce of *Samuel*, and ſpeakes confuſion and death to the Philiſtims: How were the proud Philiſtimes dead with feare, ere they dyed, to heare the fearefull thunder claps of an angry God againſt them? to ſee, that Heauen it ſelfe fought againſt them? Hee that ſlue them ſecretly in the reuenges of his Arke, now kils them with open horror in the fields: If preſumption did not make wicked men mad, they would neuer lift their hand againſt the Almighty; what are they in his hands, when hee is diſpoſed to vengeance?

The meeting of SAVL *and* SAMVEL.

SAMVEL began his acquaintance with God early, and continued it long: He began it in his long Coats, and continued to his gray hayres: (Hee iudged Iſrael all the dayes of his life.) God doth not vſe to put off his old Seruants; their age indeareth them to him the more; If wee bee not vnfaithfull to him, hee cannot be vnconſtant to vs. At laſt his decayed age met with ill partners, his Sonnes for Deputies, and *Saul* for a King; The wickedneſſe of his Sonnes gaue the occaſion of a change: Perhaps Iſrael had neuer thought of a King, if *Samuels* Sonnes had not beene vnlike their Father: Who can promiſe himſelfe holy children, when the loynes of a *Samuel*, and the education in the Temple, yeelded monſters? It is not likely, that good *Samuel* was faulty in that indulgence, for which his owne mouth had denounced Gods iudgement againſt *Hely*: yet this holy man ſucceeds *Hely* in his croſſe, as well as his place, though not in his ſinne; and is afflicted with a wicked ſucceſſion: God will let vs find, that Grace is by gift, not by inheritance.

I feare *Samuel* was too partiall to nature in the ſurrogation of his Sonnes, I doe not heare of Gods allowance to this act: If this had beene Gods choyce, as well as his, it had beene like to haue receiued more bleſſing. Now all Iſrael haue cauſe to rue, that theſe were the Sonnes of *Samuel*; for now the queſtion was not of their vertues, but of their blood; not of their worthineſſe, but their birth; euen the beſt heart may bee blinded with affection. Who can maruell at theſe errors of Parents loue, when he that ſo holily iudged Iſrael all his life, miſiudged of his owne Sonnes.

It was Gods ancient purpoſe to raiſe vp a King to his people: How doth hee take occaſion to performe it, but by the vnruly deſires of Iſrael? euen as we ſay of humane proceedings, that ill manners beget good lawes. That, Monarchy is the beſt forme of gouern-

gouernment, there is no question. Good things may be ill desired, so was this of Israel; If an itching desire of alteration had not possessed them, why did they not rather sue for a reformation of their Gouernours, then for a change of gouernment? Were *Samuels* sonnes so desperately euill, that there was no possibilitie of amendment? Or if they were past hope, were there not some others to haue succeeded the iustice of *Samuel*, no lesse then these did his person? What needed *Samuel* to be thrust out of place? What needed the ancient forme of administration to be altered? Hee that raised vp their Iudges, would haue found time to raise them vp Kings: Their curious, and inconstant new fanglenes, will not abide to stay it, but with an heady importunity labours to ouer hasten the pace of God. Where there is a setled course of good gouernment (howsoeuer blemished with some weaknesses) it is not safe to be ouer-forward to a change, though it should be to the better. Hee, by whom Kings reigne, sayes, They haue cast him away that he should not reigne ouer them because they desire a King to raigne ouer them: Iudges were his owne institution to his people, as yet Kings were not, after that Kings were setled, to desire the gouernment of Iudges, had bin a much more seditious inconstancy: God hath not appointed to euery time & place those formes, which are simply best in themselues, but those, which are best to them, vnto whom they are appointed; which we may neither alter, till he begin, nor recall, when he hath altred.

This businesse seemed personally to concerne *Samuel*, yet he so deales in it not as a partie, not as a Iudge of his owne Case, but as a Prophet of God, as a friend of his opposite; He prayes to God for aduice, he foretels the state and course of their future King. Wilfull men are blind to all dangers, are deafe to all good counsells. Israel must haue a King though they pay neuer so deare for their longing: The vaine affection of conformity to other Nations ouercomes all discouragements; there is no readier way to error, then to make others examples the rule of our desires, or actions. If euery man haue not grounds of his owne, whereon to stand, there can be no stabilitie in his resolutions or proceedings.

Since then they choose to haue a King, God himselfe will choose and appoint the King which they shall haue. The Kingdome shall beginne in *Beniamin*, which was to endure in *Iuda:* It was no probabilitie or reason, this first King should proue well, because he was abortiue; their humour of innouation deserued to be punished with their owne choyce: *Kish* the father of *Saul* was mighty in estate, *Saul* was mighty in person, ouer-looking the rest of the people in stature, no lesse then he should doe in dignitie: The senses of the Israelites could not but be well pleased for the time, howsoeuer their hearts were afterwards; when men are carried with outward shewes, it is a signe that God meanes them a delusion.

How farre God fetches his purposes about! The Asses of *Kish*, *Sauls* father, are strayed away: What is that to the newes of a Kingdome? God sayes these small accidents for the ground of greater designes: The Asses must be lost, none but *Saul* must goe with his fathers seruant to seeke them: *Samuel* shall meet them in the search: *Saul* shall be premonished of his insuing Royalty; Little can we by the beginning of any action, guesse at Gods intention in the conclusion.

Obedience was a fit entrance into Soueraignty: The seruice was homely for the sonne of a great man, yet he refuseth not to goe, as a fellow to his fathers seruant, vpon so meane a search: The disobedient and scornefull are good for nothing, they are neither fit to be subiects nor gouernours. *Kish was* a great man in his countrey, yet he disdaineth not to send his sonne *Saul* vpon a thrifty errand, neither doth *Saul* plead his disparagement for a refusall. Pride and wantonnesse hane marred our times: Great parents count it a disreputation to imploy their sonnes in courses of frugality; and their pampered children thinke it a shame to doe any thing: and so beare themselues, as those that hold it the onely glory to be either idle or wicked.

Neither doth *Saul* goe fashionably to worke, but does this seruice heartily and painfully, as a man, that desires rather to effect the command, then please the Commander:

der: He passed from Ephraim to the Land of Shalisha, from Shalisha to Salim, from Salim to Iemini, whence his House came; from Iemini to Zuph, not so much as staying with any of his kinred so long as to vittaile himselfe: He that was afterward an ill King, approued himselfe a good Sonne. As there are diuersitie of relations and offices, so there is of dispositions; those, which are excellent in some, attaine not to a mediocritie in other: It is no arguing from priuate vertues to publike; from dexteritie in one station, to the rest: A seuerall grace belongs to the particular carriage of euery place whereto we are called, which if we want, the place may well want vs.

There was more praise of his obedience in ceasing to seeke, then in seeking: hee takes care, lest his father should take care for him, that whilst he should seeme officious in the lesse, he might not neglect the greatest. A blind obedience in some cases doth well, but it doth farre better, when it is led with the eyes of discretion; otherwise we may more offend in pleasing, then in disobeying.

Great is the benefit of a wise and religious attendant, such an one puts vs into those duties and actions which are most expedient, and least thought of. If *Saul* had not had a discreet Seruant, he had returned but as wise as he came; now he is drawne in to consult with the man of God, and heares more then hee hoped for. *Saul* was now a sufficient iourney from his fathers house, yet his religious seruant in this remotenesse, takes knowledge of the place, where the Prophet dwels, and how honourably doth he mention him to his master? *Behold, in this Citie is a man of God, and he is an honorable man, all that he saith commeth to passe*: Gods Prophets are publike persons, as their function, so their notice concernes euery man: There is no reason God should abate any of the respect due to his Ministers vnder the Gospell: Saint *Pauls* suit is both vniuersall and euerlasting; *I beseech you, Brethren, know them that labour amongst you.*

The chiefe praise is to be able to giue good aduice; the next is to take it. *Saul* is easily induced to condescend: He, whose curiositie led him voluntarily at last, to the Witch or Endor, is now led at first by good counsell to the man of God; neither is his care in going, lesse commendable, then his will to goe. For as a man, that had bin catechized not to goe vnto God empty-handed, he askes, *What shall we bring vnto the man? What haue we?* The case is well altered in our times: Euery man thinkes what may I keepe backe? There is no gaine so sweet, as of a robbed Altar; yet Gods charge is no lesse vnder the Gospel, *Let him that is taught, make his Teacher partaker of all.* As this faithfull care of *Saul* was a iust presage of successe, more then he looked for, or could expect; so the sacrilegious vnthankfulnesse of many, bodes that ruine to their soule and estate, which they could not haue grace to feare.

He that knew the Prophets abode, knew also the honour of his place, hee could not but know that *Samuel* was a mixt person; The Iudge of Israel, and the Seer: yet both *Saul* and his Seruant purpose to present him the fourth part of a shekell, to the value of about our fiue pence. They had learned, that thankfulnesse was not to be measured of good men by the weight, but by the will of the Retributor: How much more will God accept the small offerings of his weake Seruants, when he sees them proceed from great loue?

The very maids of the Citie can giue direction to the Prophet, they had listned after the holy affayres, they had heard of the Sacrifice, and could tell of the neccessitie of *Samuels* presence: Those that liue within the Sun-shine of Religion, cannot but bee somewhat coloured with those beames: Where there is practice and example of piety in the better sort, there will be a reflection of it vpon the meanest: it is no small benefit to liue in religious and holy places, we shall be much to blame, if all goodnesse fall beside vs: Yea so skilfull were these Damzels in the fashions of their publike Sacrifices, that they could instruct *Saul* and his seruant, vnasked, how the people would not eate, till *Samuel* came to blesse the Sacrifice. This meeting was not more a Sacrifice, then it was a Feast: These two agree well, we haue neuer so much cause to reioyce in feasting, as when wee haue duly serued our God: The Sacrifice was a feast to God, the other to men: The body may eate and drinke with contentment, when the soule hath beene

beene first fed, and hath first feasted the maker of both: Goe eate thy bread with ioy, and drinke thy drinke with a merry heart, for God now accepteth thy workes. The Sacrifice was before consecrated, when it was offered to God; but it was not consecrated to them, till *Samuel* blessed it, his blessing made that meate holy to the guests, which was formerly hallowed to God: All creatures were made good, and tooke holinesse from him, which gaue them being: Our sinne brought that curse vpon them (which vnlesse our prayers remoue it) cleaues to them still, so as we receiue them not without a curse. We are not our owne friends except our Prayers helpe to take that away, which our sinne hath brought, that so to the cleane all may bee cleane: It is an vnmannerly godlessenesse, to take Gods creatures without the leaue of their Maker, and well may God withhold his blessing from them, which haue not the grace to aske it.

Those guests which were so religious, that they would not eate their Sacrifice vnblessed, might haue blessed it themselues: Euery man might pray, though euery man might not sacrifice; yet would they not either eate, or blesse, whiles they looked for the presence of a Prophet. Euery Christian may sanctifie his owne meate, but where those are present, that are peculiarly sanctified to God, this seruice is fittest for them: It is commendable to teach Children the practice of Thanksgiuing, but the best is euer most meet to blesse our tables, and those especially, whose office it is to offer our prayers to God.

Little did *Saul* thinke, that his comming and his errand was so noted of God, as that it was fore-signified vnto the Prophet, and now, behold *Samuel* is told a day before of the man, time, and place of his meeting. The eye of Gods prouidence is no lesse ouer all our actions, all our motions. We cannot goe any whither without him, he tels all our steps; since it pleaseth God therefore to take notice of vs, much more should we take notice of him, and walke with him, in whom we moue. *Saul* came beside his expectation to the Prophet, he had no thought of any such purpose, till his Seruant made this sudden motion vnto him of visiting *Samuel*, and yet God sayes to his Prophet, *I will send thee a man out of the Land of Beniamin.* The ouer-ruling hand of the Almighty workes vs insensibly, and all our affaires to his owne secret determinations; so as whiles we thinke to doe our owne wils, we doe his. Our owne intentions we may know, Gods purposes we know not; we must goe the way that we are called, let him lead vs to what end he pleaseth; it is our duty to resigne our selues and our wayes to the disposition of God, and patiently and thankfully to await the issue of his decrees. The same God that fore-shewed *Saul* to *Samuel*, now points to him (*See, this is the man.*) and commands the Prophet to anoint him Gouernour ouer Israel: He, that told of *Saul* before he came, knew before he came into the world, what a man, what a King he would be; yet he chooseth him out, and inioynes his inunction. It is one of the greatest prayses of Gods wisedome, that hee can turne the euill of men to his owne glory. Aduancement is not euer a signe of loue either to the man, or to the place. It had beene better for *Saul*, that his head had beene euer dry: some God raiseth vp in iudgement, that they may fall the more vneasily; there are no men so miserable, as those that are great and euill.

It seemes that *Samuel* bore no great port in his outside, for that *Saul* not discerning him, either by his habit, or attendants, comes to him, and askes him for the Seer; yet was *Samuel* as yet the Iudge of Israel, the substitution of his sonnes had not displaced himselfe: There is an affable familiaritie that becommeth Greatnesse; It is not good for eminent persons to stand alwayes vpon the height of their state, but so to behaue themselues, that as their sociable cariage may not breed contempt, so their ouer-highnesse may not breed a seruile fearfulnesse in their people.

How kindly doth *Samuel* entertaine and inuite *Saul*, yet it was he onely that should receiue wrong by the future royalty of *Saul*? Who would not haue looked that aged *Samuel* should haue emulated rather the glory of his young riuall, and haue looked churlishly vpon the man that should rob him of his authority? yet now, as if he came

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on purpose to gratifie him, hee bids him to the feast, he honours him with the chiefe seat, he reserues a select morsell for him, he tels him ingenuously the newes of his inshing Soueraignty, (*On whom is set the desire of all Israel, is it not vpon thee and thy fathers house?*) Wise and holy men, as they are not ambitious of their owne burden, so they are not vnwilling to bee eased, when God pleaseth to discharge them; neither can they enuy those whom God lifteth aboue their heads: They make an Idoll of honour, that are troubled with their owne freedome, or grudge at the promotion of others.

Doubtlesse *Saul* was much amazed with this strange salutation, and newes of the Prophet, and how modestly doth he put it off, as that, which was neither fit, nor likely; disparaging his Tribe in respect of the rest of Israel, his Fathers Family in respect of the Tribe, and himselfe in respect of his Fathers Family; neither did his humility stoope below the truth: For, as *Beniamin* was the youngest sonne of Israel, so he was now by much, the least Tribe of Israel; They had not yet recouered that vniuersall slaughter which they had receiued from the hands of their brethren, whereby a Tribe was almost lost to Israel; yet euen out of the remainder of *Beniamin* doth God choose the man, that shall command Israel; out of the rubbish of *Beniamin* doth God raise the Throne. That is not euer the best and fattest which God chooseth, but that which God chooseth is euer the fittest; the strength or weakenesse of meanes is neither spur nor bridle to the determinate choices of God, yea rather he holds it the greatest proofe of his freedome, and omnipotency, to aduance the vnlikeliest. It was no hollow and fained excuse, that *Saul* makes to put off that, which he would faine enioy, and to cause honour to follow him the more eagerly: It was the sincere truth of his humilitie, that so dejected him vnder the hand of Gods Prophet. Faire beginnings are no sound proofe of our proceedings and ending well: How often hath a bashfull childhood ended in an impudency of youth, a strict entrance in licentiousnesse, early forwardnesse in Atheisme? There might be a ciuill meeknesse in *Saul*, true grace there was not in him; they that be good, beare more fruit in their age.

Saul had but fiue pence in his purse to giue the Prophet: The Prophet after much good cheere giues him the Kingdome, he bestowes the oyle of royall consecration on his head, the kisses of homage vpon his face, and sends him away rich in thoughts, and expectation; and now lest his astonishment should end in distrust, he setles his assurance, by forewarnings of those euents, which he should finde in his way: Hee tels him whom he shall meet, what they shall say, how himselfe shall be affected; that all these, and himselfe might be so many witnesses of his following coronation; euery word confirmed him. For well might he thinke, He that can foretell me the motions and words of others, cannot faile in mine; especially when (as *Samuel* had propheciedto him) he found himselfe to prophesie; his prophesying did enough foretell his Kingdome. No sooner did *Samuel* turne his backe from *Saul*, but God gaue him another heart, lifting vp his thoughts and disposition to the pitch of a King: the calling of God neuer leaues a man vnchanged, neither did God euer imploy any man in his seruice, whom he did not enable to the worke he set him; especially those whom hee raiseth vp to the supply of his owne place, and the representation of himselfe. It is no maruell, if Princes excell the vulgar in gifts, no lesse then in dignity: Their Crownes and their hearts are both in one and the same hand; If God did not adde to their powers, as well as their honours, there would be no equality.

The Inauguration of SAVL.

GOD hath ſecretly deſtined *Saul* to the Kingdome; it could not content Iſrael, that *Samuel* knew this, the lots muſt ſo decide the choyce, as if it had not beene predetermined; That God, which is euer conſtant to his owne decrees, makes the lots to finde him out, whom *Samuel* had anointed: If once we haue notice of the will of God, wee may bee confident of the iſſue: There is no chance to the Almighty; euen caſuall things are no leſſe neceſſary in their firſt cauſe, then the naturall. So farre did *Saul* truſt the prediction, and oyle of *Samuel*, that he hides him among the ſtuffe: Hee knew where the lots would light before they were caſt: This was but a modeſt declination of that honour, which he ſaw muſt come; His very withdrawing ſhewed ſome expectation, why elſe ſhould he haue hid himſelfe, rather then the other Iſraelites? yet could hee not hope his ſubducing himſelfe, could diſappoint the purpoſe of God: Hee well knew, that hee, which found out and deſigned his name amongſt the thouſands of Iſrael, would eaſily finde out his perſon in a Tent: When once we know Gods decree, in vaine ſhall we ſtriue againſt it: Before we know it, it is indifferent for vs to worke to the likelieſt.

I cannot blame *Saul* for hiding himſelfe from a Kingdome, eſpecially of Iſrael: Honour is heauy; when it comes vpon the beſt tearmes: How ſhould it bee otherwiſe, when all mens cares are caſt vpon one? but moſt of all in a troubled eſtate? No man can put to Sea without danger, but he that lancheth out in a tempeſt, can expect nothing but the hardeſt euent; ſuch was the condition of Iſrael: Their old enemie the Philiſtims were ſtilled with that fearfull thunder of God, as finding what it was to warre againſt the Almighty. There were aduerſaries enough beſides in their borders: It was but an hollow truce, that was betwixt Iſrael and their heathenish neighbours; and *Nahaſh* was now at their gates. Well did *Saul* know the difference betweene a peaceſull gouernment, and the perillous and wearieſome tumults of warre. The quieteſt Throne is full of cares, but the perplexed, of dangers. Cares and dangers droue *Saul* into this corner to hide his head from a Crowne: Theſe made him chuſe rather to lye obſcurely among the baggage of his Tent, then to ſit glorioufly in the Throne of State. This hiding could doe nothing but ſhew, that both he ſuſpected leſt hee ſhould be choſen, and deſired hee ſhould not be choſen: That God from whom the hils and the rockes could not conceale him, brings him forth to the light, ſo much more longed for, as he was more vnwilling to be ſeene, and more applauded, as he was more longed for.

Now then when *Saul* is drawne forth in the middeſt of the eager expectation of Iſrael, modeſty and godlineſſe ſhewed themſelues in his face: The preaſe cannot hide him, whom the ſtuffe had hid; As if hee had beene made to bee ſeene, hee ouerlookes all Iſrael in height of ſtature, for preſage of the eminence of his eſtate, (*from the ſhoulders vpward was he higher then any of the people.*) Iſrael ſees their lots are falne vpon a noted man; one, whoſe perſon ſhewed, he was borne to be a King, and now all the people ſhout for ioy; they haue their longing, and applaud their owne happineſſe, and their Kings honour: How eaſie is it for vs to miſtake our owne eſtates? to reioyce in that which wee ſhall find the iuſt cauſe of our humiliation? The end of a thing

thing is better then the beginning; the safest way is to reserue our ioy, till wee haue good proofe of the worthinesse and fitnesse of the obiect. What are we the better for hauing a blessing, if we know not how to vse it? The office and obseruance of a King was vncowth to Israel: *Samuel* therefore informes the people of their mutuall duties, and writes them in a booke, and layes it vp before the Lord; otherwise, nouelrie might haue beene a warrant for their ignorance, and ignorance for neglect: there are reciprocall respects of Princes and people, which if they bee not obserued, gouernment languisheth into confusion; these *Samuel* faithfully teacheth them. Though hee may not be their iudge, yet he will be their Prophet; he will instruct, if hee may not rule; yea he will instruct him that shall rule: There is no King absolute, but he, that is the King of all gods: Earthly monarchs must walk by a rule, which if they transgresse, they shall be accountable to him, that is higher then the highest, who hath deputed them. Not out of care of ciuilitie, so much as conscience, must euery *Samuel* labour to keepe eauen termes betwixt Kings and Subiects, prescribing iust moderation to the one, to the other obedience and loyalty, which who euer endeauors to trouble, is none of the friends of God, or his Church.

The most and best applaud their new King, some wicked ones despised him, and said, *How shall he saue vs?* It was not the might of his Parents, the goodlinesse of his person, the priuiledge of his lot, the fame of his prophesying, the panegyricke of *Samuel*, that could shield him from contempt, or winne him the hearts of all: There was neuer yet any man, to whom some tooke not exceptions; It is not possible either to please or displease all men, while some men are in loue with vice, as deepely, as others with vertue, and some (as ill) dislike vertue, if not for it selfe, yet for contradiction. They well saw, *Saul* chose not himselfe, they saw him worthy to haue beene chosen, if the Election should haue beene carried by voyces, and those voyces by their eyes; they saw him vnwilling to hold, or yeeld, when he was chosen; yet they will enuy him: What fault could they finde in him whom God had chosen? His parentage was equall, his person aboue them, his inward parts more aboue them then the outward; Malecontents will rather deuise then want causes of flying out, and rather then faile, the vniuersall approbation of others is ground enough of their dislike. It is a vaine ambition of those, that would be loued of all: The spirit of God when he enioynes vs peace with all, he addes, [if it be possible] and fauour is more then peace; A mans comfort must be in himselfe, the conscience of deseruing well.

The neighbouring Ammonites could not but haue heard of Gods fearfull vengeance vpon the Philistims, and yet they will bee taking vp the quarrell against Israel: *Nahash* comes vp against Iabesh Gilead: Nothing but grace can teach vs to make vse of others iudgements; wicked men are not moued with ought, that fals beside them; they trust nothing but their owne smart: What fearfull iudgements doth God execute euery day? resolute sinners take no notice of them, and are growne so peremptorie, as if God had neuer shewed dislike of their wayes.

The Gileadites were not more base, then *Nahash* the Ammonite was cruell: The Gileadites would buy their peace with seruility, *Nahash* would sell them a seruile peace for their right eyes. *Iephtha* the Gileadite did yet sticke in the stomacke of *Ammon*, and now they thinke their reuenge cannot bee too bloody: It is a wonder, that hee, which would offer so mercilesse a condition to Israel, would yeeld to the motion of any delay; Hee meant nothing but shame and death to the Israelites, yet hee condiscends to a seuen dayes respit: Perhaps his confidence made him thus careless. Howsoeuer, it was the restraint of God that gaue this breath to Israel, and this opportunity to *Sauls* courage and victorie: The enemies of Gods Church cannot bee so malicious as they would, cannot approue themselues so malicious, as they are; God so holds them in sometimes, that a stander-by would thinke them fauourable. The newes of Gileads distresse had soone filled and afflicted Israel, the people thinke of no remedie but their pittie and teares: Euills are easily grieued for, not easily redressed: Onely *Saul* is more stirred with indignation then sorrow; That GOD

which

which put into him a ſpirit of propheſie, now puts into him a ſpirit of fortitude: Hee was before appointed to the Throne, not ſetled in the Throne; he followed the beaſts in the field, when he ſhould haue commanded men.

Now as one that would be a King no leſſe by merit, then election, he takes vpon him, and performes the reſcue of Gilead; he aſſembles Iſrael, he leades them, he raiſeth the ſiege, breakes the troopes, cuts the throats of the Ammonites. When God hath any exploit to performe, he raiſeth vp the heart of ſome choſen Inſtrument with heroicall motions for the atchieuement: When all hearts are cold and dead, it is a ſigne of intended deſtruction.

This day hath made *Saul* a compleat King, and now the thankfull Iſraelites begin to enquire after thoſe diſcontented Mutiners, which had refuſed allegeance vnto ſo worthy a Commander (*Bring thoſe men, that we may ſlay them:*) This ſedition had deſerued death, though *Saul* had beene foiled at Gilead; but now his happy victorie whets the people much more to a deſire of this iuſt execution. *Saul*, to whom the iniurie was done, hinders the reuenge, (*There ſhall no man dye this day, for to day the Lord hath ſaued Iſrael*) that his fortitude might not goe beyond his mercy. How noble were theſe beginnings of *Saul?* His Propheſie ſhewed him miraculouſly wiſe, his Battell and Victory no leſſe valiant, the pardon of his Rebels, as mercifull: There was not more power ſhewed in ouercomming the Ammonites, then in ouercomming himſelfe, and the impotent malice of theſe mutinous Iſraelites. Now Iſrael ſees they haue a King, that can both ſhed blood, and ſpare it; that can ſhed the Ammonites blood, and ſpare theirs: His mercy winnes thoſe hearts, whom his valour could not. As in God, ſo in his Deputies, Mercy and Iuſtice ſhould be inſeparable: whereſoeuer theſe two goe aſunder, gouernment followes them into diſtraction, and ends in ruine. If it had beene a wrong offered to *Samuel*, the forbearance of the reuenge had not beene ſo commendable, although vpon the day of ſo happy a deliuerance, perhaps it had not beene ſeaſonable: A man hath reaſon to be moſt bold with himſelfe; It is no praiſe of Mercy (ſince it is a fault in Iuſtice) to remit another mans ſatisfaction, his owne he may.

SAMVELS *conteſtation.*

EVery one can be a friend to him that proſpereth: By this victory hath *Saul* as well conquered the obſtinacy of his owne people: Now there is no Iſraelite that reioyceth not in *Sauls* Kingdome. No ſooner haue they done obiecting to *Saul*, then *Samuel* begins to expoſtulate with them: The ſame day wherein they began to bee pleaſed, God ſhewes himſelfe angry: All the paſſages of their proceedings offended him, he deferred to let them know it till now, that the Kingdome was ſetled, and their hearts lifted vp: Now doth God coole their courage and ioy, with a backe reckoning for their forwardneſſe. God will not let his people runne away with the arrerages of their ſinnes, but when they leaſt thinke of it, calls them to an account: All this while was God angry with their reiection of *Samuel*, yet (as if there had beene nothing but peace) he giues them a victory ouer their enemies, he giues way to their ioy in their election; now hee lets them know, that after their peace-offerings, he hath a quarrell with them. God may bee angry enough with vs, whiles we outwardly proſper: It is the wiſedome of God to take his beſt aduantages; He ſuffers vs to goe on, till wee ſhould come to enioy the fruit of our ſinne, till wee ſeeme paſt the danger, either of conſcience or puniſhment; then (euen when wee begin

ginne to be past the feeling of our sinne) we shall beginne to feele his displeasure for our sinnes: This is onely where he loues, where he would both forgiue and reclaime; he hath now to doe with his Israel: But where he meanes vtter vengeance, he lets men harden themselues to a reprobate sensleſnesse, and make vp their owne measure without contradiction, as purposing to reckon with them but once for euer.

Samuel had disswaded them before, he reproues them not, vntill now: If hee had thus bent himselfe against them, ere the setling of the election, hee had troubled Israel in that, which God tooke occasion by their sinne to establish; His opposition would haue sauoured of respects to himselfe, whom the wrong of this innouation chiefly concerned: Now therefore when they are sure of their King, and their King of them, when he hath set eauen termes betwixt them mutually, hee lets them see, how they were at odds with God: Wee must euer dislike sinnes, wee may not euer shew it: Discretion in the choice of seasons for reproouing, is no lesse commendable and necessary, then zeale and faithfulnesse in reprouing: Good Phisitians vse not to euacuate the body in extremities of heat or cold; wise Mariners doe not hoise sayles in euery wind.

First doth *Samuel* beginne to cleare his owne innocence, ere hee dare charge them with their sinne: He that will cast a stone at an offender, must be free himselfe, otherwise he condemnes, and executes himselfe in another person: The conscience stops the mouth of the guilty man, and chokes him with that sinne, which lyes in his owne breſt, and hauing not come forth by a penitent confession, cannot find the way out in a reproofe; or if he doe reproue, he doth more shame himselfe, then reforme another. He that was the Iudge of Israel, would not now iudge himselfe, but would bee iudged by Israel; *Whose Oxe haue I taken? whose Asse haue I taken? or to whom haue I done wrong?* No doubt, *Samuel* found himselfe guilty before God of many priuate infirmities, but for his publike carriage he appeales to men: A mans heart can best iudge of himselfe; others can best iudge of his actions. As another mans conscience and approbation cannot beare vs out before God; so cannot our owne before men: For oft times that action is censured by the beholders, as wrongfull, wherein we applaud our owne iustice. Happy is that man, that can bee acquited by himselfe in priuate, in publike by others, by God in both; standers by may see more: It is very safe for a man to looke into himselfe by others eyes; in vaine shall a mans heart absolue him, that is condemned by his actions.

It was not so much the tryall of his cariage, that *Samuel* appealed for, as his iustification, nor for his owne comfort, so much as their conuiction: His innocence hath not done him seruice enough, vnlesse it shame them, and make them confesse themselues faulty. In so many yeares wherein *Samuel* iudged Israel, it cannot be, but many thousand causes passed his hands, wherein both parties could not possibly be pleased; yet so cleere doth he find his heart, and hands, that he dare make the grieued part iudges of his iudgement: A good conscience will make a man vndauntedly confident, and dare put him vpon any tryall; where his owne heart strikes him not, it bids him challenge all the world, and take vp all commers: How happy a thing is it for a man to be his owne friend, and patron? Hee needs not to feare forraine broyles, that is at peace at home: Contrarily, hee that hath a false and foule heart, lyes at euery mans mercy; liues slauishly, and is faine to dawbe vp a rotten peace with the baſest conditions. Truth is not afraid of any light, and therefore dare suffer her wares to be caryed from a dim shop-board vnto the street doore: Perfect gold will be but the purer with trying, whereas falshood being a worke of darknesse, loues darknesse, and therefore seekes where it may worke closest.

This very appellation cleared *Samuel*, but the peoples attestation cleared him more: Innocency and vprightnesse becomes euery man well, but most publike persons, who shall be else obnoxious to euery offender: The Throne and the Pulpit (of all places) call for holinesse, not more for example of good, then for liberty of controlling euill: All Magistrates sweare to doe that, which *Samuel* protested hee hath done; if their

oath

oath were so verified, as *Samuels* protestation, it were a shame for the State not to be happy: The sinnes of our Teachers are the teachers of sinne; the sinnes of Gouernours doe both command, and countenance euill. This very acquiting of *Samuel* was the accusation of themselues: For how could it bee but faulty to cast off a faultlesse Gouernour? If he had not taken away an Oxe, or an Asse from them, why doe they take away his authoritie? They could not haue thus cleared *Saul* at the end of his reigne; It was iust with God, since they were wearie of a iust Ruler, to punish them with an vniust.

He that appealed to them for his owne vprightnesse, durst not appeale to them for their owne wickednesse, but appeales to Heauen from them. Men are commonly flatterers of their owne cases: It must be a strong euidence, that will make a sinner conuicted in himselfe: Nature hath so many shifts to coozen it selfe in this spirituall verdict, that vnlesse it be taken in the manner, it will hardly yeeld to a truth; either shee will denie the fact, or the fault, or the measure; And now in this case they might seeme to haue some faire pretences: For though *Samuel* was righteous, yet his sonnes were corrupt. To cut off all excuses therefore, *Samuel* appeales to God (the highest Iudge) for his sentence of their sinne, and dares trust to a miraculous conuiction. It was now their Wheat Harvest: the hot and dry ayre of their climate did not wont to afford in that season so much moist vapour, as might raise a cloud either for raine, or thunder: He that knew God could, and would doe both these, without the helpe of second causes, puts the triall vpon this issue. Had not *Samuel* before consulted with his Maker, and receiued warrant for his act, it had beene presumption and tempting of God, which was now a noble improuement of faith: Rather then Israel shall goe cleare away with a sinne, God will accuse and araigne them from heauen. No sooner hath *Samuels* voyce ceased, then Gods voyce begins: Euery cracke of thunder spake iudgement against the rebellious Israelites, and euery drop of raine, a witnesse of their sin; and now they found they had displeased him, which ruleth in the Heauen, by reiecting the man that ruled for him on Earth: The thundering voyce of God, that had lately in their sight confounded the Philistims, they now vnderstood to speake fearfull things against them. No maruell, if now they fell vpon their knees, not to *Saul*, whom they had chosen, but to *Samuel*, who being thus cast off by them, is thus countenanced in Heauen.

Saul's *Sacrifice*.

GOD neuer meant the Kingdome should either stay long in the Tribe of *Beniamin*, or remoue suddenly from the person of *Saul*; Many yeares did *Saul* reigne ouer Israel; yet God computes him but two yeares a King: That is not accounted of God to be done, which is not lawfully done; when God, which choose *Saul*, reiected him, he was no more a King, but a Tyrant: Israel obeyed him still, but God makes no reckoning of him, as his Deputie, but as an Vsurper.

Saul was of good yeares, when hee was aduanced to the Kingdome: His Sonne *Ionathan*, the first yeare of his Fathers Raigne, could lead a thousand Israelites into the field, and giue a foyle to the Philistims: And now Israel could not thinke themselues lesse happy in their Prince, then in their King; *Ionathan* is the Heyre of his Fathers victorie, as well as of his valour, and his estate. The Philistims were quiet after those first thunder-claps, all the time of *Samuels* gouernment, now they beginne to stirre vnder *Saul*.

How vtterly is Israel disappointed in their hopes? That securitie and protection, which they promised themselues in the name of a King, they found in a Prophet, failed of in a Warriour. They were more safe vnder the mantle, then vnder armes: both enmitie and safeguard are from heauen, goodnesse hath beene euer a stronger guard then valour: It is the surest policy alwayes to haue peace with God.

We find by the spoyles, that the Philistims had some battels with Israel which are not recorded: After the thunder had scared them into a peace, and restitution of all the bordering Cities, from Ekron to Gath, they had taken new heart, and so bestaued Israel, that they had neither weapon nor Smith left amongst them, yet euen in this miserable nakednesse of Israel, haue they both fought, and ouercome. Now might you haue seene the vnarmed Israelites marching with their Slings, and Plough-staues, and Hookes, and Forkes, and other instruments of their husbandrie, against a mighty and well furnished enemie, and returning laded both with Armes and Victorie. No Armour is of proofe against the Almighty, neither is he vnweaponed, that caries here-uenge of God: There is the same disaduantage in our spirituall conflicts; we are turned naked to principalities and powers; whilst wee goe vnder the conduct of the Prince of our peace, we cannot but be bold and victorious.

Vaine men thinke to ouer-power God with munition and multitude: The Philistims are not any way more strong, then in conceit: Thirty thousand Chariots, sixe thousand Horsemen, Footmen like the sand for number, makes them scorne Israel no lesse, then Israel feares them. When I see the miraculous successe, which had blessed the Israelites, in all their late conflicts with these very Philistims, with the Ammonites, I cannot but wonder, how they could feare: They, which in the time of their sinne found God to raise such Trophees ouer their enemies, runne now into Caues, and Rockes, and Pits, to hide them from the faces of men, when they found God reconciled, and themselues penitent. No Israelite but hath some cowardly blood in him: If we had no feare, faith would haue no mastery, yet these fearfull Israelites shall cut the throats of those confident Philistims: Doubt and resolution are not meet measures of our successe: A presumptuous confidence goes commonly bleeding home, when an humble feare returnes in triumph. Feare driues those Israelites, which dare shew their heads, out of the Caues vnto *Saul*, and makes them cling vnto their new King: How troublesome were the beginnings of *Sauls* honour? Surely, if that man had not exceeded Israel no lesse in courage, then in stature, he had now hid himselfe in a Caue, which before hid himselfe among the stuffe: But now, though the Israelites ranne away from him, yet he ranne not away from them: It was not any doubt of *Sauls* valour, that put his people to their heeles, it was the absence of *Samuel*: If the Prophet had come vp, Israel would neuer haue runne away from their King: Whiles they had a *Samuel* alone, they were neuer well till they had a *Saul*, now they haue a *Saul*, they are as farre from contentment, because they want a *Samuel*; vnlesse both ioyne together, they think there can be no safety. Where the Temporal and Spirituall State combine not together, there can follow nothing but distraction in the people: The prophets receiue and deliuer the will of God, Kings execute it: The Prophets are directed by God, the people are directed by their Kings. Where men doe not see God before them in his Ordinances, their hearts cannot but faile them, both in their respects to their Superiours, and their courage in themselues. Piety is the Mother of perfect subiection: As all authority is deriued from heauen, so it is thence established; Those Gouernours that would command the hearts of men, must shew them God in their faces.

No Israelite can thinke himselfe safe without a Prophet: *Saul* had giuen them good proofe of his fortitude, in his late victorie ouer the Ammonites, but then Proclamation was made before the fight through all the Country, that euery man should come vp after *Saul* and *Samuel*: If *Samuel* had not beene with *Saul*, they would rather haue ventured the losse of their oxen, then the hazard of themselues. How much lesse should we presume of any safety in our spiritual combats, when we haue not a Prophet

to

to leade vs? It is all one (saving that it sauours of more contempt) not to haue Gods Seers, and not to vse them: He can be no true Israelite, that is not distressed with the want of a *Samuel*.

As one that had learned to beginne his rule in obedience, *Saul* stayes seuen dayes in Gilgal, according to the Prophets direction, and still he lookes long for *Samuel*, which had promised his presence; sixe dayes he expects, and part of the seuenth, yet *Samuel* is not come: The Philistims draw neere, the Israelites runne away, *Samuel* comes not, they must fight, God must bee supplicated, what should *Saul* doe? rather then God should want a sacrifice, and the people satisfaction, *Saul* will command that, which he knew *Samuel* would, if he were present, both command, and execute: It is not possible (thinkes he) that God should be displeased with a sacrifice, he cannot but bee displeased with indeuotion: Why doe the people runne from me, but for want of meanes to make God sure? What should *Samuel* rather wish, then that we should be godly? The act shall be the same, the onely difference shall be in the person: If *Samuel* be wanting to vs, we will not be wanting to God; it is but an holy preuention to be deuout vnbidden: Vpon this conceit he commands a sacrifice; *Sauls* sinnes make no great shew, yet are they still hainously taken, the impiety of them was more hidden, and inward from all eyes, but Gods. If *Saul* were among the Prophets before, will he now be among the Priests? Can there bee any deuotion in disobedience? O vaine man! What can it auaile thee to sacrifice to God against God? Hypocrites rest onely in formalities; If the outward act be done, it sufficeth them, though the ground be distrust, the manner vnreuerence, the cariage presumption.

What then should *Saul* haue done? Vpon the trust of God and *Samuel* he should haue stayed out the last houre, and haue secretly sacrificed himselfe, and his prayers vnto that God, which loues Obedience aboue Sacrifice. Our faith is most commendable in the last act; It is no praise to hold out, vntill wee be hard driuen: Then, when we are forsaken of meanes, to liue by faith in our God, is worthy of a Crowne: God will haue no worship of our deuising, we may onely doe what he bids vs, not bid what he commands not. Neuer did any true piety arise out of the corrupt puddle of mans braine; If it flow not from Heauen, it is odious to Heauen: What was it, that did thus taint the valour of *Saul* with this weakenesse, but distrust? Hee saw some Israelites goe, he thought all would goe; he saw the Philistims come, he saw *Samuel* came not, his diffidence was guilty of his misdeuotion: There is no sinne, that hath not his ground from vnbeleefe; This as it was the first infection of our pure nature, so is the true source of all corruption; man could not sinne, if he distrusted not.

The Sacrifice is no sooner ended, then *Samuel* is come: and why came he no sooner? He could not be a Seer, and not know how much hee was lookt for, how troublesome and dangerous his absence must needs be; He, that could tell *Saul*, that hee should propheſie, could tell, that he would sacrifice; yet hee purposely forbeares to come, for the tryall of him, that must be the Champion of God. *Samuel* durst not haue done thus, but by direction from his Master: It is the ordinary course of God to proue vs by delayes, and to driue to exigents, that we may shew what we are: He that anointed *Saul*, might lawfully from God controll him: There must bee discretion, there may not be partiality in our censures of the greatest: God makes difference of sinnes, none of persons: if we make difference of sinnes according to persons, we are vnfaithfull both to God and man. Scarce is *Saul* warme in his kingdome, when hee hath euen lost it. *Samuels* first words after the Inauguration, are of *Sauls* reiection, and the choice and establishment of his Successor: It was euer Gods purpose to settle the Kingdome in Iudah: He that tooke occasion by the peoples sinne to raise vp *Saul* in *Beniamin*, takes occasion by *Sauls* sinne to establish the Crowne vpon *Dauid*. In humane probability the Kingdome was fixed vpon *Saul*, and his more worthy Sonne: In Gods Decree it did but passe through the hands of *Beniamin* to *Iudah*. Besides trouble, how fickle are these earthly glories? *Saul* doubtlesse lookt vpon *Ionathan*, as the Inheritor of his Crowne; and behold, ere his peaceable Possession, he hath

loſt it from himſelfe: Our ſinnes ſtrip vs not of our hopes in heauen onely, but of our earthly bleſſings; The way to entaile a comfortable proſperity vpon our Seed after vs, is our conſcionable obedience vnto God.

IONATHANS *Victory, and* SAVLS *Oath.*

IT is no wonder if *Sauls* courage were much cooled with the heauy newes of his reiection: After this he ſtayes vnder the Pomgranate tree in Gibeah: He ſtirs not towards the Gariſon of the Philiſtims: As Hope is the mother of Fortitude, ſo nothing doth more breed cowardlineſſe, then deſpaire: Euery thing diſmayes that heart, which God hath put out of protection. Worthy *Ionathan* (which ſprung from *Saul* as ſome ſweet Impe growes out of a Crabſtocke) is therefore full of valour, becauſe full of faith: He well knew, that he ſhould haue nothing, but diſcouragements from his fathers feare; as rather chooſing therefore, to auoid all the blockes that might lye in the way, then to leape ouer them, he departs ſecretly without the diſmiſſion of his Father, or notice of the people; onely Gods leads him, and his Armour-bearer followes him. O admirable faith of *Ionathan*, whom neither the ſteepneſſe of Rockes, nor the multitude of enemies can diſſwade from ſo vnlikely an aſſault! Is it poſſible, that two men, whereof one was weaponleſſe, ſhould dare to thinke of incountring ſo many thouſands? O Diuine Power of Faith, that in all difficulties and attempts, makes a man more then men, and regards no more armies of men, then ſwarmes of flyes! There is no reſtraint to the Lord (ſaith he) to ſaue with many, or by few: It was no ſo great newes, that *Saul* ſhould be amongſt the Prophets, as that ſuch a word ſhould come from the Sonne of *Saul*.

If his Father had had but ſo much Diuinity, hee had not ſacrificed: The ſtrength of his God, is the ground of his ſtrength in God; The queſtion is not, what *Ionathan* can doe, but what God can doe, whoſe power is not in the meanes, but in himſelfe: That mans faith is well vnderlayed, that vpholds it ſelfe by the Omnipotency of God; thus the Father of the faithfull built his aſſurance vpon the power of the Almighty. But many things God can doe, which he will not doe; How knoweſt thou, *Ionathan*, that God will be as forward, as he is able, to giue thee victory? For this (ſaith hee) I haue a watch-word from God, out of the mouthes of the Philiſtims: If they ſay, *Come vp*, we will goe vp; for God hath deliuered them into our hands: If they ſay, *Tarry, till we come to you, we will ſtand ſtill: Ionathan* was too wiſe to truſt vnto a caſuall preſage: There might be ſome farre fetcht coniectures of the euent from the word; We will come to you, was a threat of reſolution; Come you to vs, was a challenge of feare; or perhaps, *Come vp to vs*, was a word of inſultation, from them, that truſted to the inacceſſibleneſſe of the place, and multitudes of men. Inſultation is from pride, pride argued a fall, but faith hath nothing to doe with probabilities, as that, which acknowledgeth no Argument, but demonſtration; If there had not beene an inſtinct from GOD of this aſſured warrant of ſucceſſe, *Ionathan* had preſumed, in ſtead of beleeuing, and had tempted that GOD, whom hee profeſſed to glorifie by his truſt.

There can be no faith, where there is no promiſe, and where there is a promiſe, there can be no preſumption: Words are voluntary; The tongues of the Philiſtims were

were as free to say, *Tarry*, as *Come*? That God, in whom our very tongues moue, ouer-ruled them so, as now they shall speake that word, which shall cut their owne throats: They knew no more harme in *Come*, then *Tarry*; both were alike safe for the sound, for the sense; but he, that put a signification of their slaughter in the one, not in the other, did put that word into their mouth, wherby they might inuite their owne destruction. The disposition of our words are from the prouidence of the Almighty: God and our hearts haue not alwayes the same meaning in our speeches: In those words, which we speake at randome, or out of affectation, God hath a further drift of his owne glory, and perhaps our iudgment. If wicked men say, Our tongues are our owne, they could not say so, but from him, whom they defie in saying so, and who makes their tongue their executioner.

No sooner doth *Ionathan* heare this inuitation, then hee answers it: Hee, whose hands had learned neuer to faile his heart, puts himselfe vpon his hands and knees to climbe vp into this danger: the exploit was not more difficult, then the way, the paine of the passage was equall to the perill of the enterprize; that his faith might equally triumph ouer both: he doth not say, how shall I get vp? much lesse; which way shall I get downe againe? but as if the ground were leuell, and the action dangerlesse, he puts himselfe into the view of the Philistims: Faith is neuer so glorious, as when it hath most opposition, and will not see it: Reason lookes euer to the meanes, Faith to the end; and in stead of consulting, how to effect, resolues what shall be effected. The way to heauen is more steepe more painfull: O God! how perillous a passage hast thou appointed for thy labouring Pilgrims? If difficulties will discourage vs, we shall but climbe to fall: When we are lifting vp our foot to the last step, there are the Philistims of death, of temptations, to grapple with; giue vs but faith, and turne vs loose to the spight either of Earth or Hell.

Ionathan is now on the top of the hil, and now, as if hee had an army at his heeles, he flyes vpon the host of the Philistims; his hands that might haue beene weary with climbing, are immediately commanded to fight, and deale as many deaths, as blowes, to the amazed enemie: He needs not walke farre for this execution; Himselfe, and his Armour-bearer in one halfe acres space haue slaine twenty Philistims. It is not long since *Ionathan* smote their Garison in the hill of Geba, perhaps, from that time his name and presence carried terror in it; but sure if the Philistims had not seene and felt more then a man in the face and hands of *Ionathan*, they had not so easily groueled in death: The blowes and shrikes cannot but affect the next, who with a ghastly noise ranne away from death, and affright their fellowes no lesse then themselues are affrighted. The clamour and feare runnes on like fire in a traine, to the very formost rankes; Euery man would flye, and thinkes there is so much more cause of flight, for that his eares apprehend all, his eyes nothing: Each man thinkes his fellow stands in his way, and therefore in stead of turning vpon him which was the cause of their flight, they bend their swords vpon those whom they imagine to be the hinderers of their flight; and now a miraculous astonishment hath made the Philistims, *Ionathans* Champions, and Executioners; He followes, and kils those which helped to kill others: and the more he killed, the more they feared, and fled, and the more they killed each other in the flight: and that feare it selfe might preuent *Ionathan* in killing them, the Earth it selfe trembles vnder them. Thus doth God at once strike them with his owne hand, with *Ionathans*, with theirs, and makes them runne away from life, whiles they would flye from an enemie: Where the Almighty purposes destruction to any people, hee needs not call in forraigne powers, he needs not any hands or weapons, but their own; He can make vast bodies dye no other death, then their owne waight: We cannot bee sure to be friends among our selues, whiles God is our enemie.

The Philistims flye fast, but the newes of their flight ouer-runnes them euen vnto *Sauls* Pomegranate Tree: The Watchmen discerne afarre off, a flight and execution: search is made, *Ionathan* is found missing; *Saul* will consult with the Arke: Hypocrites while they haue leisure, will perhaps be holy: For some fits of deuotion they cannot bee

bee bettered. But when the tumult encreaſed, *Sauls* piety decreaſes: It is now no ſeaſon to talke with a Prieſt; withdraw thine hand *Ahaiah*, the Ephod muſt giue place to Armes: It is more time to fight then to pray; what needs he Gods guidance, when he ſees his way before him? He that before would needs ſacrifice, ere he fought, will now in the other extreame, fight in a wilfull indeuotion: Worldly minds regard holy duties no further, then may ſtand with their owne carnall purpoſes: Very eaſie occaſions ſhall interrupt them in their religious intentions; like vnto children which if a Bird doe but flye in their way, caſt their eye from their booke.

But if *Saul* ſerue not God in one kind, he will ſerue him in another, if he honour him not by attending on the Arke, hee will honour him by a vow: His negligence in the one, is recompenced with his zeale in the other. All Iſrael is adiured not to eate any food vntill the euening: Hypocriſie is euer masked with a blind and thankleſſe zeale: To wait vpon the Arke, and to conſult with Gods Prieſt in all caſes of importance, was a direct commandement of God; To eate no food in the purſuit of their enemies was not commanded: *Saul* leaues that which he was bidden, and does that which he was not required: To eate no food all day was more difficult, then to attend an houre vpon the Arke; The voluntarie ſeruices of Hypocrites are many times more painfull, then the duties enioyned by God.

In what awe did all Iſrael ſtand of the Oath euen of *Saul*? It was not their owne vow, but *Sauls* for them; yet comming into the Wood, where they ſaw the Honey dropping; and found the meat as ready as their apperite; they dare not touch that ſuſtenance, and will rather endure famine, and fainting, then an indiſcreet curſe. Doubtleſſe God had brought thoſe Bees thither on purpoſe to try the conſtancy of *Iſrael*; Iſrael could not but thinke (that which *Ionathan* ſaid) that the vow was vnaduiſed and iniurious; yet they will rather dye then violate it: How ſacred ſhould wee hold the obligation of our owne vowes in things iuſt and expedient, when the bond of anothers raſh vow is thus indiſſoluble.

There was a double miſchiefe followed vpon *Sauls* oath, an abatement of the victorie, and eating with the blood: For, on the one ſide, the people were ſo faint that they were more likely to dye, then kill; they could neither runne, nor ſtrike in this emptineſſe; Neither hands nor feet can doe their office, when the ſtomacke is neglected: On the other, an vnmeet forbearance cauſes a rauenous repaſt: Hunger knowes neither choyce, nor order, nor meaſure: The one of theſe was a wrong to Iſrael, the other was a wrong done by Iſrael to God: *Sauls* zeale was guilty of both: A raſh vow is ſeldome euer free from inconuenience: The heart that hath vnneceſſarily intangled it ſelfe, drawes miſchiefe either vpon it ſelfe or others.

Ionathan was ignorant of his fathers adiuration, he knew no reaſon why he ſhould not refreſh himſelfe in ſo profitable a ſeruice, with a little taſte of Honey vpon his Speare: Full well had he deſerued this vnſought dainty; and now behold his Honey is turned into Gall: if it were ſweet in the mouth, it was bitter in the ſoule; if the eyes of his body were enlightned, the light of Gods countenance was clouded by this act. After he heard of the oath, he pleades iuſtly againſt it, the loſſe of ſo faire an opportunity of reuenge, and the trouble of Iſrael; yet neither his reaſons againſt the Oath, nor his ignorance of the Oath, can excuſe him from a ſinne of ignorance in violating that, which firſt he knew not, and then knew vnreaſonable. Now *Sauls* leiſure would ſerue him to aske counſell of God; As before *Saul* would not enquire, ſo now God will not anſwer: Well might *Saul* haue found ſinnes enow of his owne, whereto to impute this ſilence: He hath grace enough to know that God was offended, and to gueſſe at the cauſe of his offence: Sooner will an Hypocrite find out another mans ſinne then his owne; and now he ſweares more raſhly to puniſh with death, the breach of that, which he had ſworne raſhly: The lots were caſt, and *Saul* prayes for the deciſion; *Ionathan* is taken: Euen the prayers of wicked men are ſometimes heard, although in iuſtice, not in mercy: *Saul* himſelfe was puniſhed not a little, in the fall of this lot vpon *Ionathan*; Surely *Saul* ſinned more in making this vow, then *Ionathan* in breaking

breaking it vnwittingly, and now the father ſmarts for the raſhneſſe of his double vow, by the vniuſt ſentence of death vpon ſo worthy a ſonne: God had neuer ſingled out *Ionathan* by his lot, if he had not beene diſpleaſed with his act: Vowes raſhly made may not be raſhly broken; If the thing we haue vowed be not euill in it ſelfe, or in the effect, we cannot violate it without euill. Ignorance cannot acquite, if it can abate our ſinne. It is like, if *Ionathan* had heard his fathers adiuration, hee had not tranſgreſſed; his abſence at the time of that Oath, cannot excuſe him from diſpleaſure: What ſhall become of thoſe, which may know the charge of their heauenly Father, and will not, which doe know his charge, and will not keepe it? Affectation of ignorance, and willing diſobedience, is deſperate.

Death was too hard a cenſure for ſuch an vnknowne offence: The cruell piety of *Saul* will reuenge the breach of his owne charge, ſo as he would be loath God ſhould auenge on himſelfe the breach of his diuine command. If *Ionathan* had not found better friends then his father, ſo noble a victory had beene recompenced with death; Hee that ſaued Iſrael from the Philiſtims, is ſaued by Iſrael from the hand of his Father: *Saul* hath ſworne *Ionathans* death, the people contrarily ſweare his preſeruation; his Kingdome was not yet ſo abſolute, that hee could runne away with ſo vnmercifull a Iuſtice; their Oath that ſauoured of diſobedience preuailed againſt his Oath that ſauoured too ſtrong of cruelty: Neither doubt I, but *Saul* was ſecretly not diſpleaſed with this louing reſiſtance: So long as his heart was not falſe to his Oath, he could not be ſory that *Ionathan* ſhould liue.

Contemplations.

THE THIRTEENTH BOOKE.

Containing
- Saul *and* Agag.
- *The Reiection of* Saul, *and the Choice of* Dauid.
- Dauid *called to the Court.*
- Dauid *and* Goliah.
- Ionathans *loue, and* Sauls *enuy.*
- Michals *Wile.*
- Dauid *and* Abimelec.

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

Imprinted at *London* in the yeare 1628.

TO THE RIGHT HONOVRABLE SIR Thomas Edmonds

KNIGHT, TREASVRER OF HIS MAIESTIES HOVSHOLD, AND OF HIS MOST *Honourable priuy* Councell.

RIGHT HONOVRABLE:

AFter your long and happy acquaintance with other Courts and Kingdomes, may it pleaſe you to compare with them the eſtate of old Iſrael; You ſhall find the ſame hand ſwaying all Scepters, and you ſhall meet with ſuch a proportion of diſpoſitions, and occurrences, that you will ſay, men are ſtill the ſame, if their names and faces differ: You ſhall find Enuy and Mutability ancient Courtiers: and ſhall confeſſe the Vices of men ſtill aliue, if themſelues dye; You ſhall ſee God ſtill honouring thoſe that honour him, and both reſcuing Innocence, and crowning it. It is not for mee to anticipate your deeper and more

more iudicious Obſeruations I am bold to dedicate this piece of my Labour to your Honour, in a thankefull acknowledgement of thoſe Noble Reſpects, I haue found from you; both in France, and at home. In lieu of all which, I can but pray for your happineſſe, and vow my ſelfe

Your Honours in all humble

obſeruance

IOS: HALL.

Contemplations.

SAVL *and* AGAG.

GOd holds it no derogation from his mercy to beare a quarrell long, where hee hates: Hee, whose anger to the vessels of wrath, is euerlasting, euen in temporall iudgement reuengeth late: The sinnes of his owne children are no sooner done, and repented of, then forgotten; but the malicious sinnes of his enemies sticke fast in an infinite displeasure. (*I remember what* Amalek *did to* Israel, *how they laid wait for them by the way, as they came vp from Ægypt:*) Alas, Lord (might *Amalek* say) they were our forefathers, wee neuer knew their faces, no not their names, the fact was so farre from our consent, that it is almost past the memory of our histories. It is not in the power of time to raze out any of the arerages of God: we may lay vp wrath for our posteritie: Happy is that childe, whose progenitors are in heauen, hee is left an inheritor of blessing together with estate, whereas wicked ancestors lose the thanke of a rich patrimony, by the curse that attends it: Hee that thinkes because punishment is deferd, that God hath forgiuen, or forgot his offence, is vnacquainted with iustice, and knowes not, that time makes no difference in eternity.

The Amalekites were wicked Idolaters, and therefore could not want many present sinnes, which deserued their extirpation. That God, which had taken notice of all their offences, picks out this one noted sinne of their forefathers, for reuenge: Amongst all their indignities, this shall beare the name of their iudgement: As in legall proceedings with malefactors, one inditement found, giues the stile of their condemnation. In the liues of those, which are notoriously wicked, God cannot looke besides a sinne, yet when he drawes to an execution, he fastens his sentence vpon one euill as principall, others as accessaries, so as at the last, one sinne which perhaps wee make no account of, shall pay for all.

The paganish Idolatries of the Amalekites could not but bee greater sinnes to God, then their hard measure to Israel, yet God sets this vpon the file, whiles the rest are not recorded; Their superstitions might bee of ignorance, this sinne was of malice: Malicious wickednesses of all others, as they are in greatest opposition to the goodnesse and mercy of God, shall be sure of the paiment of greatest vengeance. The detestation of God may be measured by his reuenge (*slay both man, and woman,*

both infant, and suckling, both Oxe, and Sheepe, Camell, and Asse) not themselues onely, but euery thing that did whisper either from them, or for their vse, must dye: When the God of mercy speakes such bloody words, the prouocation must needs be vehement: sinnes of infirmitie doe but mutter; spightfull sinnes cry loud for iudgement in the eares of God: Prepensed malice in courts of humane iustice aggrauates the murther, and sharpens the sentence of death.

What then was this sinne of *Amalek*, that is called vnto this late reckoning? What? but their enuious and vnprouoked onsets vpon the backe of *Israel*, this was it, that God tooke so to heart, as that hee not onely remembers it now by *Samuel*, but he bids Israel euer to remember it, by *Moses*: *Remember how* Amalek *met thee by the way, and smote the hindmost of you, all that were feeble behind thee, when thou wast faint and weary*. Besides this, did *Amalek* meet Israel in a pitcht battaile openly, in Rephidim, for that God payed them in the present: The hand of *Moses* lifted vp on the Hill, slew them in the Valley: He therefore repeats not that quarrell; but the cowardly, and cruell attempts vpon an impotent enemy, sticke still in the stomacke of the Almighty: Oppression and wrong vpon euen termes, are not so hainous vnto God, as those, that are vpon manifest disaduantage: In the one, there is an hazard of returne: In the other, there is euer a tyrannous infolution. God takes still the weaker part, and will be sure therefore to plague them, which seeke to put iniuries on the vnable to resist.

This sinne of *Amalek* spoyld the time of the Iudges, those gouernours were onely for defence and defiance; now so soone as Israel hath a King, and that King is setled in peace, God giues charge to call them to account: It was that, which God had both threatned and sworne, and now he chooses out a fit season for the execution; As wee vse to fly-sit winter, the iudgements of God doe neuer rot in the Skie, but shall fall (if late, yet) surely, yet seasonably: There is small comfort in the delay of vengeance, whiles we are sure it shall lose nothing in the way, by length of protraction.

The Kenites were the off springs of *Hobab*, or *Iethro*, father in law to *Moses*; the affinitie of him, to whom Israel owed their deliuerance, and being, was worthy of respect; but it was the mercy of that good and wise Madianite shewed vnto Israel in the wildernesse, by his graue aduice, cheerefull gratulation, and aide, which wonne this gratefull forbearance of his posteritie: He that is not lesse in mercy, then in iustice, as he challenged *Amaleks* sinne of their succeeding generations, so he deriues the recompence of *Iethro's* kindnesse, vnto his far-descended issue: Those, that were vnborne many ages after *Iethro's* death, receiue life from his dust, and fauour from his hospitalitie; The name of their dead grandfather saues them from the common destruction of their neighbours. The seruices of our loue to Gods children are neuer thanklesse; when we are dead and rotten, they shall liue and procure blessings to those, which neuer knew perhaps, nor heard of their progenitors: If we sow good workes, succession shall reape them, and we shall be happy in making them so.

The Kenites dwelt in the borders of *Amalek*, but in tents, (as did their issue the Rechabites) so as they might remoue with ease: They are warned to shift their habitations, least they should perish with ill neighbours: It is the manner of God, first to separate, before he iudge, as a good husband weeds his corne, ere it be ripe for the sickle, and goes to the fanne, ere he goe to the fire. When the Kenites packe vp their fardels, it is time to expect iudgement. Why should not wee imitate God, and separate our selues that we may not be iudged? separate, not one Kenite from another, but euery Kenite from among the Amalekites, else if we will needs liue with *Amalek*, we cannot thinke much to dye with him.

The Kenites are no sooner remoued, then *Saul* fals vpon the Amalekites: Hee destroyes all the people, but spares their King: The charge of God was vniuersall, for man and beast: In the corruption of partialitie, lightly the greatest escape: Couetousnesse, or misaffection are commonly guilty of the impunity of those, which are at once more eminent in dignity, and in offence: It is a shamefull hypocrisie to make

make our commoditie the measure and rule of our execution of Gods command, and vnder pretence of godlinesse to pretend gaine: The vnprofitable vulgar must dye; *Agag* may yeeld a rich ransome: The leane and feeble cattle, that would but spend slower, and die alone, shall perish by the sword of Israel, the best may stocke the grounds, and furnish the markets. O hypocrites, did God send you for gaine, or for reuenge? Went you to be purueyours, or executioners? If you plead, that all those wealthy herds had beene but lost, in a speedy death, thinke yee that hee knew not this, which commanded it? Can that be lost, which is deuoted to the will of the owner, and Creator? Or can yee thinke to gaine any thing by disobedience? That man can neuer either do well, or fare well, which thinkes, there can be more profit in any thing, then in his obedience to his Maker: Because *Saul* spared the best of the men, the people spared the best of the cattle, each is willing to fauour other in the sinne. The sinnes of the great command imitation, and doe as seldome goe without attendants as their persons.

Saul knew well, how much he had done amisse, and yet dare meet *Samuel*, and can say, *Blessed bee thou of the Lord, I haue fulfilled the Commandement of the Lord:* His heart knew, that his tongue was as false, as his hands had beene; and if his heart had not beene more false then either of them, neither of them had beene so grosse in their falshood: If hypocrisie were not either foolish, or impudent, shee durst not shew her head to a Seer of God. Could *Saul* thinke, that *Samuel* knew of the asses that were lost, and did not know of the oxen and sheepe, that were spared? Could hee foretell his thoughts, when it was, and now not know of his open actions? Much lesse when we haue to doe with God himselfe, should dissimulation presume either of safety or secrecie? Can the God that made the heart not know it? Can hee, that comprehends all things, be shut out of our close corners? *Saul* was otherwise crafty enough, yet herein his simplicitie is palpable: Sinne can besot euen the wisest man, and there was neuer but folly in wickednesse.

No man brags so much of holinesse, as hee that wants it: True obedience is ioyned euer with humilitie, and feare of vnknowne errours; Falshood is bold, and can say, *I haue fulfilled the Commandement of the Lord:* If *Saul* had beene truely obsequious and holy, he had made no noyse of it: A gracious heart is not a blab of his tongue, but rests and reioyceth silently in the conscience of a secret goodnesse; those vessels yeeld most sound, that haue the least liquor: *Samuel* had reason to beleeue the sheepe, and oxen, aboue *Saul*; their bleating and lowing was a sufficient conuiction of a denied and outfaced disobedience: God opened their mouths to accuse *Saul* of their life, and his falshood; but, as sinne is crafty, and neuer wanted a cloake, wherewith both to hide and decke it selfe; euen this very rebellion is holy: First the act, if it were euill, was not mine but the peoples; and secondly, their intention makes it good; For these Flocks and Herds were preserued, not for gaine, but for deuotion: What needs this quarrell? If any gaine by this act, it is the Lord thy God: His Altars shall smoake with these sacrifices; yee, that serue at them, shall fare so much the better; this godly thriftinesse lookes for thankes rather then censure. If *Saul* had beene in *Samuels* cloathes, perhaps this answere would haue satisfied him: Surely, himselfe stands out in it, as that whereto hee dares trust, and after hee heares of Gods angry reproofe; hee auowes, and doubles his hold of his innocency; as if the Commanders should not answer for the knowne sinnes of the people; as if our intentions could iustifie vs to God, against God. How much adoe it is to bring sinners vpon their knees, and to make their tongues accuse their hands? But it is no halting with the maker of the heart: Hee knew it was couetousnesse, and not piety, which was accessary to this forbearance; and if it had beene as was pretended, hee knew is was an odious impietie to raise deuotion out of disobedience: *Saul* shall heare and finde, that he hath dealt no lesse wickedly in sparing an *Agag*, then in killing an innocent Israelite; in sparing these beasts for sacrifice, then in sacrificing beasts that had beene vncleane. Why was sacrifice it selfe good, but because it was commanded?

What difference was there betwixt ſlaughter and ſacrifice, but obedience; To ſacrifice diſobediently, is wilfully to mocke God in honouring him.

The reiection of Saul, *and the choice of* David.

EVen when *Saul* had abandoned God in diſobedience, hee would not forgoe *Samuel*, yea, though hee reproued him; when he had forſaken the ſubſtance, yet hee would maintaine the formalitie; If hee cannot hold the man, he will keepe the pledge of his garment, ſuch was the violence of *Sauls* deſire, that he will rather rend *Samuels* coate, then part with his perſon. Little did *Saul* thinke, that he had in his hand the pawne of his owne reiection, that this act of kinde importunitie ſhould carie in it a preſage of his iudgement, yet ſo it did: This very rending of the coate was a reall propheſie, and did bode no leſſe then the rending of the Kingdome from him, and his poſteritie: Wicked men, whiles they thinke by carnall meanes to make their peace, plunge themſelues deeper into miſery.

Any ſtander by would haue ſaid what a good King is this? how deare is Gods Prophet vnto him? how happy is Iſrael in ſuch a Prince, as thus loues the meſſengers of God? *Samuel*, that ſaw the bottome of his hollow affection, reiects him, whom God had reiected; he was taught to looke vpon *Saul*, not as a King, but as an offender, and therefore refuſes with no leſſe vehemency, then *Saul* intreated: It was one thing, what he might doe, as a ſubiect, another what he muſt doe as a Prophet: Now he knowes not *Saul* any otherwiſe, then as ſo much the greater treſpaſſer as his place was higher; and therefore he doth no more ſpare his greatneſſe, then the God againſt whom hee ſinned; Neither doth hee countenance that man with his preſence, on whom he ſees God to frowne.

There needs no other Character of hypocriſie, then *Saul*, in the cariage of this one buſineſſe with *Agag* and *Samuel*: Firſt, he obeyes God where there is no gaine in diſobedience; then he ſerues God by halues; and diſobeyes, where the obedience might be loſſe: He giues God of the worſt; he doth that in a colour, which might ſeeme anſwerable to the charge of God: He reſpects perſons in the execution; He giues good words, when his deeds were euill; He proteſts his obedience againſt his conſcience, He faces out his proteſtation againſt a reproofe; When hee ſees no remedy, hee acknowledges the fact, denies the ſinne, yea he iuſtifies the act by a profitable intention; When he can no longer maintaine his innocence, hee caſts the blame from himſelfe vpon the people; He confeſſeth not, till the ſinne be wrung from his mouth; Hee ſeekes his peace out of himſelfe, and relyes more vpon anothers vertue, then his owne penitency; Hee would cloake his guiltineſſe with the holineſſe of anothers preſence; He is more tormented with the danger and damage of his ſinne, then with the offence; He cares to hold in what men, in what termes ſoeuer he ſtands with God; He faſhionably ſerues that God, whom he hath not cared to reconcile by his repentance: No maruell if God caſt him off, whoſe beſt was diſſimulation.

Old *Samuel* is forced to doe a double execution, and that vpon no leſſe then two Kings: The one vpon *Saul*, in diuiding the Kingdome from him, who had diuided himſelfe from God; The other vpon *Agag*, in diuiding him in pieces, whom *Saul* ſhould haue diuided. Thoſe holy hands were not vſed to ſuch ſacrifices, yet did he neuer ſpill blood more acceptably: If *Saul* had beene truly penitent, hee had in a

deſire

desire of satisfaction preuented the hand of *Samuel* in this slaughter; Now hee coldly stands still, and suffers the weake hands of an aged Prophet to bee imbrued with that blood, which he was commanded to shed. If *Saul* might not sacrifice in the absence of *Samuel*, yet *Samuel* might kill in the presence of *Saul*: He was yet a Iudge of Israel although he suspended the execution: In *Sauls* neglect, this charge reuerted to him; God loues iust executions so well, that he will hardly take them ill at any hands.

I doe not find, that the slaughter of *Agag* troubled *Samuel*; that other act of his seueritie upon *Saul*, though it drew no blood, yet strucke him in the striking, and fetched teares from his eyes. Good *Samuel* mourned for him, that had not grace to mourne for himselfe: No man in all Israel might seeme to haue so much reason to reioyce in *Sauls* ruine, as *Samuel*, since that he knew him raised vp in despight of his gouernment; yet he mournes more for him, then hee did for his sonnes, for himselfe: It grieued him to see the plant, which he had set in the garden of Israel, thus soone withered: It is an vnnaturall senselesnesse not to be affected with the dangers, with the sinnes of our Gouernours: God did not blame this sorrow, but moderated it; *How long wilt thou mourne for* Saul? It was not the affection he forbade, but the measure: In this is the difference betwixt good men and euill, that euill men mourne not for their own sinnes, good men doe so mourne for the sinnes of others, that they will hardly be taken off.

If *Samuel* mourne because *Saul* hath cast away God by his sinne, hee must cease to mourne, because God hath cast away *Saul* from raigning ouer Israel, in his iust punishment: A good heart hath learned to rest it selfe vpon the Iustice of Gods Decree, and forgets all earthly respects, when it lookes vp to heauen. So did God meane to shew his displeasure against the person of *Saul*, that hee would shew fauour to Israel, he will not therefore bereaue them of a King, but change him for a better: Either *Saul* had slandred his people, or else they were partners with him in the disobedience: yet (because it was their Rulers fault, that they were not ouer-ruled) wee doe not heare of their smarting, any otherwise, then in the subiection to such a King, as was not loyall to God: The losse of *Saul* is their gaine; the gouernment of their first King was abortiue, no maruell if it held not. Now was the maturitie of that State, and therefore God will bring them forth a kindly Mornarchy setled where it should: Kings are of Gods prouiding, it is good reason he should make choyce of his owne Deputies: but where goodnesse meets with soueraignety, both his right, and his gift are doubled: If Kings were meerely from the earth, what needs a Prophet to be seene in the choyce or inauguration? The hand of *Samuel* doth not now beare the Scepter to rule Israel, but it beares the horne for the anointing of him, that must rule: *Saul* was sent to him, when the time was, to be anointed; but now, he is sent to anoint *Dauid*: Then Israel sought a King for themselues, now God seekes a King for Israel: The Prophet is therefore directed to the house of *Ishai* the Bethleemite, the grand-child of *Ruth*; now is the faithfull loue of that good Moabitesse crowned with the honour of a Kingdome in the succeeding generation: God fetcht her out of Moab, to bring a King vnto Israel: Whiles *Orpah* wants bread in her owne Countrey, *Ruth is* growne a great Lady in Bethleem, and is aduanced to be great Grand-mother to the King of Israel. The retributions of God are bountifull; neuer any man forsooke ought for his sake, and complained of an hard bargaine.

Euen the best of Gods Saints want not their imfirmities: Hee that neuer replyed, when hee was sent to reproue the King, moueth doubts, when hee is bidden to goe, and anoint his successor. (*How can I goe? If* Saul *heare it he will kill mee.*) Perhaps desire of full direction drew from him this question, but not without a mixture of diffidence; For the manner of doing it, doth not so much trouble him, as the successe: It is not to be expected, that the most faithfull hearts should bee alwayes in an equall height of resolution, God doth not chide *Samuel*, but instruct him: Hee, which is Wisedome it selfe, teacheth him to hide his counsels in an honest policy: (*Take an Heifar with thee, and say I am come to doe sacrifice to the Lord.*) This was to say true, not to say all: Truth may not be crossed by denials, or equiuocations, it may bee concealed in a discreet

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silence: except in the case of an oath, no man is bound to speake all he knowes; we are not onely allowed, but commanded to be innocently Serpentine. There were doubtlesse Heifars enough in Bethleem, *Ishai* had both wealth and deuotion enough to haue bestowed a Sacrifice vpon God, and his Prophet: But to giue a more perfect colour to his intention, *Samuel* must take an Heifar with him: The act it selfe was serious and necessary: There was no place, no time, wherin it was not fit for a *Samuel* to offer Peace-offerings vnto God; but when a King should bee anointed, there was no lesse then necessitie in this seruice. Those, which must represent God to the world, ought to be consecrated to that Maiestie, whom they resemble, by publike deuotions: Euery important action requires a Sacrifice to blesse it, much more that act, which imports the whole Church, or Common wealth.

It was great newes to see *Samuel* at Bethleem, hee was no gadder abroad, none but necessary occasions could make him stir from Ramath: The Elders of the City therefore, welcome him with trembling, not for that they were afraid of him; but of themselues; they knew, that guest would not come to them for familiarity, streight do they suspect, it was the purpose of some iudgement, that drew him thither: *Commest thou peaceably?* It is a good thing to stand in awe of Gods Messengers, and to hold good termes with them vpon al occasions: The Bethleemites are glad to heare of no other errand, but a Sacrifice; and now must they sanctifie themselues for so sacred a businesse: We may not presume to sacrifice vnto God vnsanctified, this were to marre an holy act, and make our selues more prophane, by prophaning that, which should be holy.

All the Citizens sanctifie themselues, but *Ishai* and his sonnes were in a speciall fashion sanctified by *Samuel*. This businesse was most theirs, and all Israel in them; the more God hath to doe with vs, the more holy should we be. With what desire did *Samuel* look vpon the sons of *Ishai*, that he might see the face of the man whom God had chosen? And now, when *Eliab* the eldest son came forth, a man of a goodly presence, in outward person seemed fit to succeed *Saul*, he thinkes with himselfe; This choice is soon made, I haue already espied the head, on which I must spend this holy Oile: This is the man, which hath both the priuiledge of nature in his primogeniture, and of outward goodlinesse in proportion: Surely the Lords Anointed is before him. Euen the holiest Prophet, when he goes without God, runnes into errour: The best iudgment is subiect to deceit: It is no trusting to any mortall man, when he speakes of himselfe: Our eyes can be led by nothing but signes and appearances, and those haue commonly in them either a true falsheod, or vncertaine truth.

That which should haue forewarned *Samuel*, deceiued him; he had seene the proofe of a goodly stature vnanswerable to their hopes, and yet his eye erres in the shape: He, that iudgeth by the inside both of our hearts and actions, checks *Samuel* in this misconceit: (*Looke not on his countenance, nor on the height of his stature, because I haue refused him; for God seeth not as man seeth:*) The King with whom God meant to satisfie the vntimely desires of Israel, was chosen by his stature, but the King with whom God meant to please himselfe is chosen by the heart. All the seuen sonnes of *Ishai* are presented to the Prophet, no one is omitted whom their father thought capable of any respect: If either *Samuel* or *Ishai* should haue chosen, *Dauid* should neuer haue bin King: His father thought him fit to keepe sheepe, his brethren fit to rule men; yet euen *Dauid* (the yongest sonne) is fetcht from the fold, and by the choice of God destined to the Throne: Nature, which is commonly partiall to her owne, could not suggest ought to *Ishai*, to make him thinke *Dauid* worthy to bee remembred in any competition of honour, yet him hath God singled out to rule.

God will haue his Wisedome magnified in the vnlikelihoods of election: *Dauids* countenance was ingenuous, and beautifull, but if it had promised so much as *Eliabs*, or *Abinadabs*, he had not bin in the fields, whiles his brethren were at the Sacrifice: If we doe altogether follow our eye, and suffer our selues to bee guided by outward respects in our choyce for God or our selues, we cannot but goe amisse. What doe wee thinke the brethren of *Dauid* thought, when they saw the Oyle powred vpon his head?

head? Surely (as they were enuious enough) they had too much repined, if they had either fully apprehended the purpose of the Prophet, or else had not thought of some improbability in the successe: Either they vnderstood not, or beleeued not, what God would doe with their brother; They saw him graced with Gods Spirit aboue his wont, but perhaps foresaw not, whither it tended: *Dauid* (as no whit changed in his condition) returnes to his sheepe with an humble admiration of Gods gracious respect to him, casts himselfe vpon the wise and holy Decree of the Almighty, resigning himselfe to the disposition of those hands, which had chosen him; when suddenly a Messenger is sent from *Saul* to call him in all haste, to that Court, whereof hee shall once bee Master: The occasion is no lesse from God, then the euent.

DAVID *called to the Court.*

THat the Kingdome is (in the appointment of God) departed from *Saul*, it is his least losse; Now the Spirit of God is also departed from him; One spirit is no sooner gone, but another is come; both are from God: Euen the worst spirits haue not onely permission, but commission from Heauen for the infliction of iudgement. He that at first could hide himselfe among the stuffe, that he might not be King, is now so transported with this glory, that he growes passionate with the thought of forgoing it: Satan takes vantage of his melancholicke deiection, and turnes this passion into frenzy. God will haue euen euill spirits worke by meanes; A distempered body, and an vnquiet minde are fit grounds for Satans vexation. *Sauls* Courtiers, as men that were more witty, then religious, aduise him to Musicke: They knew the strength of that skill in allaying the fury of passions, in cheering vp the deiected spirits of their Master: This was done like some fond Chirurgian, that when the bone is out of ioynt, layes some soupling Pultesses to the part, for the asswaging of the ach, in the meane time not caring to remedy the luxation.

If they had said, Sir, you know this euill comes from that God whom you haue offended, there can be no helpe but in reconcilement; how easie is it for the God of Spirits to take off Satan? Labour your peace with him by a serious humiliation; make meanes to *Samuel* to further the atonement; they had beene wise Counsellors, diuine Physitians; whereas now they doe but skin ouer the sore, and leaue it rankled at the bottome: The cure must euer proceed in the same steps with the disease, else in vaine shall we seem to heale; There is no safety in the redresse of euills, but to strike at the root. Yet since it is no better with *Saul* and his Courtiers, it is well it is no worse; I doe not heare either the Master, or seruants say, This is an ill spirit, send for some Magitian, that may countermand him: There are forcible Enchantments for these spirituall vexations; If *Samuel* will not, there are Witches, that may giue ease: But as one, that would rather be ill, then doe worse, he contents himselfe to doe that, which was lawfull, if vnsufficient. It is a shame to say, that he, whom God had reiected for his sin, was yet a Saint to some that should bee Christians, who care not, how much they are beholden to the Deuill in their distresses, affecting to cast out Deuills by *Beelzebub*: In cases of losse, or sicknesse, they make Hell their refuge, and seeke for patronage, but of an enemy: Here is a fearfull agreement; Satan seekes to them in his temptations, they in their consultations seeke to him, and now they haue mutually found each other, if they euer part, it is a miracle.

Dauid had liued obscurely in his fathers house, his onely care and ambition was the welfare of the flocke he tended, and now, whiles his father and his brothers neglected him

him as fit for nothing but the field, hee is talked of at Court: Some of *Sauls* followers had beene at *Iſhai's* houſe, and taken notice of *Dauids* skill, and now that harpe, which he practiſed for his priuate recreation, ſhall make him of a Shepheard a Courtier: The Muſick, that he meant onely to himſelfe and his ſheepe, brings him before Kings: The Wiſedome of God thought fit to take this occaſion of acquainting *Dauid* with that Court, which he ſhall once gouerne. It is good, that our education ſhould perfect our children in all thoſe commendable qualities, whereto they are diſpoſed: Little doe we know, what vſe God meanes to make of thoſe faculties, which we know not how to imploy. Where the Almighty purpoſes an aduancement, obſcurity can be no preiudice; ſmall meanes ſhall ſet forward that, which God hath decreed.

Doubtleſſe, old *Iſhai* noted (not without admiration) the wonderfull accordance of Gods proceedings, that hee, which was ſent for out of the field to bee anointed, ſhould now be ſent for out of the Countrey into the Court, and now hee perceiued, God was making way for the execution of that which he purpoſed; hee attends the iſſue in ſilence, neither ſhall his hand faile to giue furtherance to the proiect of God: Hee therefore ſends his ſonne laden with a Preſent to *Saul*: The ſame God which called *Dauid* to the Court, welcomes him thither; His comelineſſe, valour, and skill haue ſoone wonne him fauour in the eyes of *Saul*. The giuer of all graces hath ſo placed his fauours, that the greateſt enemies of goodneſſe ſhall ſee ſomewhat in the holieſt men, which they ſhall affect, and for which they ſhall honour the perſons of them, whoſe vertues they diſlike; as contrarily the Saints on earth ſee ſomewhat to loue euen in the worſt creatures.

No doubt *Dauid* ſung to his harpe; his harp was not more ſweet then his ſong was holy: Thoſe Pſalmes alone had beene more powerfull to chaſe the euill ſpirit, then the Muſicke was to calme paſſions; both together gaue eaſe to *Saul*; and God gaue this effect to both, becauſe he would haue *Saul* traine vp his Succeſſor: This ſacred Muſick did not more diſpell Satan, then wanton Muſick inuites him: and more cheeres him, then vs: He playes and danceth at a filthy Song, hee ſings at an obſcure dance: Our ſinne is his beſt paſtime, whereas Pſalmes, and Hymnes, and ſpirituall Songs are torment vnto the Tempter, and Muſick to the Angels in Heauen, whoſe trade is to ſing *Alleluiahs* in the Chore of glory.

David *and* Goliah.

After the newes of the Philiſtims Army, I heare no more mention of *Sauls* frenzy: Whether the noiſe of Warre diuerted thoſe thoughtfull paſſions, or whether God for his peoples ſake tooke off that euill ſpirit; leſt Iſrael might miſcary vnder a franticke Gouernor. Now *Dauid* hath leiſure to returne to Bethleem: The glory of the Court cannot tranſport him to ambitious vanity; He had rather be his Fathers Shepherd, then *Sauls* Armourbearer: All the magnificence and ſtate, which hee ſaw, could not put his mouth out of the taſte of a retired ſimplicity; yea rather hee loues his hooke the better, ſince hee ſaw the Court; and now his brethren ſerue *Saul* in his ſtead. A good heart hath learnt to frame it ſelfe vnto all conditions, and can change eſtates without change of diſpoſition, riſing and falling according to occaſion: The worldly minde can riſe eaſily, but when it is once vp, knowes not how to deſcend either with patience, or ſafety.

Forty dayes together had the Philiſtims and Iſraelites faced each other, they pitched on two hills, one in the ſight of other, nothing but a Valley was betwixt them: Both ſtand vpon defence and aduantage; If they had not meant to fight, they had neuer

neuer drawne so neere; and if they had beene eager of fight, a Valley could not haue parted them: Actions of hazard require deliberation; not fury but discretion must be the guide of Warre.

So had *Ioshua* destroyed the Giantly Anakims out of the Land of Israel, that yet some were left in Azzah, Gath, and Ashdod, both to shew Israel, what Aduersaries their forefathers found in Canaan, and whom they mastered; as also that God might winne glory to himselfe by these obsequent executions: Of that raze was *Goliah*, whose heart was as high as his head, his strength was answerable to his stature, his weapons answerable to his strength, his pride exceeded all: Because he saw his head higher, his armes stronger, his sword and speare bigger, his shield heauier then any Israelite, hee defies the whole host, and walking betweene the two Armies, braues all Israel with a challenge; (*Why are ye come out to set your battaile in aray? Am not I a Philistim? and you seruants to* Saul? *Choose you a man for you, and let him come downe to mee: giue mee a man that we may fight together.*) Carnall hearts are caried away with presumption of their owne abilities, and not finding matches to themselues in outward appearance, insult ouer the impotency of inferiors; and as those that can see no inuisible opposition, promise themselues certainty of successe,: Insolence and selfe-confidence argues the heart to be nothing, but a lumpe of proud flesh.

The first challenge of Duell, that euer we finde, came out of the mouth of an vncircumcised Philistim; yet was that in open warre, and tended to the sauing of many liues, by aduenturing one or two; and whosoeuer imitateth, nay surpasseth him in challenge to priuate Duell, in the attempt partaketh of his vncircumcision, though he should ouercome; and of his manner of punishment, if in such priuate combats he cast away his life. For of all such desperate prodigals we may say, that their heads are cut off by their owne sword, if not by their owne hand. Wee cannot challenge men, and not challenge God, who iustly challengeth to himselfe both to take vengeance, and to giue successe. The more *Goliah* challenges, and is vnanswered, the more is he puft vp in the pride of his owne power: And is there none of all Israel, that will answer this champion otherwise then with his heeles? Where is the courage of him that was higher then all Israel from the shoulders vpward? The time was, when *Nahash* the Ammonite had made that tyrannous demand of the right eyes of the Gileadites, that *Saul* could aske vnasked, *What aileth the people to weepe?* and could hew his oxen in peeces to raise the spirits of Israel, and now hee stands still, and sees the host turne their backe, and neuer so much as aske, what aileth the people to flye? The time was, when *Saul* slue forty thousand Philistims in one day, and perhaps *Goliah* was in that discomfiture, and now one Philistim is suffered by him to braue all Israel forty dayes. Whence is this difference? The Spirit of God, (the spirit of fortitude) was now departed from him: *Saul* was not more aboue himselfe, when God was with him, then he is below others, now that he is left of God; Valour is not meerely of nature: Nature is euer like it selfe; by this rule, he that is once valiant, should neuer turne coward: But now wee see the greatest spirits inconstant, and those, which haue giuen good proofes of magnanimitie, at other times, haue bewrayed white liuers vnto their owne reproach; He that is the God of hosts, giues and takes away mens hearts at his pleasure: Neither is it otherwise in our spirituall combats, sometimes the same soule dare challenge all the powers of darkenesse, which otherwhiles giues ground to a temptation; We haue no strength but what is giuen vs, and if the author of all good gifts remit his hand for our humiliation, either wee fight not or are foyled.

Dauid hath now lien long enough close amongst his flocke in the fields of Bethleem, God sees a time to send him to the pitcht field of Israel. Good old *Ishai*, that was doubtlesse ioyfull to thinke, that he had afforded three sonnes to the warres of his King, is no lesse carefull of their welfare and prouision; and who (amongst all the rest of his seuen sonnes) shall bee pickt out for this seruice, but his youngest sonne *Dauid*, whose former and almost worne-out acquaintance in Court, and imployment vnder

Saul

Saul seemed to fit him best for this errand: Earely in the morning is *Dauid* vpon his way, yet not so early, as to leaue his flocke vnprouided: If his fathers cõmand dismisse him, yet will he stay, till he haue trusted his sheepe with a carefull keeper; we cannot be faithfull shepherds, if our spirituall charge be lesse deare vnto vs; if when necessitie cals vs from our flocks, we depute not those, which are vigilant and conscionable.

Ere *Dauids* speede can bring him to the valley of Elah, both the Armies are on foot ready to ioyne: Hee takes not this excuse to stay without, as a man danted with the horror of warre, but leauing his present with his seruant, he thrusts himselfe into the thickest of the host, and salutes his brethren which were now thinking of nothing but killing or dying, when the proud champion of the Philistimes comes stalking forth before all the troupes, and renewes his insolent challenge against Israel: *Dauid* sees the man, and heares his defiance, and lookes about him, to see what answer would be giuen, and when he espies nothing but pale faces and backs turned, he wonders, not so much, that one man should dare all Israel, as that all Israel should run from one man: Euen when they flye from *Goliah*, they talke of the reward, that should be giuen to that encounter and victorie, which they dare not vndertake; so those which haue not grace to beleeue, yet can say, There is glory laid vp for the faithfull. Euer since his anointing, was *Dauid* possessed with Gods Spirit, and thereby filled both with courage, and wisedome: The more strange doth it seeme to him, that all Israel should bee thus dastardly: Those that are themselues eminent in any grace, cannot but wonder at the miserable defects of others, and the more shame they see in others imperfections, the more is their zeale in avoyding those errors in themselues.

Whiles base hearts are moued by example, the want of example is encouragement enough for an heroycall mind: Therefore is *Dauid* ready to vndertake the quarrell, because no man else dare doe it: His eyes sparkled with holy anger, and his heart rose vp to his mouth, when he heard this proud challenger: (*Who is this vncircumcised Philistim, that he should reuile the host of the liuing God?*) Euen so O Sauiour, when all the generations of men ran away affrighted from the powers of death and darknesse, thou alone hast vndertaken, and confounded them.

Who should offer to daunt the holy courage of *Dauid*, but his owne brethren? The enuious heart of *Eliab* construes this forwardnesse, as his owne disgrace: Shall I (thinkes hee) bee put downe by this puisne? shall my fathers youngest sonne dare to attempt that, which my stomach will not serue mee to aduenture? Now therefore he rates *Dauid* for his presumption; and in stead of answering to the recompence of the victory, (which others were ready to giue) hee recompenceth the very inquirie of *Dauid* with a checke: It was for his brethrens sake, that *Dauid* came thither, and yet his very iourney is cast vpon him by them, for a reproach; *Wherefore cam'st thou downe hither?* and when their bitternesse can meet with nothing else to shame him, his sheepe are cast in his teeth: Is it for thee, an idle proud boy, to bee medling with our martiall matters? doth not yonder Champion looke, as if hee were a fit match for thee? what mak'st thou of thy selfe, or what doest thou thinke of vs? ywis it were fitter for thee to bee looking to thy sheepe, then looking at *Goliah*; the Wildernesse would become thee better then the field: Wherein art thou equall to any man thou seest, but in arrogancy and presumption? The pastures of Bethlem could not hold thee, but thou thoughtst it a goodly matter to see the warres: I know thee, as if I were in thy bosome; This was thy thought, There is no glory to be got among fleeces, I will goe seeke it in armes; Now are my brethren winning honour in the troupes of Israel, whiles I am basely tending on sheepe, why should not I be as forward as the best of them? This vanitie would make thee straight of a shepherd, a souldier, and of a souldier, a champion; get thee home, foolish stripling to thy hooke, and thy harpe; let swords and speares alone to those, that know how to vse them.

It is quarrell enough amongst many to a good action, that it is not their owne; there

there is no enemy so ready, or so spightfull, as the domesticall: The hatred of brethren is so much more, as their blood is neerer: The malice of strangers is simple, but of a brother is mixt with envy: The more unnaturall any quality is, the more extreme it is; A cold wind from the South is intolerable: *Davids* first victory is ouer himselfe, next ouer his brother; He ouercomes himselfe in a patient forbearance of his brother, hee ouercomes the malicious rage of his brother with the mildnesse of his answer: If *David* had wanted spirit, hee had not beene troubled with the insolence of a Philistim: If he had a spirit to match *Goliah*, how doth hee so calmely receiue the affront of a brother? *What haue I now done? is there not a cause?* That which would haue stirred the choler of another, allayeth his: It was a brother, that wronged him, and that his eldest; neither was it time to quarrell with a brother, while the Philistims swords were drawne, and *Goliah* was challenging. O that these two motiues could induce vs to peace: If we haue iniury in our person, in our cause, it is from brethren, and the Philistims looke on: I am deceiued, if this conquest were lesse glorious, then the following: He is fit to be Gods Champion, that hath learned to be victor of himselfe.

It is not this sprinkling of cold water, that can quench the fire of *Davids* zeale, but still his courage sends vp flames of desire, still hee goes on to inquire, and to prosper: Hee, whom the regard of others envy can dismay, shall neuer doe ought worthy of envy: Neuer man vndertooke any exploit of worth, and receiued not some discouragement in the way: This courageous motion of *David*, was not more scorned by his brother, then by the other Israelites applauded: The rumour flyes to the eares of the King, that there is a youngman desirous to encounter the Gyant: *David* is brought forth: *Saul*, when he heard of a Champion, that durst goe into the lists with *Goliah*, looked for one as much higher then himselfe, as hee was taller then therest; hee expected some sterne face, and brawny arme; young and ruddy *David* is so farre below his thoughts, that he receiues rather contempt, then thankes: His words were flott, his person was weake: *Saul* doth not more like his resolution, then distrust his ability: (*Thou art not able to goe against this Philistim to fight with him; for thou art a boy, and hee is a man of warre from his youth.*) Euen *Saul* seconds *Eliab* in the conceit of this disparity, and if *Eliab* speake out of envy, *Saul* speakes out of iudgement; both iudge (as they were iudged of) by the stature: All this cannot weaken that heart, which receiues his strength from faith: *Davids* greatest conflict is with his friends: The ouercomming of their diffidence, that hee might fight, was more worke, then to ouercome his enemy in fighting: Hee must first iustifie his strength to *Saul*, ere he may proue it vpon *Goliah*: Valour is neuer made good but by tryall: He pleads the tryall of his puissance vpon the Beare and the Lyon, that hee may haue leaue to proue it vpon a worse beast then they; *Thy seruant slew both the Lyon and the Beare, therefore this vncircumcised Philistim shall bee as one of them.* Experience of good successe is no small comfort to the heart, this giues possibility and hope, but no certainty: Two things there were on which *David* built his confidence, on *Goliahs* sinne, and Gods deliuerance, (*Seeing he hath rayled on the host of the liuing God: The Lord that deliuered me out of the pawes of the Lion and the Beare, he will deliuer me out of the hand of this Philistim.*) Well did *David* know, that if this Philistims skin had beene as hard as the brasse of his shield, his sinne would make it penetrable by euery stroke. After all brags of manhood hee is impotent, that hath prouoked God: Whiles other labour for outward fortification, happy and safe were we, if wee could labour for innocence: He that hath found God present in one extremity, may trust him in the next: Euery sensible fauour of the Almighty, inuites both his gifts and our trust.

Resolution thus grounded, makes euen *Saul* himselfe confident; *David* shall haue both his leaue and his blessing: If *David* came to *Saul*, as a Shepheard, hee shall goe toward *Goliah* as a Warriour: The attire of the King is not too rich for him, that shall fight for his King and Country: Little did *Saul* thinke, that his helmet was now on

that

that head, which should once weare his crowne: Now that *Dauid* was arrayed in the warlike habit of a King, and girded with his sword, hee lookt vpon himselfe, and thought this outside glorious, but when hee offred to walke, and found that the attire was not so strong, as vnweeldy, and that it might be more for show, then vse, he layes downe these accoustrements of honor, and as caring rather to bee an homely victor, then a glorious spoyle, he craues pardon to goe in no clothes, but his owne; hee takes his staffe in stead of the speare, his shepherds scrip in stead of his brigandine, and in stead of his sword hee takes his sling, and in stead of darts and iauelins, hee takes fiue smooth stones out of the brooke: Let *Sauls* coate be neuer so rich, and his armour neuer so strong, what is *Dauid* the better, if they fit him not? It is not to bee enquired, how excellent any thing is but how proper: Those things which are helpes to some may be encombrances to others: An vnmeet good may be as inconuenient, as an accustomed euill: If we could wish another mans honor, when we feele the weight of his cares, we should be glad to be in our owne coate.

Those that depend vpon the strength of Faith, though they neglect not meanes, yet they are not curious in the proportion of outward meanes to the effect desired: Where the heart is armed with an assured confidence, a sling and a stone are weapons enow; to the vnbeleeuing no helpes are sufficient: *Goliah*, though he were presumptuous enough, yet had one shield caried before him, another hee caried on his shoulder; neither will his sword alone content him, but he takes his speare too. *Dauids* armour is his plaine shepheards russet, and the brooke yeelds him his artillery, and hee knowes, there is more safety in his cloth, then in the others brasse; and more danger in his peebles, then the other speare. Faith giues both heart and armes. The inward munition is so much more noble, because it is of proofe for both soule and body: If we be furnished with this, how boldly shall we meet with the powers of darknesse, and goe away more then conquerors?

Neither did the quality of *Dauids* weapons bewray more confidence, then the number: If he will put his life and victory vpon the stones of the brooke, why doth he not fill his scrip full of them? why will he content himselfe with fiue? Had he beene furnished with store, the aduantage of his nimblenesse might haue giuen him hope; If one faile, that yet another might speed: But now this paucity puts the dispatch to a sudden hazard, and he hath but fiue stones cast either to death or victory; still the fewer helps, the stronger faith: *Dauid* had an instinct from God, that he should ouercome, he had not a particular direction, how he should ouercome. For had he beene at first resolued vpon the sling and stone, he had saued the labour of girding his sword: It seemes, whiles they were addressing him to the combat, he made account of hand-blowes, now he is purposed rather to send, then bring death to his aduersarie: In either, or both, he durst trust God with the successe, and before-hand (through the conflict) saw the victorie: It is sufficient, that wee know the issue of our fight: If our weapons and wards vary according to our occasion giuen by God, that is nothing to the euent; sure we are, that if we resist, we shall ouercome, and if wee ouercome wee shall be crowned.

When *Dauid* appeared in the lists to so vnequall an aduersarie, as many eyes were vpon him, so in those eyes, diuers affections: The Israelites lookt vpon him with pitty and feare, and each man thought; Alas, why is this comely stripling suffered to cast away himselfe vpon such a monster? why will they let him goe vnarmed to such an affray? Why will *Saul* hazard the honour of Israel on so vnlikely an head? The Philistims, especially their great Champion, lookt vpon him with scorne, disdaining so base a combirant; (*Am I a dog, that thou com'st to me with staues?*) What could bee said more fitly? Hadst thou beene any other then a dog (O *Goliah*) thou hadst neuer opened thy foule mouth to barke against the host of God, and the God of hosts: If *Dauid* had thought thee any other then a very dogge, hee had neuer come to thee with a staffe and a stone.

The last words, that euer the Philistim shall speake, are curses, and brags; (*Come to me and*

and I will giue thy flesh vnto the Fowles of the heauen, and the beasts of the field) Seldome euer was there a good end of ostentation: Presumption is at once the presage, and cause of ruine: He is a weake aduersarie, that can bee killed with words: That man which could not feare the Gyants hand, cannot feare his tongue: If words shall first encounter, the Philistim receiues the first foile, and shall first let in death into his eare, ere it enter into his forehead: (*Thou com'st to mee with a sword, and a speare, and a shield, but I come to thee in the name of the Lord of Hosts, the God of the host of Israel, whom thou hast railed vpon: This day shall the Lord close thee in my hand, and I shall smite thee, and take thine head from thee.*) Here is another stile, not of a boaster, but of a Prophet: Now shall *Goliah* know, whence to expect his bane, euen from the hands of a reuenging God, that shall smite him by *Dauid*, and now shall learne too late, what it is to meddle with an enemy, that goes vnder the inuisible protection of the Almighty. No sooner hath *Dauid* spoken, then his foot and hand second his tongue: Hee runnes to fight with the Philistim: It is a cold courage that stands onely vpon defence: As a man, that saw no cause of feare, and was full of the ambition of victorie, hee flyes vpon that monster, and with a stone out of his bag smites him in the forehead: There was no part of *Goliah*, that was capable of that danger, but the face, and that peice of the face; the rest was defenced with a brazen wall, which a weake sling would haue tryed to batter in vaine: what could *Goliah* feare to see an aduersarie come to him without edge or point? And behold that one part hath God found out for the entrance of death: Hee that could haue caused the stone to passe through the shield and brest-plate of *Goliah*, rather directs the stone to that part, whose nakednesse gaue aduantage: Where there is power or possibilitie of nature, God vses not to worke miracles, but chuses the way that lyes most open to his purposes.

The vaste fore-head was a faire marke, but how easily might the sling haue missed it, if there had not beene another hand in this cast besides *Dauids*? Hee that guided *Dauid* into this field, and raised his courage to this combat, guides the stone to his end, and lodges it in that seat of impudence: There now lyeth the great defier of Israel, groueling and grinning in death, and is not suffered to deale one blow for his life, and bites the vnwelcome earth for indignation, that hee dyes by the hand of a Shepheard: Earth and Hell share him betwixt them; such is the end of insolence, and presumption. O God, what is flesh and blood to thee, which canst make a little peeble-stone stronger then a Gyant, and when thou wilt, by the weakest meanes canst strew thine enemies in the dust? Where now are the two shields of *Goliah*, that they did not beare off this stroke of death? or wherefore serues that Weauers beame, but to strike the earth in falling? or that sword, but to behead his Master? What needed *Dauid* load himselfe with an vnnecessary weapon? one sword can serue both *Goliah* and him; If *Goliah* had a man to beare his shield, *Dauid* had *Goliah* to beare his sword, wherewith that proud blasphemous head is seuered from his shoulders: Nothing more honours God, then the turning of wicked mens forces against themselues: There is none of his enemies, but caries with them their owne destruction. Thus didst thou, O Sonne of *Dauid*, foyle Satan with his owne weapon, that, whereby he meant destruction to thee and vs, vanquished him through thy mighty power, and raised thee to that glorious triumph, and super-exaltation, wherein thou art, wherein we shall bee with thee.

IONATHANS *Loue, and* SAVLS *Enuy.*

BEsides the discomfiture of the Philistims, *Dauids* victorie had a double issue; *Ionathans* Loue, and *Sauls* Enuy, which God so mixed, that the one was a remedy of the other: A good sonne makes amends for a wayward father: How precious was that stone that killed such an enemy as *Goliah*, and purchased such a friend as *Ionathan?* All *Sauls* Courtiers lookt vpon *Dauid*, none so affected him, none did match him but *Ionathan*: That true correspondence, that was both in their faith and valour, hath knit their hearts: If *Dauid* did set vpon a Beare, a Lyon, a Gyant; *Ionathan* had set vpon a whole Host, and preuailed: The same Spirit animated both, the same Faith incited both, the same Hand prospered both: All Israel was not worth this paire of friends, so zealously confident, so happily victorious: Similitude of dispositions and estates tyes the fastest knots of affection: A wise soule hath piercing eyes, and hath quickly discerned the likelinesse of it selfe in another; as we doe no sooner looke into the glasse or Water, but face answers to face; and where it sees a perfect resemblance of it selfe, cannot choose but loue it with the same affection, that it reflects vpon it selfe.

No man saw *Dauid* that day, which had so much cause to dis-affect him; none in all Israel should be a looser by *Dauids* successe, but *Ionathan*: *Saul* was sure enough setled for his time, onely his Successor should forgoe all that, which *Dauid* should gaine; so as none but *Dauid* stands in *Ionathans* light, and yet all this cannot abate one iot, or dram of his loue: Where God vniteth hearts, carnall respects are too weake to disseuer them, since that, which breakes off affection, must needs be stronger then that which conioyneth it.

Ionathan doth not desire to smother his loue by concealment, but professes it in his cariage and actions: He puts off the Robe, that was vpon him, and all his garments euen to his Sword, and Bow, and Girdle, and giues them vnto his new friend: It was perhaps not without a mistery, that *Sauls* cloths fitted not *Dauid*, but *Ionathans* fitted him, and these he is as glad to weare, as he was to be disburthened of the other: that there might be a perfect resemblance, their bodies are suted, as well as their hearts: Now the beholders can say, there goes *Ionathans* other selfe; If there bee another body vnder those cloths, there is the same soule. Now *Dauid* hath cast off his russet coate, and his scrip, and is a Shepheard no more; he is suddenly become both a Courtier, and a Captaine, and a Companion to the Prince; yet himselfe is not changed with his habit, with his condition: yea rather (as if his wisedome had reserued it selfe for his exaltation) he so manageth a sudden Greatnesse, as that he winneth all hearts: Honour shewes the man, and if there be any blemishes of imperfection, they will bee seene in the man, that is inexpectedly lifted aboue his fellowes: He is out of the danger of folly, whom a speedy aduancement leaueth wise.

Ionathan loued *Dauid*, the Souldiers honoured him, the Court fauoured him, the people applauded him, onely *Saul* stomackt him, and therefore hated him, because hee was so happy in all besides himselfe: It had beene a shame for all Israel, if they had not magnified their Champion: *Sauls* owne heart could not but tell him, that they did owe the glory of that day, and the safety of himselfe and Israel, vnto the sling of *Dauid*, who in one man slue all those thousands at a blow. It was enough for the puissant King of Israel to follow the chase, and to kill them, whom *Dauid* had put to flight; yet he, that could lend his clothes and his armour to this exploit, cannot abide to part with the honour of it to him, that had earned it so dearely: The holy Songs of *Dauid* had

had not more quieted his ſpirits before, then now the thankfull Song of the Iſraelitiſh women vexed him: One little Dittie (*of Saul hath ſlaine his thouſand; and Dauid his ten thouſand*) ſung vnto the Timbrels of Iſrael, fetcht againe that euill ſpirit, which *Dauids* Muſicke had expelled: *Saul* needed not the torment of a worſe ſpirit, then Enuie. Oh the vnreaſonableneſſe of this wicked paſſion! The women gaue *Saul* more, and *Dauid* leſſe, then he deſerued: For *Saul* alone could not kill a thouſand, and *Dauid* in that one act of killing *Goliah*, ſlue in effect, all the Philiſtims that were ſlaine that day; and yet becauſe they giue more to *Dauid* then to himſelfe, he that ſhould haue endited, and begun that Song of thankfulneſſe, repines and growes now as mad with enuy, as he was before with griefe: Truth and Iuſtice are no protection againſt Malice; Enuie is blind to all obiects, ſaue other mens happineſſe: If the eyes of men could bee contained within their owne bounds, and not roue forth into compariſons, there could be no place for this vicious affection; but when they haue once taken this lawleſſe ſcope to themſelues, they loſe the knowledge of home, and care onely to bee employed abroad in their owne torment.

Neuer was *Sauls* breſt ſo fit a lodging for the euill ſpirit, as now, that it is dreſt vp with enuy: It is as impoſſible that Hell ſhould bee free from Deuils, as a malicious heart: Now doth the franticke King of Iſrael renew his old fits, and walkes, and talkes diſtractedly; He was mad with *Dauid*, and who but *Dauid* muſt be called to alay his madneſſe? Such as *Dauids* wiſedome was, hee could but know the termes, wherein he ſtood with *Saul*; yet in lieu of the harſh and diſcordous notes of his maſters enuy, he returnes pleaſing Muſicke vnto him: He can neuer bee good Courtier, nor good man, that hath not learned to repay, if not iniuries with thankes, yet euill with good. Whiles there was a Harpe in *Dauids* hand, there was a Speare in *Sauls*, wherewith he threatens death as the recompence of that ſweet melodie: He ſaid (*I will ſmite Dauid through to the wall.*) It is well for the innocent, that wicked men cannot keep their owne counſell: God fetcheth their thoughts out of their mouthes, or their countenance for a ſeaſonable preuention, which elſe might proceed to ſecret execution: It was time for *Dauid* to withdraw himſelfe, his obedience did not tye him to bee the marke of a furious maſter; he might eaſe *Saul* with his muſicke, with his blood he might not: Twice therefore doth he auoid the Preſence, not the Court, not the Seruice of *Saul*.

One would haue thought rather, that *Dauid* ſhould haue beene affraid of *Saul*, becauſe the Deuill was ſo ſtrong with him, then that *Saul* ſhould be affraid of *Dauid*, becauſe the Lord was with him; yet we finde all the feare in *Saul* of *Dauid*, none in *Dauid* of *Saul*: Hatred and feare are ordinary companions: *Dauid* had wiſdome and faith to diſpell his feares, *Saul* had nothing but infidelitie, and deiected, ſelfe-condemned, diſtempred thoughts, which muſt needs nouriſh them; yet *Saul* could not feare any hurt from *Dauid*, whom he found ſo loyall and ſeruiceable: He feares onely too much good vnto *Dauid*; and the enuious feare is much more then the diſtruſtfull: now *Dauids* preſence begins to be more diſpleaſing, then his muſicke was ſweet; Deſpight it ſelfe had rather preferre him to a remote dignity, then endure him a neerer attendant: This promotion encreaſeth *Dauids* honour and loue; and this loue and honour aggrauates *Sauls* hatred and feare.

Sauls madneſſe hath not bereaued him of his craft: for perceiuing how great *Dauid* was growne in the reputation of Iſrael, he dares not offer any perſonall, or direct violence to him, but hires him into the iawes of a ſuppoſed death, by no leſſe price, then his eldeſt Daughter, (*Behold mine eldeſt daughter Merab: her will I giue thee to wife onely be a valiant Sonne to mee, and fight the Lords Battels.*) Could euer man ſpeake more graciouſly, more holily? What could bee more graciouſly offered by a King, then his eldeſt Daughter? What care could be more holy then of the Lords battels? yet neuer did *Saul* intend ſo much miſchiefe to *Dauid*, or ſo much vnfaithfulneſſe to God, as when he ſpake thus: There is neuer ſo much danger of the falſe-hearted, as when they make the faireſt weather: *Sauls* Speare bade *Dauid* be gone, but his plauſible

sible words inuite him to danger: This honour was due to *Dauid* before, vpon the compact of his victory: yet he, that twice enquired into the reward of that enterprize, before he vndertooke it, neuer demanded it after that atchieuement; neither had *Saul* the iustice to offer it, as a recompence of so noble an exploit, but as a snare to an enuied victory. Charitie suspects not: *Dauid* construes that, as an effect and argument of his Masters loue, which was no other but a child of Enuy, but a plot of mischiefe; and though he knew his owne desert, and the iustice of his claime to *Merab*; yet hee in a sincere humilitie disparageth himselfe, and his Parentage with a *who am I?*

As it was not the purpose of this modesty in *Dauid* to reiect, but to sollicit the proffered fauour of *Saul*; so was it not in the power of this bashfull humiliation to turne backe the edge of so keene an enuy: It helpes not that *Dauid* makes himselfe meane, whiles others magnifie his worth: Whatsoeuer the colour was, *Saul* meant nothing to *Dauid* but danger and death; and since all those Battels will not effect that which hee desired, himselfe will not effect that which he promised: If hee cannot kill *Dauid*, he will disgrace him; *Dauids* honour, was *Sauls* disease: It was not likely therefore, that *Saul* would adde vnto that honour, whereof he was so sicke already: *Merab* is giuen to another; neither doe I heare *Dauid* complaine of so manifest an iniustice: He knew, that the God, whose battels he fought, had prouided a due reward of his patience: If *Merab* faile, God hath a *Michal* in store for him, she is in loue with *Dauid*; his comlinesse and valour haue so wonne his heart, that shee now emulates the affection of her Brother *Ionathan*: If she be the yonger Sister, yet she is more affectionate: *Saul* is glad of the newes, his Daughter could neuer liue to doe him better seruice, then to be a new snare to his Aduersarie: Shee shall be therefore sacrificed to his enuie, and her honest and sincere loue shall bee made a bait for her worthy and innocent Husband. (*I will giue him her, that shee may bee a snare vnto him, that the hand of the Philistims may be against him:*) The purpose of any fauour is more then the value of it: Euen the greatest honours may be giuen with an intent of destruction: Many a man is raised vp for a fall. So forward is *Saul* in the match, that hee sends spokes-men to sollicit *Dauid* to that houour, which hee hopes will prooue the high-way to death: The dowry is set; An hundred fore-skins of the Philistims; not their heads, but their fore-skins, that this victorie might bee more ignominious; still thinking, why may not one *Dauid* miscary, as well as an hundred Philistims? And what doth *Sauls* enuie all this while, but enhance *Dauids* zeale, and valour, and glorie? That good Captaine little imagining that himselfe was the Philistim, whom *Saul* maligned, supererogates of his Master, and brings two hundred for one, and returnes home safe, and renowned: neither can *Saul* now fly for shame: There is no remedy but *Dauid* must bee a sonne; where he was a riuall, and *Saul* must feed vpon his owne heart, since he cannot see *Dauids*: Gods blessing graces equally together with mans malice, neither can they deuise, wich way make vp to more happy, then by wishing vs euill.

Michals wyle.

This aduantage can *Saul* yet make of *Dauids* promotion, that as his Aduersarie is raised higher, so hee is drawne nearer to the opportunity of death: Now hath his enuie cast off all shame, since those craftie plots succeed not, hee directly subornes Murtherers of his riuall: There is none in all the Court that is not set on to bee an Executioner: *Ionathan* himselfe is sollicited to imbrue his hand in the blood of his friend, of his Brother. *Saul* could not but see *Ionathans* cloathes on *Dauids* backe; hee could not

not but know the league of their loue; yet becauſe he knew withall, how much the proſperitie of *Dauid* would preiudice *Ionathan*, he hoped to haue found him his ſonne in malice: Thoſe that haue the Iaundis ſee all things yellow; thoſe which are ouergrowne with malicious paſſions, thinke all men like themſelues.

I doe not heare of any reply that *Ionathan* made to his father when he gaue him that bloody charge; but he waits for a fit time to diſſwade him from ſo cruell an iniuſtice: Wiſedome had taught him to giue way to rage, and in ſo hard an aduenture to craue aid of opportunitie: If we be not carefull to obſerue good moodes when wee deale with the paſſionate, we may exaſperate in ſtead of reforming: Thus did *Ionathan*, who knowing how much better it is to be a good friend, then an ill ſonne, had not onely diſcloſed that ill counſell, but when he found his father in the fields in a calmer temper, laboured to diuert it: And ſo farre doth the ſeaſonable and pithy Oratory of *Ionathan* preuaile, that *Saul* is conuinced of his wrong, and ſweares, as God liues, *Dauid* ſhall not die; Indeed how could it be otherwiſe, vpon the plea of *Dauids* innocence, and well-deſeruings? How could *Saul* ſay he ſhould dye, whom hee could accuſe of nothing but faithfulneſſe? Why ſhould he deſigne him to death, which had giuen life to all Iſrael? Oft-times wicked mens iudgements are forced to yeeld vnto that truth againſt which their affections maintaine a rebellion: Euen the fouleſt hearts doe ſometimes entertaine good motions; like as on the contrary, the holieſt ſoules giue way ſometimes to the ſuggeſtions of euill: The flaſhes of lightning may bee diſcerned in the darkeſt Priſons. But if good thoughts looke into a wicked heart, they ſtay not there as thoſe that like not their lodging, they are ſoone gone; Hardly any thing diſtinguiſhes betwixt good and euill, but continuance: The light that ſhines into an holy heart is conſtant, like that of the Sunne, which keepes due times, and varies not his courſe for any of theſe ſublunary occaſions.

The Philiſtims Warres renue *Dauids* victory, and *Dauids* victory renues *Sauls* enuy, and *Sauls* enuy renues the plots of *Dauids* death: Vowes and Oaths are forgotten: That euill ſpirit which vexes *Saul* hath found ſo much fauour with him, as to winne him to theſe bloody machinations againſt an innocent; His owne hands ſhall firſt be employed in this execution; The ſpeare, which had twice before threatned death to *Dauid*, ſhall now once againe goe vpon that meſſage: Wiſe *Dauid* that knew the danger of an hollow friend, and reconciled enemy, and that found more cauſe to minde *Sauls* earneſt, then his owne play, giues way by his nimbleneſſe, to that deadly weapon, and reſigning that ſtroke vnto the wall, flyes for his life. No man knowes how to be ſure of an vnconſcionable man; If either goodneſſe, or merit, or affinitie, or reaſons, or oaths could ſecure a man, *Dauid* had beene ſafe; now if his heeles doe not more befriend him then all theſe, hee is a dead man. No ſooner is hee gone then the meſſengers are ſped after him: It hath bin ſeldome ſeene that wickednes wanted Executioners; *Dauids* houſe is beſet with Murderers, which watch at all his doores, for the opportunitie of blood: Who can but wonder to ſee how God hath fetcht from the loynes of *Saul* a remedy for the malice of *Sauls* heart? His owne children are the onely meanes to croſſe him in the ſinne, and to preſerue his guiltleſſe Aduerſarie; *Michal* hath more then notice of the plot, and with her ſubtill wit countermines her father, for the reſcue of an Husband: Shee taking the benefit of the night lets *Dauid* downe through a window; Hee is gone, and diſappoints the ambuſhes of *Saul*. The meſſengers begin to bee impatient in this delay, and now thinke it time to inquire after their Priſoner; She whiles them off, with the excuſe of *Dauids* ſicknes, (ſo as now her Husband had good leiſure for his eſcape) and layes a Statue in his bed; *Saul* likes the newes of any euill befalne to *Dauid*, but fearing he is not ſicke enough, ſends to aide his diſeaſe: The meſſengers returne, and ruſhing into the houſe with their Swords drawne, after ſome harſh words to their imagined charge, ſurprize a ſicke Statue lying with a Pillow vnder his head; and now bluſh to ſee they haue ſpent all their threats vpon a ſenſeleſſe ſtocke; and made themſelues ridiculous, whiles they would be ſeruiceable.

But how shall *Michal* answer this mockage vnto her furious father? Hitherto she hath done like *Dauids* wife; now she begins to be *Sauls* Daughter; (*He said to mee, Let me goe, or else I will kill thee.*) Shee whose wit had deliuered her Husband from the Sword of her Father, now turnes the edge of her Fathers wrath from her selfe to her Husband. His absence made her presume of his safety: If *Michal* had not bin of *Sauls* plot, he had neuer expostulated with her in those termes, *Why hast thou let mine enemy escape?* neither had she framed that answer, *He said, Let me goe.* I doe not find any great store of religion in *Michal*, for both she had an Image in the house, and afterward mocked *Dauid* for his deuotion: yet Nature hath taught her to prefer a Husband to a Father; to elude a Father from whom she could not fly, to saue an husband, which durst not but fly from her: The bonds of matrimoniall loue are, and should bee stronger then those of nature; Those respects are mutuall which God appointed in the first institution of Wedlocke; That Husband and Wife should leaue Father and Mother for each others sake. Treason is euer odious; but so much more in the Mariage-bed, by how much the obligations are deeper.

As she loued her Husband better then her Father, so she loued her selfe better then her husband; she saued her husband by a wyle, and now shee saues her selfe by a lye; and loses halfe the thanke of her deliuerance, by an officious slander: Her act was good, but she wants courage to maintaine it; and therefore seekes to the weake shelter of vntruth: Those that doe good offices, not out of conscience, but good nature or ciuilitie, if they meet an affront of danger, seldome come off cleanly, but are ready to catch at all excuses, though base, though iniurious; becaus their grounds are not strong enough to beare them out in suffering for that, which they haue well done.

Whither doth *Dauid* fly, but to the Sanctuarie of *Samuel?* He doth not (though he knew himselfe gracious with the Souldiers) raise forces, or take some strong Fort, and there stand vpon his owne defence; and at defiance with his King: but he gets him to the Colledge of the Prophets; as a man that would seeke the peaceable protection of the King of Heauen against the vniust fury of a King on earth: Onely the wing of God shall hide him from that violence.

God intended to make *Dauid* not a Warriour, and a King onely, but a Prophet too; As the field fitted him for the first, and the Court for the second, so *Naioth* shall fit him for the third. Doubtlesse (such was *Dauids* delight in holy meditations) he neuer spent his time so contentedly, as when hee was retired to that diuine Academie, and so full freedome to enioy God, and to satiate himselfe with heauenly exercises: The only doubt is how *Samuel* can giue harbour to a man fled from the anger of his Prince; wherein, the very persons of both giue abundant satisfaction: for both *Samuel* knew the councell of God, and durst doe nothing without it; and *Dauid* was by *Samuel* anointed from God: This Vnction was a mutuall Bond: Good reason had *Dauid* to sue to him, which had powred the Oyle on his head, for the hiding of that head which he had anointed; and good reason had *Samuel* to hide him, whom God by his meanes had chosen; from him whom God had by his sentence reiected: besides, that the cause deserued commiseration: Here was not a Malefactor running away from Iustice, but an innocent auoyding Murder: not a Traitor countenanced against his Soueraigne, but the Deliuerer of Israel harboured in a Sanctuarie of Prophets till his peace might bee made.

Euen thither doth *Saul* send to apprehend *Dauid*: All his rage did not incense him against *Samuel* as the Abettor of his Aduersarie; Such an impression of reuerence had the person, and calling of the Prophet left in the minde of *Saul*, that hee cannot thinke of lifting vp his hand against him! The same God which did at the first put an awe of man in the fiercest creatures, hath stamped in the cruellest hearts a reuerent respect to his owne image in his Ministers; so as euen they that hate them, doe yet honour them.

Sauls messengers came to lay hold on *Dauid*, God layes hold on them: No sooner doe they see a company of Prophets busie in those diuine Exercises, vnder the moderation

ration of *Samuel*, then they are turned from Executioners to Prophets. It is good going vp to Naioth, into the holy Assemblies; who knowes how we may be changed beside our intention? Many a one hath come into Gods House to carpe, or scoffe, or sleepe, or gaze, that hath returned a Conuert.

The same heart that was thus disquieted with *Dauids* happy successe, is now vexed with the holinesse of his other Seruants. It angers him that Gods Spirit could finde no other time to seize vpon his Agents, then when he had sent them to kill: And now out of an indignation at this disappointment, himselfe will goe and bee his owne Seruant; His guilty soule findes it selfe out of the danger of being thus surprized; And behold *Saul* is no sooner come within the smell of the smoke of Naioth, then hee also prophesies; The same Spirit that, when he went first from *Samuel*, inabled him to prophesie, returnes in the same effect now that hee was going (his last) vnto *Samuel*: This was such a grace as might well stand with reiection; an extraordinary gift of the spirit, but not sanctifying: Many men haue had their mouthes opened to prophesie vnto others, whose hearts haue beene deafe to God; But this (such as it was) was farre from *Sauls* purpose, who in stead of expostulating with *Samuel*, falls downe before him; and laying aside his weapons, and his Robes, of a Tyrant proues (for the time) a Disciple: All hearts are in the hand of their Maker; how easie is it for him that gaue them their being, to frame them to his owne bent? Who can bee afraid of malice, that knowes what hookes God hath in the nostrils of men and Deuils? What charmes hee hath for the most Serpentine hearts?

DAVID *and* AHIMELECH.

WHO can euer iudge of the Children by the Parents, that knowes *Ionathan* was the son of *Saul*? There was neuer a falser heart then *Sauls*; there was neuer a truer friend then *Ionathan*; Neither the hope of a Kingdome, nor the frownes of a Father, nor the feare of death can remoue him from his vowed amity: No sonne could be more officious, and dutifull to a good father; yet he layes downe nature at the foot of grace; and for the preseruation of his innocent Riuall for the Kingdome, crosses the bloody designes of his owne Parent: *Dauid* needs no other Counsellor, no other Aduocate, no other Intelligencer then he: It is not in the power of *Sauls* vnnaturall reproaches, or of his Speare, to make *Ionathan* any other then a friend, and patron of innocence: Euen after all these difficulties, doth *Ionathan* shoot beyond *Dauid*, that *Saul* may shoot short of him: In vaine are those professions of loue, which are not answered with action; He is no true friend that (besides talke) is not ready both to doe and suffer.

Saul is no whit the better for his prophesying; he no sooner rises vp from before *Samuel*, then he pursues *Dauid*. Wicked men are rather the worse for those transitory good motions they haue receiued. If the Swine be neuer so cleane washed, shee will wallow againe: That we haue good thoughts, it is no thanke to vs; that wee answer them not, it is both our sinne and iudgement.

Dauid hath learned not to trust these fits of deuotion, but flyes from *Samuel* to *Ionathan*, from *Ionathan* to *Ahimelech*; when he was hunted from the Prophet, he flyes to the Priest, as one that knew iustice and compassion should dwell in those brests which are consecrated vnto God.

The Arke and the Tabernacle were then separated; The Arke was at Kiriathiearim, the Tabernacle at Nob; God was present with both: Whither should *Dauid* flye for succour but to the House of that God, which had anointed him?

Ahimelech

Ahimelech was wont to see *Dauid* attended with the troupes of Israel, or with the Gallants of the Court; it seemes strange therefore to him, to see so great a Peere and Champion of Israel come alone; These are the alterations to which earthly Greatnesse is subiect; Not many dayes are past, since no man was honoured at Court but *Ionathan* and *Dauid*; now they are both for the time in disgrace; Now dare not the Kings Sonne in law, Brother to the Prince both in Loue and Mariage, shew his head at the Court; nor any of those that bowed to him, dare stirre a foote with him; Princes are as the Sunne, and great Subiects are like to Dials, if the Sun shine not on the Diall, no man will looke at it.

Euen hee that ouercame the Beare, the Lyon, the Gyant, is ouercome with feare: He that had cut off two hundred fore-skins of the Philistims, had not circumcised his owne heart of the weake passions that follow Distrust; Now that hee is hard driuen, he practises to helpe himselfe with an vnwarrantable shift: Who can looke to passe this Pilgrimage without infirmities when *Dauid* dissembleth to *Ahimelech*? A weake mans rules may be better then the best mans actions; God lets vs see some blemishes in his holiest Seruants, that wee may bee neither too highly conceited of flesh and blood, nor too much dejected when wee haue beene miscarried into sinne. Hitherto hath *Dauid* gone vpright, now he begins to halt with the Priest of God; and vnder pretence of *Sauls* imployment, drawes that fauour from *Ahimelech*, which shall afterwards cost him his head.

What could *Ahimelech* haue thought too deare for Gods Anointed, for Gods Champion? It is not like but that if *Dauid* had sincerely opened himselfe to the Priest as he hath done to the Prophet, *Ahimelech* would haue seconded *Samuel* in some secret and safe succour of so vniust a distresse, whereas he is now by a false colour led to that kindnesse which shall bee preiudiciall to his life: Extremities of euill are commonly inconsiderate; either for that wee haue not leisure to our thoughts, or perhaps (so as we may be perplexed) not thoughts to our leisure: What would *Dauid* haue giuen afterwards to haue redeemed this ouer-sight?

Vnder this pretence he craues a double fauour of *Ahimelech*; The one of bread for his sustenance, the other of a Sword for his defence: There was no bread vnder the hands of the Priest but that which was consecrated to God; and whereof none might taste but the deuoted Seruants of the Altar; Euen that which was with solemne dedication set vpon the holy Table before the face of God; a Sacramentall Bread presented to God with Incense, figuring that true Bread that came downe from Heauen; yet euen this Bread might in case of necessitie become common, and be giuen by *Ahimelech*, and receiued by *Dauid* and his followers: Our Sauiour himselfe iustifies the act of both; Ceremonies must giue place to substance; God will haue Mercy and not Sacrifice; Charitie is the summe and the end of the Law; That must bee aymed at in all our actions; wherein it may fall out, that the way to keepe the Law may bee to breake it; the intention may be kept, and the Letter violated; and it may bee a dangerous transgression of the Law to obserue the words, and neglect the scope of God; That which would haue dispensed with *Dauid* for the substance of the act, would haue much more dispensed with him for the circumstance; The touch of their lawfull Wiues had contracted a legall impuritie, not a morall; That could haue beene no sufficient reason why in an vrgent necessitie they might not haue partaked of the holy Bread: *Ahimelech* was no perfect Casuist; these men might not famish, if they were ceremonially impure. But this question bewrayed the care of *Ahimelech* in distributing the holy Bread; There might be in these men a double incapacitie, the one, as they were Seculars, the other, as vncleane; he saw the one must be, he feared lest the other should be; as one that wished as little indisposition (as possible might bee) in those which should be fed from Gods Table.

It is strange that *Dauid* should come to the Priest of God for a Sword; Who in all Israel was so vnlikely to furnish him with weapons, as a man of Peace, whose armour was onely spirituall? Doubtlesse *Dauid* knew well where *Goliahs* Sword lay;

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is the noble relique of Gods victorious deliuerance, dedicated to the same God, which won it; at this did that suit ayme? None could be so fit for *Dauid*, none could be so fit for it as *Dauid*: Who could haue so much right to that Sword, as hee against whom it was drawne, and by whom it was taken? There was more in that Sword, then Metall, and forme; *Dauid* could neuer cast his eye vpon it, but hee saw an vndoubted monument of the mercifull protection of the Almighty; there was therefore more strength in that Sword, then sharpnesse; neither was *Dauids* arme so much strengthened by it as his faith; nothing can ouercome him, whiles hee caries with him that assured signe of victorie: It is good to take all occasions of renuing the remembrance of Gods mercies to vs, and our obligations to him.

Doeg the Master of *Sauls* Herdmen (for he that went to seeke his Fathers Asses before he was King, hath herds and droues now that he is a King) was now in the Court of the Tabernacle, vpon some occasion of deuotion; Though an Israelite in profession, hee was an Edomite no lesse in heart then in blood; yet hee hath some vow vpon him, and not onely comes vp to Gods House, but abides before the Lord: Hypocrites haue equall accesse to the publike places, and meanes of Gods Seruice: Euen hee that knowes the heart, yet shuts his doores vpon none, how much lesse should wee dare to exclude any, which can onely iudge of the heart by the face.

Doeg may set his foot as far within the Tabernacle, as *Dauid*; hee sees the passages betwixt him, and *Ahimelech*, and layes them vp for an aduantage; Whiles he should haue edified himselfe by those holy seruices, he carpes at the priest of God, and (after a lewd mis-interpretation of his actions) of an attendant, prooues an accuser; To incurre fauour with an vniust Master, he informes against innocent *Ahimelech*; and makes that his act which was drawne from him by a cunning circumuention: When wee see our Auditors before vs, little doe we know with what hearts they are there; nor, what vse they will make of their pretended deuotion: If many come in simplicitie of heart to serue their God, some others may perhaps come to obserue their Teachers, and to picke quarrels where none are; Onely God and the issue can distinguish betwixt a *Dauid*, and a *Doeg*, when they are both in the Tabernacle. Honest *Ahimelech* could little suspect that he now offered a Sacrifice for his Executioner; yea, for the Murtherer of all his Family: Oh the wise and deepe Iudgements of the Almighty! God owed a reuenge to the House of *Eli*, and now by the delation of *Doeg*, he takes occasion to pay it: It was iust in God, which in *Doeg* was most vniust: *Sauls* cruelty and the treacherie of *Doeg* doe not lose one dram of their guilt by the Counsell of God; neither doth the holy Counsell of God gather any blemish by their wickednesse; If it had pleased God to inflict death vpon them sooner without any pretence of occasion, his Iustice had beene cleere from all imputations; now if *Saul* and *Doeg* be inistead of a pestelence or feuer, who can cauill? The iudgements of God are not open, but are alwayes iust; Hee knowes how by one mans sinne to punish the sinne of another, and by both their sinnes and punishments to glorifie himselfe. If his word sleepe, it shall not dye; but after long intermissions breakes forth in those effects which we had forgoten to looke for, and ceased to feare. O Lord, thou art sure when thou threaneſt, and iust when thou iudgeest; Keepe thou vs from the sentence of death else in vaine shall we labour to keepe our selues from the execution.

Con-

Contemplations.

THE FOVRTEENTH BOOKE.

Containing
- Saul *in* Dauids *Caue.*
- Nabal *and* Abigail.
- Dauid *and* Achiſh.
- Saul *and the Witch of* Endor.
- Ziklag *ſpoyled and reuenged.*
- *The death of* Saul.
- Abner *and* Ioab.

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

Imprinted at *London* in the yeare 1628.

TO THE RIGHT HONOVRABLE AND MY SINGVLAR GOOG LORD,

PHILIP

EARLE OF MONGOMERY, ONE OF THE GENTLEMEN OF HIS MAIESTIES Bed-chamber, and Knight of the moſt *Honourable Order of the* GARTER.

Right Honourable,

AFter ſome vnpleaſing intermiſſions, I returne to that taske of Contemplation, wherein onely my ſoule findeth reſt. If in other imployments I haue indeuoured to ſerue God and his Church, yet in none (I muſt confeſſe) with equall contentment. Me thinkes Controuerſie *is not right in my way to Heauen; how euer the importunitie of an Aduerſary may force me to fetch it in: If Truth oppreſſed by an erroneous Teacher cry (like a rauiſht Virgin) for my aid, I betray it, if I releeue it not; when I haue done, I returne gladly to theſe paths of Peace. The fauour which my late Polemicall labour hath*

found (beyond merit) from the Learned, cannot diuert my loue to those wrangling Studies. How earnestly doth my heart rather wish an vniuersall cessation of these Armes; that all the Professors of the deare Name of Christ might bee taken vp with nothing but holy and peaceable thoughts of Deuotion; the sweetnesse whereof hath so farre affected mee, that (if I might doe it without danger of mis-construction) I could beg euen of an Enemie this leaue to bee happy. I haue already giuen account to the World, of some expences of my houres this way, and here I bring more; which if some Reader may censure as poore, none can censure as vnprofitable. I am bold to write them vnder your Honorable Name, whereto I am deeply obliged; that I may leaue behind me this meane, but faithfull Testimony, of mine humble thankfulnesse to your Lordship, and your most honoured and vertuous Ladie. The noble respects I haue had from you both, deserue my Prayers, and best seruices, which shall neuer be wanting to you and yours,

From your Honours sincerely

deuoted in all true dutie

IOS. HALL.

Contemplations.

SAVL *in* DAVIDS *Caue.*

IT was the ſtrange lot of *Dauid*, that thoſe whom hee purſued, preſerued him from thoſe whom he had preſerued; The Philiſtims whom *Dauid* had newly ſmitten in Keilah, call off *Saul* from ſmiting *Dauid* in the Wilderneſſe, when there was but an hillocke betwixt him and death: Wicked purpoſes are eaſily checked, not eaſily broken off. *Sauls* Sword is ſcarce dry from the blood of the Philiſtims, when it thirſts anew for the blood of *Dauid*; and now in a renewed chaſe, hunts him dry-foot thorow euery wilderneſſe: The very deſart is too faire a refuge for innocence; The hils and rockes are ſearched in an angry iealouſie; the very wilde Goars of the mountaines were not allowed to bee companions for him, which had no fault but his vertue. Oh the ſeemingly-vnequall diſtribution of theſe earthly things! Cruelty and oppreſſion raignes in a Palace, whiles goodneſſe lurkes among the Rockes and Caues, and thinkes it happineſſe enough to ſteale a life.

Like a dead man, *Dauid* is faine to be hid vnder the earth, and ſeekes the comfort of protection in darkneſſe: and now the wiſe prouidence of God leades *Saul* to his enemy without blood; He which before brought them within an hils diſtance without interuiew, brings them now both within one roofe; ſo as that whiles *Saul* ſeekes *Dauid* and finds him not, he is found of *Dauid* vnſought. If *Saul* had known his own opportunities, how *Dauid* and his men had interred themſelues, he had ſaued a treble labour, of chaſe, of execution, and buriall; for had he but ſtopt the mouth of that Caue, his enemies had laid themſelues downe in their owne Graues: The Wiſdome of God thinkes fit to hide from euill men, and ſpirits, thoſe meanes and ſeaſons, which might be (if they had beene taken) moſt preiudiciall to his owne: we had beene oft foiled if Satan could but haue knowne our hearts: ſometimes we lie open to euils, and happy it is for vs that he onely knows it, which pitties in ſtead of tempting vs.

It is not long ſince *Saul* ſaid of *Dauid* (lodged then in Keilah) God hath deliuered him into mine hands, for he is ſhut in, ſeeing he is come into a citie that hath gates, and bars;

but now contrarily God deliuers *Saul* (ere he was aware) into the hands of *Dauid*, and without the helpe of gates and barres, hath incloſed him within the Valley of death: How iuſt is it with God, that thoſe who ſeeke miſchiefe to others, find it to themſelues; and euen whiles they are ſpreading nets are enſnared; Their deliberate plotting of euill, is ſurprized with a ſudden iudgement.

How amazedly muſt *Dauid* needs looke, when he ſaw *Saul* enter into the Caue, where himſelfe was? what is this (thinkes he) which God hath done? Is this preſence purpoſed, or caſuall; is *Saul* here to purſue, or to tempt me? Where ſuddenly the action bewrayes the intent, & tels *Dauid* that *Saul* ſought ſecrecy and not him. The ſuperfluitie of his maliciouſneſſe brought him into the Wilderneſſe, the neceſſitie of nature led him into the Caue: Euen thoſe actions wherein we place ſhame, are not exempted from a prouidence. The fingers of *Dauids* followers itched to ſeaze vpon their Maſters enemy; and that they might not ſeeme led ſo much by faction, as by faith, they vrge *Dauid* with a promiſe from God; The day is come whereof the Lord ſaid vnto thee, Behold, I will deliuer thine enemy into thine hand, and thou ſhalt doe to him, as it ſhall ſeeme good to thee. This argument ſeemed to carry ſuch command with it, as that *Dauid* not onely may, but muſt embrew his hands in blood, vnleſſe hee will bee found wanting to God and himſelfe; Thoſe temptations are moſt powerfull, which fetch their force from the pretence of a religious obedience: Whereas thoſe which are raiſed from arbitrary and priuate reſpects, admit of an eaſie diſpenſation.

If there were ſuch a prediction, one clauſe of it was ambiguous; and they take it at the worſt. Thou ſhalt doe to him as ſhall ſeeme good to thee: That might not ſeeme good to him, which ſeemed euill vnto God. There is nothing more dangerous than to make conſtruction of Gods purpoſes out of euentuall appearances. If carnall probabilities might be the rule of our iudgement, what could God ſeeme to intend other than *Sauls* death in offering him naked into the hands of thoſe whom hee vniuſtly perſecuted? how could *Dauids* ſouldiers thinke that God had ſent *Saul* thither on any other errand, then to fetch his bane? and if *Saul* could haue ſeene his owne danger, he had giuen himſelfe for dead; for his heart guiltie to his owne bloody deſires, could not but haue expected the ſame meaſure which it meant: But wiſe and holy *Dauid* not tranſported either with miſ-conceit of the euent, or fury of paſſion, or ſolicitation of his followers, dares make no other vſe of this accident then the triall of his loyalty, and the inducement of his peace; It had beene as eaſie for him to cut the throat of *Saul* as his garment; but now his coat onely ſhall be the worſe, not his perſon; neither doth hee in this maiming of a cloake ſeeke his owne reuenge, but a monument of his innocence. Before *Saul* rent *Samuels* garment, now *Dauid* cutteth *Sauls*; both were ſignificant; The rending of the one, ſignified the Kingdome torne out of thoſe vnworthy hands; the cutting of the other, that the life of *Saul* might haue beene as eaſily cut off.

Saul needes no other Monitor of his owne danger, than what he weares. The vpper garment of *Saul* was layd aſide, while he went to couer his feet; ſo as the cut of the garment did not threaten any touch of the body; yet euen the violence offered to a remote garment ſtrikes the heart of *Dauid*, which findes a preſent remorſe for harmfully touching that which did once touch the perſon of his Maſter: Tender conſciences are moued to regret at thoſe actions, which ſtrong hearts paſſe ouer with a careleſſe eaſe. It troubled not *Saul* to ſeeke after the blood of a righteous ſeruant; there is no leſſe difference of conſciences than ſtomacks; ſome ſtomacks will digeſt the hardeſt meates, and turne ouer ſubſtances, not in their nature edible, whiles others ſurfet of the lighteſt food, and complaine euen of dainties: Euery gracious heart is in ſome meaſure ſcrupulous, and findes more ſafety in feare, then in preſumption: And if it be ſo ſtrait as to curbe it ſelfe in from the libertie which it might take in things which are not vnlawfull, how much leſſe will it dare to take ſcope vnto euill? By how much that ſtate is better, where nothing is allowed, then where all things, by ſo much is the ſtrict and timorous conſcience better than the lawleſſe. There is good likelihood of that man which is

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any way scrupulous of his wayes; but he which makes no bones of his actions, is apparently hopelesse.

Since *Dauids* followers pleaded Gods testimony to him as a motiue to blood, *Dauid* appeales the same God for his preseruation from blood: The Lord keepe me from doing that thing to my Master the Lords Anointed; and now the good man hath worke enough to defend both himselfe and his persecuter; himselfe, from the importunate necessity of doing violence, and his Master from suffering it. It was not more easie to rule his owne hands, then difficult to rule a multitude; *Dauids* troope consisted of Male-contents, all that were in distresse, in debt, in bitternesse of soule, were gathered to him: Many if neuer so well ordered are hard to command; a few if disorderly, more hard; many and disorderly, must needs be so much the hardest of all, that *Dauid* neuer atchieued any victory like vnto this, wherein hee first ouercame himselfe, then his Souldiers.

And what was the charme, wherewith *Dauid* allayed those raging spirits of his followers? No other but this; Hee is the Anointed of the Lord. That holy Oyle was the Antidote for his blood; *Saul* did not lend *Dauid* so impearceable an Armour, when hee should encounter *Goliah*, as *Dauid* now lent him in this plea of his vaction. Which of all the discontented Out-lawes that lurked in that Caue, durst put forth his hand against *Saul*, when they once heard, He is the Lords Anointed. Such an impression of awe hath the Diuine Prouidence caused his Image to make in the hearts of men, as that it makes Traytors cowards; so as in stead of striking they tremble; How much more lawlesse then the Out-lawes of Israel, are those professed Ring-leaders of Christianity; which teach and practise, and incourage, and reward, and canonize the violation of Maiesty? It is not enough for those who are commanders of others to refraine their owne hands from doing euill, but they must carefully preuent the iniquity of their heeles, else they shall bee iustly reputed to doe that by others, which in their owne persons they auoided; The lawes both of God and man, presuppose vs in some sort answerable for our charge: as taking it for granted, that we should not vndertake those reynes, which we cannot manage.

There was no reason *Dauid* should lose the thankes of so noble a demonstration of his loyalty; Wherero he trusts so much, that he dares call backe the man by whom he was pursued; and make him iudge, whether that fact had not deserued a life. As his act, so his word and gesture imported nothing but humble obedience, neither was there more meekenesse then force in that seasonable perswasion; Wherein hee lets *Saul* see the error of his credulity, the vniust slanders of maliciousnesse, the opportunity of his reuenge, the proofe of his forbearance, the vndenyable euidence of his innocence; and after a lowly disparagement of himselfe, appeales to God for iudgement, for protection.

So lively and feeling Oratory did *Saul* find in the lap of his garment, and the lips of *Dauid*, that it is not in the power of his enuy, or ill nature to hold out any longer: Is this thy voice my sonne *Dauid*, and *Saul* lift vp his voice and wept, and said; Thou art more righteous then I. He, whose Harpe had wont to quiet the frenzy of *Saul*, hath now by his words calmed his fury; so that now he sheds teares in stead of blood; and confesses his owne wrong, and *Dauids* integrity; And (as if he were new againe entred into the bounds of Naioth in Ramath) he prayes, and propheſies good to him, whom he maliced for good; The Lord render thee good for that thou hast done to me this day; for now behold, I know that thou shalt be King.

There is no heart made of flesh, that sometime or other relents not, euen flint and marble, will in some weather stand on drops. I cannot thinke these teares and protestations fained. Doubtlesse *Saul* meant as he said, and passed through sensible fits of good and euill: Let no man thinke himselfe the better for good motions; the praise and benefit of those guests is not in the receit, but the retention.

Who, that had seene this meeting, could but haue thonght that all had beene sure on *Dauids* side? What can secure vs if not Teares, and Prayers, and Oathes?

Doubtlesse *Dauids* men which knew themselues obnoxious to Lawes and Creditors, beganne to thinke of some new refuge, as making account this new peeced league would be euerlasting; they looked when *Saul* would take *Dauid* home to the Court, and dissolue his Army, and recompence that vniust persecution with iust honour; when behold in the loose, *Saul* goes home, but *Dauid* and his men goe vp vnto the hold. Wise *Dauid* knowes *Saul* not to bee more kinde, then vntrusty; and therefore had rather seeke safety in his hold, then in the hold of a hollow and vnsteddy friendship. Here are good words, but no security, which therefore an experienced man giues the hearing, but stands the while vpon his owne guard. No Charity bindes vs to a trust of those, whom we haue found faithlesse; Credulity vpon weake grounds after palpable disappointments, is the Daughter of Folly: A man that is Weather-wise, though he finde an abatement of the storme, yet will not stirre from vnder his shelter whiles he sees it thicke in the winde. Distrust is the iust gaine of vnfaithfulnesse.

NABAL *and* ABIGAIL.

IF innocency could haue secured from *Sauls* malice, *Dauid* had not beene persecuted; and yet vnder that wicked King, aged *Samuel* dies in his bed. That there might be no place for Enuy, the good Prophet had retired himselfe to the Schooles. Yet hee that hated *Dauid*, for what he should be, did no lesse hate *Samuel* for what he had beene. Euen in the midst of *Sauls* malignity, there remained in his heart impressions of awfulnesse vnto *Samuel*: he feared, where hee loued not. The restraint of God curbeth the rage of his most violent enemies, so as they cannot doe their worst. As good husbands doe not put all their Corne to the Ouen, but saue some for seed, so doth God euer in the worst of persecutions.

Samuel is dead, *Dauid* banished, *Saul* tyrannizeth, Israel hath good cause to mourn; it is no maruell if this lamentation be vniuersall. There is no Israelite that feeleth not the losse of a *Samuel*. A good Prophet is the common Treasure, wherein euery gracious soule hath a share. That man hath a dry heart, which can part with Gods Prophet without teares.

Nabal was according to his name foolish; yet rich and mighty. Earthly possessions are not alwayes accompanied with wit and grace. Euen the Line of faithfull *Caleb* will afford an ill-conditioned *Nabal*. Vertue is not like vnto Lands inheritable. All that is traduced with the seed, is either euill, or not good. Let no man bragge with the Iewes, that he hath *Abram* to his father; God hath raised vp of this stone a son to *Caleb*.

Abigail (which signifieth her fathers ioy) had sorrow enough to be matched with so vnworthy an husband; If her father had meant she should haue had ioy in her selfe, or in her life, he had not disposed her to an husband (though rich) yet fond and wicked; It is like he maried her to the wealth, not to the man. Many a child is cast away vpon riches. Wealth in our matches should be as some graines or scruples in ballance, superadded to the gold of vertuous qualities, to weigh downe the scales; when it is made the substance of the weight, and good qualities the appendance, there is but one earth poysed with another; which, wheresoeuer it is done, it is a wonder, if either the children proue not the Parents sorrow, or the Parents, theirs.

Nabals sheep-shearing was famous; Three thousand fleeces must needs require many

many hands; neither is any thing more plentifull commonly than a Churles Feast: What a world was this, that the noble Champion and Rescuer of Israel, Gods Anointed, is driuen to send to a base Carle for victuals? It is no measuring of men by the depth of the purse, by outward prosperity. Seruants are oftentimes set on horseback, whiles Princes goe on foot. Our estimation must be led by their inward worth, which is not alterable by time, nor diminished with externall conditions.

One ragge of a *Dauid* is more worth, then the Ward-robes of a thousand *Nabals*. Euen the best deseruings may want. No man may bee contemned for his necessity; perhaps hee may bee so much richer in grace, as hee is poorer in estate; neither hath violence or casualty more impouerished a *Dauid*, then his pouerty hath enriched him. Hee, whose folly hath made himselfe miserable, is iustly rewarded with neglect; but he that suffers for good, deserues so much more honour from others, as his distresse is more. Our compassion or respect must be ruled, according to the cause of anothers misery.

One good turne requires another; in some cases not hurting is meritorious: Hee that should examine the qualities of *Dauids* followers, must needs grant it worthy of a fee, that *Nabals* flockes lay vntouched in Carmell; but more, that *Dauids* Souldiers were *Nabals* Shepheards; yea, the keepers of his Shepheards, giue them a iust interest in that Sheep-shearing Feast, iustly should they haue beene set at the vpper end of the Table. That *Nabals* Sheepe were safe, hee might thanke his Shepheards; that his Shepheards were safe, he might thanke *Dauids* Souldiers: It is no small benefit that wee receiue in a safe protection; well may wee thinke our substance due, where we owe our selues. Yet this churlish *Nabal* doth not onely giue nothing to *Dauids* Messengers, but which is worse then nothing, ill words; *Who is Dauid, or who is the sonne of Iishai?* There bee many seruants now adayes that breake away from their Masters. *Dauid* asked him bread, hee giueth him stones. All Israell knew, and honoured their Deliuerer: yet this Clowne, to saue his victuals, will needs make him a man, either of no merits or ill, either an obscure man or a fugitiue. Nothing is more cheape then good words; these *Nabal* might haue giuen, and beene neuer the poorer: If he had beene resolued to shut his hands in a feare of *Sauls* reuenge, he might haue so tempered his denyall, that the repulse might haue bin free from offence: But now his foule-mouth doth not onely deny, but reuile. It should haue bin *Nabals* glory, that his Tribe yeelded such a Successor to the Throne of Israel; now in all likelihood, his enuy stirs him vp to disgrace that man, who surpassed him in honour and vertue, more then he was surpassed by him in wealth and ease; Many a one speaks faire, that meanes ill, but when the mouth speakes soule, it argues a corrupt heart; If with Saint *Iames* his verball benefactors, we say only, Depart in peace, warme your selues, fill your bellies, we shall answer for hypocriticall vncharitablenesse; but if we rate and curse those needy soules, whom we ought to relieue, we shall giue a more fearfull account of a sauage cruelty in trampling on those whom God hath humbled. If healing with good words be iustly punishable, what torment is there for those that wound with euill.

Dauid, which had all this while beene in the Schoole of patience, hath now his lesson to seeke: He, who hath happily digested all the railing and perfections of a wicked Master, cannot put off this affront of a *Nabal*; Nothing can asswage his choler, but blood: How subiect are the best of Gods Saints to weake passions, and if we haue the grace to ward an expected blow of temptations, how easily are we surprized with a sudden foile?

Wherefore serue these recorded weaknesses of holy men, but to strengthen vs against the conscience of our infirmities: Not that we should take courage to imitate them in the euill, whereunto they haue beene miscaried; But we should take heart to our selues, against the discouragement of our owne euils.

The Wisedome of GOD hath so contriued it, that commonly (in Societies) good is mixed with euill, wicked *Nabal* hath in his house a wise and good Seruant, a pru-

a prudent and worthy Wife; That wise seruant is carefull to aduertise his Mistresse of the danger; his prudent Mistresse is carefull to preuent it.

The liues of all his family were now in hazard: shee dares not commit this businesse to the fidelity of a messenger, but forgetting her sexe, puts her selfe into the errand; Her foot is not slow, her hand is not empty; According to the offence shee frames her satisfaction; Her Husband refused to giue, shee brings a bountifull gift; Her Husband gaue ill words, shee sweetens them with a meeke and humble deprecation; Her Husband could say, *Who is Dauid*, shee falls at his feet; her Husband dismisses *Dauids* men empty, shee brings her Seruants laden with prouision; as if it had beene onely meant to ease the repelled Messengers of the carriage, not to scant them of the required beneuolence; No wit, no art could deuise a more pithy and powerfull Oratory: As all satisfaction, so hers begins with a confession; wherein shee deeply blameth the folly of her Husband: She could not haue beene a good Wife, if she had not honoured her vnworthy head; If a stranger should haue vttered his foole in her hearing, hee could not haue gone away in peace: Now to saue his life, shee is bold to acknowledge his folly: It is a good disparagement that procures it. There is the same way to our peace in Heauen; the onely meanes to escape iudgement, is to complaine of our owne vilenesse; shee pleadeth her ignorance of the fact, and therein, her freedome from the offence: shee humbly craueth acceptation of her present, with pardon of the fault; shee professeth *Dauids* honourable acts and merits; shee foretels his future successe and glory; she layes before him the happy peace of his soule, in refraining from innocent blood. *Dauids* breast, which could not through the seeds of grace, grow to a stubbornnesse in ill resolutions, cannot but relent with these powerfull and seasonable perswasions; and now in stead of reuenge, he blesseth God for sending *Abigail* to meet him; hee blesseth *Abigail* for her counsell, hee blesseth the counsell for so wholsome efficacy, and now reioyceth more in being ouercome with a wise and gracious aduice, then he would haue reioyced in a reuengefull victory.

A good heart is easily stayed from sinning, and is glad when it findes occasion to bee crossed in ill purposes; Those secret checkes which are raised within it selfe, doe readily conspire with all outward retentiues; It neuer yeelded to a wicked motion, without much reluctation, and when it is ouercome, it is but with halfe a consent; whereas peruerse and obdurate Sinners, by reason they take full delight in euill, and haue already in their conceit swallowed the pleasure of sinne, abide not to bee resisted, running on headdily, in those wicked courses they haue propounded in spight of opposition; and if they bee forcibly stopped in their way, they grow sullen and mutinous. *Dauid* had not onely vowed, but deeply sworne the death of *Nabal* and all his Family, to the very Dogge that lay at his doore; yet now hee prayseth God, that hath giuen the occasion and grace to violate it. Wicked Vowes are ill made, but worse kept. Our tongne cannot tye vs to commit sin. Good men thinke themselues happy, that since they had not the grace to deny sinne, yet they had not the opportunity to accomplish it. If *Abigail* had sit still at home, *Dauid* had sinned, and shee had dyed: Now her discreet admonition hath preserued her from the sword, and diuerted him from bloud-shed. And now, what thankes, what benedictions hath shee for this seasonable counsell? How should it encourage vs to admonish our brethren; to see that if wee preuaile, we haue blessings from them; if we preuaile not, we haue yet blessings from God, and thankes of our owne hearts.

How neare was *Nabal* to a mischiefe, and perceiues it not? *Dauid* was comming to the foot of the hill to cut his throat, while hee was feasting in his house without feare; Little doe Sinners know, how neare their iollity is to perdition. Many times iudgement is at the threshold, whiles drunkennesse and surfet are at the boord. Had he beene any other then a *Nabal*, he had not sate downe to feast till hee had beene sure of his peace with *Dauid*; either not to expect danger, or not to cleare it,

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was ſottiſh; So fooliſh are carnall men, that giue themſelues ouer to their pleaſures, whiles there are deadly quarrels depending againſt them in Heauen. There is nothing wherein wiſedome is more ſeene, then in the temperate vſe of proſperitie. A *Nabal* cannot abound, but he muſt be drunke and ſurfet; Exceſſe is a true argument of folly: We vſe to ſay, that when drinke is in, wit is out; but if wit were not out drinke would not be in.

It was no time to aduiſe *Nabal*, while his reaſon was drowned in a deluge of wine. A beaſt or a ſtone is as capable of good counſell as a Drunkard. Oh that the nobleſt Creature ſhould ſo farre abaſe himſelfe, as for a little liquor to loſe the vſe of thoſe faculties, whereby he is a Man. Thoſe that haue to doe with drinke or phrenzy muſt be glad to watch times; So did *Abigail*, who the next morning preſents to her Husband, the view of his faults, of his danger; Hee then ſees how neere hee was to death, and felt it not. That worldly minde is ſo apprehenſiue of the death that ſhould haue beene, as that he dyes, to thinke that he had like to haue dyed; Who would thinke a man could be ſo affected with a danger paſt, and yet ſo ſenſeleſſe of a future, yea imminent? He that was yeſter-night as a beaſt, is now as a ſtone; he was then ouer-merry, now dead and lumpiſh; Carnall hearts are euer in extremitie. If they bee once downe, their deiection is deſperate, becauſe they haue no inward comfort, to mitigate their ſorrow. What difference there was betwixt the diſpoſition of *Dauid* and *Nabal*? How oft had *Dauid* beene in the valley of the ſhaddow of death, and feared no euill? *Nabal* is but once put in minde of a death that might haue beene, and is ſtricken dead.

It is iuſt with God, that they who liue without grace, ſhould die without comfort; neither can we expect better, while wee goe on in our ſinnes. The ſpeech of *Abigail* ſmote *Nabal* into a qualme; that tongue had doubtleſſe oft aduiſed him well, and preuailed not; now, occaſions his death, whoſe reformation it could not effect; ſhee meant nothing but his amendment: God meant to make that louing inſtrument the meanes of his reuenge: ſhee ſpeakes, and God ſtrikes; and within tenne dayes, that ſwound ends in death. And now *Nabal* payes deare for his vncharitable reproach: for his riotous exceſſe: That God, which would not ſuffer *Dauid* to right himſelfe by his owne Sword, takes the quarrell of his Seruant into his owne hand. *Dauid* hath now his ends without ſinne; reioycing in the iuſt executions of God, who would neither ſuffer him to ſinne in reuenging, nor ſuffer his Aduerſaries to ſinne vnreuenged.

Our louing God is more angry with the wrongs done to his ſeruants, then themſelues can be, and knowes how to puniſh that iuſtly, which we could not vndertake without wronging God, more then men haue wronged vs. He that ſaith, *Vengeance is mine, I will repay*, repayes oft-times when we haue forgiuen, when we haue forgotten, and cals to reckoning after our diſcharges: It is dangerous offending any Fauourite of him, whoſe diſpleaſure and reuenge is euerlaſting.

How farre God lookes beyond our purpoſes? *Abigail* came onely to pleade for an ill Husband; and now God makes this iourney a preparation for a better: So that in one act, ſhe preſerued an ill Husband, and wonne a good one for the future: *Dauid* well remembers her comely perſon, her wiſe ſpeeches, her gracefull carriage; and now, when modeſtie found it ſeaſonable, hee ſends to ſue her which had beene his Suppliant: ſhe intreated for her Husband, *Dauid* treats with her for his Wife; her requeſt was to eſcape his Sword, hee wiſheth her to his bed; It was a faire ſuite to change a *Dauid* for a *Nabal*; to become *Dauids* Queene, in ſtead of *Nabals* Drudge; ſhee that learned humilitie vnder ſo hard a Tutor, abaſeth her ſelfe no leſſe when *Dauid* offers to aduance her; (Let thine hand-mayde bee a Seruant to waſh the feete of the Seruants of my LORD.) None are ſo fit to bee great, as thoſe that can ſtoope loweſt: How could *Dauid* bee more happy in a Wife; hee findes at once Pietie, Wiſedome, Humilitie, Faithfulneſſe, Wealth, Beautie? How could *Abigail* bee more happie in an Husband, then in the Prophet,

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the Champion, the Annointed of God? Thoſe Marriages were well made, wherein Vertues are matched, and Happineſſe is mutuall.

David *and* Achish.

GOod motions that fall into wicked hearts are like ſome ſparkes that fall from the flint and ſteele, into wet tinder; lightſome for the time, but ſoone out. After *Sauls* teares and proteſtations, yet he is now againe, in the wilderneſſe with three thouſand men to hunt after innocent *Dauid*: How inuincible is the charity and loyalty of an honeſt heart? The ſame hand that ſpared *Saul* in the caue, ſpares him ſleeping in the field; The ſame hand that cut away the lap of his Maſters garment, carried away his Speare; that Speare, which might as well haue carried away the life of the owner, is onely borne away for a prooſe of the fidelitie of the bearer. Still *Saul* is ſtrong, but *Dauid* victorious, and triumphs ouer the malice of his perſecutor; Yet ſtill the victor flieth from him whom he hath ouercome. A man that ſees, how farre *Saul* was tranſported with his rancorous enuy, cannot but ſay, that he was neuer more mad than when he was ſober; For euen after he had ſaid (Bleſſed art thou my ſonne *Dauid*, thou ſhalt doe great things and alſo preuaile;) yet ſtill he purſues him, whom he graunts aſſured to preuaile; what is this but to reſolue to loſe his labour in ſinning, and in ſpight of himſelfe to offend? How ſhamefull is our inequalitie of diſpoſition to good? We know we cannot miſſe of the reward of wel-doing, and yet doe it not; whiles wicked men caſt away their indeauours vpon thoſe euill proiects, whereof they are ſure to faile, ſinne blindes the eyes and hardens the heart, and thruſts men into wilfull miſchiefes, how euer dangerous, how euer impoſſible; and neuer leaues them till it haue brought them to vtter confuſion.

The ouer-long continuance of a tentation, may eaſily wearie the beſt patience: and may attaine that by protraction, which it could neuer doe by violence; *Dauid* himſelfe at laſt beginnes to bend vnder this triall; and reſolues ſo to flie from *Saul*, as he runnes from the Church of God; and whiles he will auoid the malice of his Maſter, ioynes himſelfe with Gods enemies. The greateſt Saints vpon earth, are not alwayes vpon the ſame pitch of ſpirituall ſtrength; Hee that ſometimes ſaid (I will not be afraid of ten thouſands, now ſayes, I ſhall periſh one day by the hand of *Saul*.) Hee had woont to conſult with God, now hee ſayes thus in his owne heart. How many euident experiments had *Dauid* of God deliuerances; how certaine and cleere predictions of his future Kingdome; how infallible earneſt was the holy Oyle, wherewith hee was annointed, of the Crowne of Iſrael? And yet (*Dauid* ſaid in his heart, I will now periſh one day by the hand of *Saul*:) The beſt faith is but like the twy-light, mixed with ſome degrees of darkneſſe, and infidelity; We doe vtterly miſreckon the greateſt earthly holineſſe, if we exempt it from infirmities; It is not long ſince *Dauid* told *Saul*, that thoſe wicked enemies of his, which caſt him out from abiding in the inheritance of the Lord, did as good as bid him; Goe ſerue other gods, yet now is hee gone from the inheritance of God, into the Land of the Philiſtims; That *Saul* might ſeeke him no more, he hides himſelfe out of the liſts of the Church, where a good man would not looke for him: Once before had *Dauid* fled to this *Achiſh*, when he was glad to ſcrabble on the doores, and let his ſpittle fall vpon his beard, in a ſemblance of madneſſe, that hee might eſcape; yet now in a ſemblance of friendſhip, is hee returned to ſaue that life, which hee was in danger to haue loſt in Iſrael. *Goliah* the Champion of the Philiſtims, whom *Dauid* ſlew, was of Gath, yet *Dauid* dwels with *Achiſh* King of the Philiſtims in Gath, euen amongſt

amongſt them whoſe fore-skins he had preſented to *Saul*, by two hundreds at once, doth *Dauid* chuſe to reſide for ſafety: Howſoeuer it was a weakneſſe in *Dauid*, thus by his league of amity to ſtrengthen the enemies of God, yet doth not God take aduantage of it for his ouerthrow, but giues him protection, euen where his preſence offended; and giues him fauour where himſelfe bore iuſt hatred; Oh the infinite patience and mercy of our God, who doth good to vs for our euill, and in the very act of our prouocation vpholdeth, yea, bleſſeth vs with preſeruation!

COVLD *Saul* haue rightly conſidered it, hee had found it no ſmall loſſe and impayring to his Kingdome, that ſo valiant a Captaine, attended with ſixe hundred able Souldiers, and their Families, ſhould forſake his Land, and ioyne with his enemies; yet he is not quiet till he haue abandoned his owne ſtrength: The world hath none ſo great enemy to a wicked man, as himſelfe, his hands cannot be held from his own miſchiefe; hee will needs make his friends, enemies; his enemies, victors; himſelfe miſerable.

DAVID was too wiſe, to caſt himſelfe into the hand of a Philiſtim King without aſſurance; What aſſurance could hee haue but promiſes? Thoſe, *Dauid* had from *Saul* abundantly, and truſted them not; Hee dares truſt the fidelitie of a Pagan; hee dares not truſt the vowes of a King of Iſrael: There may bee fidelitie without the Church, and falſhood within: It neede not be any newes to finde ſome Turkes true, and ſome Chriſtians faithleſſe.

EVEN vnwiſe men are taught by experience, how much more they, who haue wit to learne without it? *Dauid* had well found, what it was to liue in a Court; Hee therefore, whom enuie droue from the Court of Iſrael, voluntarily declines the Philiſtim Court; and ſues for a Countrey-habitation; It had not beene poſſible for ſo noted a ſtranger, after ſo much Philiſtim-blood ſhed, to liue long in ſuch an eminency, amongſt the preaſe of thoſe, whoſe ſonnes, or brothers, or fathers, or allies, hee had ſlaughtered, without ſome perillous machination of his ruine: therefore hee makes ſuite for an early remoue: (For why ſhould thy ſeruant dwell in the chiefe Citie of the Kingdome with thee?) Thoſe that would ſtand ſure, muſt not affect too much height, or conſpicuitie: The tall Cedars are moſt ſubiect to windes and lightnings, whiles the ſhrubs of the Valleyes ſtand vnmooued; Much greatneſſe doth but make a fairer marke for euill: There is true firmneſſe and ſafety in mediocritie.

How rarely is it ſeene, that a man loſeth by his modeſtie? The change fell out well to *Dauid* of Ziklag, for Gath; Now hee hath a Citie of his owne; All Iſrael, where he was annointed, afforded him not ſo much poſſeſſion: Now the Citie which was anciently aſſigned to *Iudah*, returnes to the iuſt Owner: and is by this meanes entayled to to the Crowne of *Dauids* Succeſſors. Beſides that, now might *Dauid* liue out of the ſight, and hearing of the Philiſtim Idolatries, and enioy God no leſſe in the wals of a Philiſtim-Citie, than in an Iſraelitiſh wildernes; withal, an happy oportunitie was now opened to his friends of Iſrael, to reſort vnto his ayde; the heads of the thouſands that were of *Manaſſeh*, and many valiant Captaines of the other Tribes, fell dayly to him, and raiſed his ſix hundred followers to an armie, like the hoſt of God. The deſerts of Iſrael could neuer haue yeelded *Dauid* ſo great an aduantage: That God whoſe the earth is, makes roome for his owne euery-where; and oft-times prouideth them a forraine home, more kindly then the natiue: It is no matter for change of our ſoyle, ſo we change not our God; If we can euery-where acknowledge him, he will no where bee wanting to vs.

IT was not for Gods Champion to be idle; no ſooner is hee free from *Sauls* ſword, then he beginnes an offenſiue warre againſt the Amalekites, Girzites, Geſhurites: He knew theſe Nations branded by God to deſtruction: neither could his increaſing Army bee maintained with a little: By one act therefore, hee both reuenges for God, and prouides for his Hoſt. Had it not beene for that olde quarrell, which God had with his people, *Dauid* could not be excuſed from a bloody crueltie, in killing whole Coun-

Countries, onely for the benefit of the ſpoyle: now his Souldiers were at once, Gods Executioners, and their owne Forragers. The interuention of a command from the Almighty, alters the ſtate of any act; and makes that worthy of praiſe, which elſe were no better then damnable. It is now Iuſtice, which were otherwiſe Murder; The will of God is the rule of good; what neede we enqure into other reaſons, of any act or determination, when we heare it comes from Heauen?

How many hundred yeares, had this brood of Canaanites liued ſecurely in their Country; ſince God commanded them to bee rooted out, and now promiſed themſelues the certaineſt peace? The Philiſtims were their friends if not their LORDS; The Iſraelites had their hands full, neither did they know any grudge betwixt them and their Neighbours, when ſuddenly the Sword of *Dauid* cuts them off, and leaues none aliue to tell the newes.

THERE is no ſafetie in protraction; with men, delay cauſeth forgetfulneſſe, or abates the force of anger; as all violent motions are weakeſt at the furtheſt; but with him, to whom all times are preſent, what can bee gayned by prorogation? Alas, what can it preuaile any of the curſed ſeed of Canaan, that they haue made a truce with Heauen, and a league with Hell? Their day is comming, and is not the further off, becauſe they expect it not.

MISERABLE were the ſtraites of *Dauid*; while he was driuen, not only to maintaine his Armie by ſpoyle, but to colour his ſpoyle by a ſinfull diſſimulation; Hee tels *Achiſh*, that he had beene rouing againſt the South of Iudah, and the South of the Ierahmelites, and the South of the Kenites, either falſly, or doubtfully, ſo as hee meant to deceiue him, vnder whom hee liued, and by whom hee was truſted: If *Achiſh* were a Philiſtim, yet he was *Dauids* friend, yea his Patron; and if hee had beene neither, it had not becomne *Dauid* to bee falſe. The infirmities of Gods children neuer appeare, but in their extremities. It is hard for the beſt man, to ſay, how farre hee will be tempted. If a man will put himſelfe among Philiſtims, he cannot promiſe to come forth innocent.

How eaſily doe we beleeue that which we wiſh? The more credit *Achiſh* gines vnto *Dauid*, the more ſinne it was to deceiue him; and now the conceit of this ingagement, procures him a further ſeruice. The Philiſtims are aſſembled to fight with Iſrael; *Achiſh* dares truſt *Dauid* on his ſide; yea to keepe his head for euer; neither can *Dauid* doe any leſſe then promiſe his aid againſt his owne fleſh: Neuer was *Dauid*, in all his life, driuen to ſo hard an exigent: neuer was he ſo extremely perplexed; For what ſhould hee doe now? To fight with *Achiſh*, hee was tyed by promiſe, by merit; Not to fight againſt Iſrael, he was tyed by his calling, by his vnction: Not to fight for *Achiſh*, were to bee vnthankefull; To fight againſt Iſrael, were to be vnnaturall; Oh what an inward battle muſt *Dauid* needs haue in his breſt, when hee thinkes of this battle of Iſrael, and the Philiſtims! How doth he wiſh now that hee had rather ſtood to the hazard of *Sauls* perſecution, then to haue put himſelfe vpon the fauour of *Achiſh*; Hee muſt fight on one ſide, and on whether ſide ſoeuer he ſhould fight, hee could not auoyd to bee treacherous; a condition worſe then death, to an honeſt heart; which way he would haue reſolued, if it had comne to the execution, who can know, ſince himſelfe was doubtfull? either courſe had beene no better then deſperate. How could the Iſraelites euer haue receiued him for their King, who in the open field, had fought againſt them? And contrarily, if hee would haue fought againſt his friend, for his enemy; againſt *Achiſh* for *Saul*; hee was now inuironed with iealous Philiſtims; and might rather looke for the puniſhment of his Treaſon, then the glory of a Victorie.

HIS heart had led him into theſe ſtraits; the Lord finds way to leade him out: The ſuggeſtions of his enemies doe herein befriend him: The Princes of the Philiſtims (whether of enuie, or ſuſpition) plead for *Dauids* diſmiſſion, (*Send this fellow backe, that he may goe againe to his place, which thou haſt appointed him: and let him not goe downe to the battle, leſt hee be an aduerſarie to vs*) NO Aduocate could haue ſaid more

more, himselfe durst not haue said so much. Oh the wisdome and goodnesse of our God, that can raise vp an Aduersary to deliuer out of those euils, which our friends cannot! That by the sword of an enemie, can let out that Apostume, which no Physician could skill how to cure: It would be wide with vs sometimes, if it were not for others malice.

There could not bee a more iust question, than this of the Philistim Princes, *What doe those Hebrewes here?* An Israelite is out of his element, when hee is in an Armie of Philistims: The true seruants of God are in their due places, when they are in oppositiō to his enemies. Profession of hostilitie becomes them better than leagues of amity.

Yet *Achish* likes *Dauids* conuersation and presence so well, that hee professeth himselfe pleased with him, as with an Angell of God; How strange is it to heare, that a Philistim should delight in that holy man, whom an Israelite abhorres, and should bee loth to be quit of *Dauid*, whom *Saul* hath expelled? Termes of ciuilitie be equally open to all religions, to all professions: The common graces of Gods children, are able to attract loue from the most obstinate enemies of goodnesse; If we affect them for by-respects of Valour, Wisedome, Discourse, Wit, it is their praise, not ours; But if for diuine Grace and Religion, it is our prayse with theirs.

Such now was *Dauids* condition, that he must plead for that hee feared, and argue against that which he desired: (*What haue I done? & what hast thou found in thy seruant, that I may not goe, and fight against the enemies of my Lord the King?*) Neuer any newes could be more cordiall to him than this, of his dismission; yet must he seeme to striue against it, with an importunate profession of his forwardnesse to that act, which hee most detested.

One degree of Dissimulation drawes on another; those which haue once giuen way to a faulty course, cannot easily, either stop or turne backe; but are in a sort forced to second their ill beginnings, with worse proceedings. It is a dangerous and miserable thing, to cast our selues into those actions, which draw with them a necessitie, either of offending, or miscarriage.

SAVL *and the Witch of Endor.*

EVen the worst men may sometimes make head against some sinnes. *Saul* hath expelled the Sorcerers out of the Land of Israel; and hath forbidden Magick vpon paine of death. Hee that had no care to expell Satan out of his owne heart, yet will seeme to driue him out of his Kingdome. That wee see wicked men oppose themselues to some sinnes, there is neither maruell, nor comfort in it: No doubt Satan made sport at this Edict of *Saul*; what cares he to be banished in Sorcery, whiles he is entertayned in malice? He knew and found *Saul* his, whiles he resisted; and smiled to yeeld thus farre vnto his Vassall: If wē quit not all sinnes, hee will bee content wee should either abandon or persecute some.

Where is no place for holy feare, there will bee place for the seruile; The graceless heart of *Saul* was astonied at the Philistims; yet was neuer moued at the frownes of that God whose anger sent them, nor of those sinnes of his which procured them. Those that cannot feare for loue, shall tremble for feare: and how much better is awe than terror? preuention than confusion? There is nothing more lamentable than to see a man laugh when he should feare; God shall laugh when such an ones feare commeth.

Extremitie of distresse, will send euen the prophanest man to God; like as

the drowning man, reacheth out his hand to that bough, which he contemned whiles he ſtood ſafe on the banke: *Saul* now asketh counſell of the Lord; whoſe Prophet hee hated, whoſe Prieſts he ſlue, whoſe Anointed hee perſecutes; Had *Saul* conſulted with God when he ſhould, this euill had not beene; but now, if this euill had not beene, he had not conſulted with God; The thanke of this Act is due, not to him, but to his affliction; A forced piety is thankleſſe, vnprofitable; God will not anſwer him neither by Dreames, nor by Vrim, nor by Prophets. Why ſhould God anſwer that man by Dreames, who had reſiſted him waking? Why ſhould hee anſwer him by Vrim, that had ſlaine his Prieſts? Why ſhould hee anſwer him by Prophets, who hated the Father of the Prophets, rebelled againſt the word of the Prophets?

It is an vnreaſonable vnequality to hope to find God at our command, when wee would not be at his; To looke that God ſhould regard our voice in trouble, when we would not regard his in peace.

Vnto what mad ſhifts are men driuen by deſpayre? If God will not anſwer, Satan ſhall; (*Saul* ſaid to his ſeruants, Seeke mee a man that hath a familiar ſpirit.) If *Saul* had not knowne this courſe Deuilliſh, why did hee decree to baniſh it, to mulct it with death? yet now againſt the ſtreame of his conſcience, hee will ſeeke to thoſe whom hee had condemned; There needs no other iudge of *Sauls* act then himſelfe; had he not before oppoſed this ſinne, he had not ſo hainouſly ſinned in committing it; There cannot bee a more fearfull ſigne of an heart giuen vp to a reprobate ſenſe, then to caſt it ſelfe wilfully into thoſe ſinnes, which it hath proclaimed to deteſt. The declinations to euill are many times inſenſible, but when it breakes forth into ſuch apparent effects, euen others eyes may diſcerne it; What was *Saul* the better to fore-know the iſſue of his approaching battell? If this conſultation could haue ſtrengthned him againſt his enemies, or promoted his victory, there might haue beene ſome colour for ſo foule an act; Now, what could hee gaine, but the ſatisfying of his boothliſſe curioſity, in fore-ſeeing that, which hee ſhould not bee able to auoid?

Fooliſh men giue away their ſoules for nothing; The itch of impertinent and vnprofitable knowledge, hath beene the hereditary diſeaſe of the ſons of *Adam* & *Eue*; How many haue periſhed to know that which hath procured their periſhing? How ambitious ſhould wee bee to know thoſe things, the knowledge whereof is eternall Life!

Many a lewd office are they put to which ſerue wicked maſters; One while *Sauls* ſeruants are ſet to kill innocent *Dauid*; another while to ſhed the blood of Gods Prieſts; and now they muſt goe ſeek for a Witch: It is no ſmall happineſſe to attend them, from whom we may receiue precepts and examples of vertue.

Had *Saul* beene good, hee had needed no diſguiſe; Honeſt actions never ſhame the doers; Now that hee goeth about a ſinfull buſineſſe, hee changeth himſelfe; hee ſeekes the ſhelter of the night, hee takes but two followers with him; It is true, that if *Saul* had come in the port of a King, the Witch had as much diſſembled her condition, as now hee diſſembleth his; yet it was not onely deſire to ſpeed, but guiltineſſe that thus altered his habit; ſuch is the power of conſcience, that euen thoſe who are moſt affected to euill, yet are aſhamed to be thought ſuch as they deſire to be.

Saul needed another face to fit that tongue, which ſhould ſay, (Coniecture to me by the familiar ſpirit, and bring me vp whom I ſhall name vnto thee;) An obdurate heart can giue way to any thing.

NOTWITHSTANDING the peremptory edict of *Saul*, there are ſtill Witches in Iſrael; neither good Lawes, nor carefull executions can purge the Church from Malefactors: There will ſtill be ſome that will ieopard their heads vpon the groſſeſt ſinnes; No Garden can be ſo curiouſly tended, that there ſhould not bee one Weed left in it; Yet ſo faire can good Statutes, and due inflictions of puniſhments vpon offen-

offenders, preuaile, that miſchieuous perſons are glad to pull in their heads, and dare not doe ill, but in diſguiſe and darkneſſe. It is no ſmall aduantage of iuſtice, that it affrights ſinne, if it cannot be expelled; As contrarily wofull is the condition of that place, where is a publike profeſſion of wickedneſſe.

The Witch was no leſſe crafty then wicked; ſhee had before (as is like) bribed Officers to eſcape inditement, lurke in ſecrecy; and now ſhee will not worke her feates without ſecuritie; her ſuſpition proiects the worſt; (*Wherefore ſeekeſt thou to take mee in a ſnare, to cauſe me to die?*) Oh vaine Sorcereſſe, that could be wary to auoid the puniſhment of *Saul*, careleſſe to auoid the iudgement of God; Could wee fore-thinke what our ſinne would coſt vs, wee durſt not, but be innocent: This is a good and ſeaſonable anſwer for vs, to make vnto Satan, when hee ſollicites vs to euill (*wherefore ſeekeſt thou to take me in a ſnare, to cauſe me to die?*) Nothing is more ſure then this intention in the tempter, then this euent in the iſſue; Oh that we could but ſo much feare the eternall paines, as we doe the temporarie, and be but ſo carefull to ſaue our ſoules from torment, as our bodies.

No ſooner hath *Saul* ſworne her ſafetie, then ſhee addreſſeth her to her Sorcery; Hope of impunitie drawes on ſinne with boldneſſe; were it not for the deluſions of falſe promiſes, Satan ſhould haue no Clients. Could *Saul* be ſo ignorant, as to thinke that Magicke had power ouer Gods deceaſed Saints to raiſe them vp; yea, to call them downe from their reſt? Time was, when *Saul* was among the Prophets; And yet now, that he is in the impure lodge of Diuels, how ſenſeleſſe hee is, to ſay, *Bring me vp Samuel?* It is no rare thing, to loſe euen our wit and iudgement together with graces; How iuſtly are they giuen to ſottiſhneſſe, that haue giuen themſelues ouer to ſinne?

The Sorcereſſe (it ſeemes) exerciſing her coniurations in a roome apart, is informed by her Familiar, who it was that ſet her on worke; ſhee can therefore finde time, in the midſt of her Exorciſmes, to binde the aſſurance of her owne ſafety, by expoſtulation, (*She cryed with a loud voyce, why haſt thou deceiued me, for thou art Saul,*) The very name of *Saul* was an accuſation; Yet is he ſo farre from ſtriking his breſt, that doubting leſt this feare of the Witch, ſhould interrupt the deſired worke, hee encourages her, whom hee ſhould haue condemned; (*Be not afraid;*) Hee that had more cauſe to feare, for his owne ſake, in an expectation of iuſt iudgement, cheeres vp her, that feared nothing but himſelfe: How ill doth it become vs to giue that counſell to others, whereof wee haue more neede and vſe in our owne perſons!

As one that had more care to ſatisfie his owne curioſitie, then her ſuſpition, he askes, (*what ſaweſt thou?*) Who would not haue looked, that *Sauls* haire ſhould haue ſtared on his head, to heare of a ſpirit raiſed? His ſinne hath ſo hardened him, that hee rather pleaſes himſelfe in it, which hath nothing in it but horror; So farre is Satan content to deſcend to the ſeruice of his ſeruants, that hee will approue his fained obedience to their very outward ſenſes; What forme is ſo glorious, that hee either cannot or dare not vndertake? Here Gods aſcend out of the Earth; Elſe-where Satan transformes him into an Angell of light; What wonder is it, that his wicked Inſtruments appeare like Saints in their hypocriticall diſſimulation? if we will be iudging by the appearance, wee ſhall be ſure to erre: No eye could diſtinguiſh betwixt the true *Samuel*, and a falſe ſpirit; *Saul*, who was well worthy to bee deceiued, ſeeing thoſe gray hayres, and that Mantle, inclines himſelfe to the ground, and bowes himſelfe; He that would not worſhip God in *Samuel* aliue, now worſhip *Samuel* in Satan; and no maruell; Satan was now become his refuge in ſtead of God; his *vrim* was darkneſſe, his Prophet a Ghoſt: Euery one that conſults with Satan, worſhips him, though hee bow not, neither doth that euill ſpirit deſire any other reuerence, then to bee ſought vnto.

How cunningly doth Satan reſemble, not onely the habit and geſture, but the language of *Samuel*, *Wherefore haſt thou diſquieted me, and wherefore doeſt thou aske of me,*

seeing the Lord is gone from thee, & is thine enemy? Nothing is more pleasing to that euill one, then to be solicited, yet in the person of *Samuel*, hee can say, *Why hast thou disquieted mee?* Had not the Lord beene gone from *Saul*, he had neuer come to the Deuillish Oracle of Endor, and yet the counterfetting spirit can say, *Why dost thou aske of me, seeing the Lord is gone from thee?* Satan cares not how little he is knowne to be himselfe; he loues to passe vnder any forme, rather then his owne.

The more holy the person is, the more carefully doth Satan act him, that by his stale hee may ensnare vs. In euery motion it is good to try the spirits, whether they be of God; Good words are no meanes, to distinguish a Prophet from a Deuill; *Samuel* himselfe, whiles hee was aliue, could not haue spoken more grauely, more seuerely, more diuinely, then this euill ghost, *For the Lord will rent thy Kingdome out of thy hand, and giue it thy neighbour Dauid, because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day:* When the Deuill himselfe puts on grauitie and religion, who can maruell at the hypocrisie of men? Well may lewd men bee good Preachers, when Satan himselfe can play the Prophet; Where are those Ignorants, that can thinke charitably of charmes and spells, because they finde nothing in them, but good words? What Prophet could speake better words, then this Deuill in *Samuels* Mantle? Neither is there at any time so much danger of that euill spirit, as when hee speakes best.

I could wonder to heare Satan preach thus prophetically, If I did not know, that as hee was once a good Angell, so hee can still act what he was; Whiles *Saul* was in consultation of sparing *Agag*, wee shall neuer finde that Satan would lay any blocke in his way? Yea then hee was a prompt Orator, to induce him into that sinne; now that it is past and gone, hee can lade *Saul* with fearefull denuntiations of iudgement; Till wee haue sinned, Satan is a parasite; when wee haue sinned; hee is a Tyraint: What cares hee to flatter any more, when he hath what he would? Now his onely worke is to terrifie, and confound, that he may enioy what he hath wonne; How much better is it seruing that Master, who when we are most deiected with the conscience of euill, heartens vs with inward comfort, and speakes peace to the soule in the midst of tumult.

Ziklag spoyled and reuenged.

HAd not the King of the Philistims sent *Dauid* away early, his Wiues, and his people and substance, which he left at Ziklag, had beene vtterly lost; Now *Achish* did not more pleasure *Dauid* in his entertainment, then in his dismission. *Saul* was not *Dauids* enemy more in the persecution of his person, then in the forbearance of Gods enemies; Behold, thus late doth *Dauid* feele the smart of *Sauls* sinne, in sparing the Amalekites: who, if Gods sentence had beene duly executed, had not now suruiued, to annoy this parcell of Israel.

As in spirituall respects our sinnes are alwayes hurtfull to our selues, so in temporall oft-times preiudiciall to posteritie; A wicked man deserues ill of those, hee neuer liued to see.

I cannot maruell at the Amalekites assault made vpon the Israelites of Ziklag: I cannot but maruell at their clemencie: how iust it was, that while *Dauid* would giue aid to the enemies of the Church, against Israel, the enemies of the Church should rise against *Dauid*, in his peculiar charge of Israel: But whilst *Dauid* rouing against the Amalekites, not many dayes before, left neither man nor woman aliue, how strange is it, that the Amalekites inuading and surprizing Ziklag (in reuenge)

reuenge) kill neither man nor woman? Shall wee say that mercy is fled from the breasts of Israelites, and rests in Heathens? Or shall we rather ascribe this to the gracious restraint of God, who hauing designed *Amalek* to the slaughter of Israel, and not Israel to the slaughter of *Amalek*, moued the hand of Israel, and held the hands of *Amalek*; This was that alone, that made the Heathens take vp with an vn-bloody reuenge; burning onely the walls, and leading away the persons. Israel crossed the reuealed will of God in sparing *Amalek*; *Amalek* fulfils the secret will of God in sparing Israel.

It was still the lot of *Amalek*, to take Israel at all aduantages; vpon their first comming out of Egypt, when they were weary, weake, and vnarmed, then did *Amalek* assault them; And now, when one part of Israel was in the field against the Philistims, another was gone with the Philistims against Israel; the Amalekites set vpon the Coasts of both; and goe away laded with the spoile: No other is to be expected of our spirituall Aduersaries, who are euer readiest to assayle, when we are the vnreadiest to defend.

It was a wofull spectacle for *Dauid* and his Souldiers, vpon their returne to finde ruines and ashes in stead of houses, and in stead of their Families, solitude; Their City was vanished into smoke, their housholds into captiuity; neither could they know whom to accuse, or where to enquire for redresse; whiles they made account that their home should recompence their tedious iourny with comfort, the miserable desolation of their home doubles the discomfort of their iourney; what remained there but teares and lamentations? They lifted vp their voices, and wept, till they could weepe no more. Here was plenty of nothing but misery and sorrow. The heart of euery Israelite was brim full of griefe; *Dauids* ranne ouer; for besides that his crosse was the same with theirs, all theirs was his alone; each man lookt on his fellow as a partner of affliction, but euery one lookt vpon *Dauid* as the cause of all their affliction; and (as common displeasure is neuer but fruitfull of reuenge) they all agree to stone him as the Author of their vndoing, whom they followed all this while, as the hopefull meanes of their aduancements.

Now *Dauids* losse is his least griefe; neither (as if euery thing had conspired to torment him) can hee looke besides the aggrauation of his sorrow and danger; *Saul* and his Souldiers had hunted him out of Israel; the Philistim Courtiers had hunted him from the fauour of *Achish*; the Amalekites spoyled him in Ziklag; yet all these are easie aduersaries in comparison of his owne; his owne followers are so farre from pittying his participation of the losse, that they are ready to kill him, because they are miserable with him. Oh the many and grieuous perplexities of the man after Gods owne heart! If all his traine had ioyned their best helpes for the mitigation of his griefe, their Cordials had beene too weake, but now the vexation that arises from their fury and malice, drowneth the sense of their losse, and were enough to distract the most resolute heart; why should it be strange to vs, that we meet with hard trialls, when we see the deare Anointed of God thus plunged into euils?

What should the distressed sonne of *Ishai* now doe? Whither should he thinke to turne him? to goe backe to Israel he durst not; to goe to *Achish* he might not; to abide amongst those waste heapes he could not; or if there might haue beene harbour in those burnt wals, yet there could be no safety to remaine with those mutinous spirits. (But *Dauid* comforted himselfe in the Lord his God;) oh happy and sure refuge of a faithfull soule! The earth yeelded him nothing, but matter of disconsolation, and heauinesse; he lifts his eyes aboue the hils, whence commeth his saluation; It is no maruell that God remembreth *Dauid* in all his troubles, since *Dauid* in all his troubles did thus remember his God; he knew that though no mortall eye of reason, or sense could discerne any euasion from these intricate euils, yet that the eye of diuine Prouidence had discried it long before; and that though no humane power could make way for his safety, yet that the ouer-ruling hand of his God,

could doe it with ease; His experience had assured him of the fidelity of his Guardian in Heauen; and therefore he comforted himselfe in the Lord his God.

In vaine is comfort expected from God, if we consult not with him. *Abiathar* the Priest is called for; *Dauid* was not in the Court of *Achish*, without the Priest by his side; nor the Priest without the Ephod: Had these beene left behind in Ziklag, they had bin miseried with the rest, and *Dauid* had now bin hopelesse. How well it succeeds to the Great, when they take God with them in his Ministers, in his Ordinances? As contrarily, when these are layd by, as superfluous, there can bee nothing but vncertainty of successe, or certainty of mischiefe. The presence of the Priest and Ephod, would haue little availed him without their vse; by them he askes counsell of the Lord in these straits. The mouth and eares of God, which were shut vnto *Saul*, are open vnto *Dauid*; no sooner can he aske, then he receiues answer; and the answer that he receiues is full of courage and comfort: (*Follow, for thou shalt surely ouertake them, and recouer all.*) That God of truth, neuer disappointed any mans trust. *Dauid* now findes, that the eye which waited vpon God was not sent away weeping.

Dauid therefore, and his men, are now vpon their march after the Amalekites: It is no lingring when God bids vs goe: They which had promised rest to their weary limbes, after their returne from *Achish*, in their harbour of Ziklag, are glad to forget their hopes, and to put their stiffe ioynts vnto a new taske of motion: It is no marueil, if two hundred of them were so ouer-tyred with their former toyle, that they were not able to passe ouer the Riuer Besor. *Dauid* was a true type of Christ. Wee follow him in these holy Warres, against the spirituall Amalekites; All of vs are not of an equall strength; Some are caried by the vigour of their faith, through all difficulties; Others, after long pressure, are ready to languish in the way: Our Leader is not more strong then pittifull; neither doth he scornfully cashcere those, whose desires are hearty, whiles their abilities are vnanswerable: How much more should our charity pardon the infirmities of our brethren, and allow them to sit by the stuffe, who cannot endure the march?

The same Prouidence which appointed *Dauid* to follow the Amalekites, had also ordered an Egyptian to be cast behind them. This caft Seruant, whom his cruell Master had left to faintnesse and famine, shall be vsed as the meanes of the recouery of the Israelites losse, and of the reuenge of the Amalekites. Had not his Master neglected him, all these Rouers of *Amalek* had gone away with their life and booty: It is not safe to despise the meanest vassall vpon earth. There is a mercy and care due to the most despicable peece of all humanity; wherein we cannot be wanting without the offence, without the punishment of God.

Charity distinguisheth an Israelite from an Amalekite. *Dauids* followers are strangers to this Egyptian; an Amalekite was his master; His Master leaues him to die (in the field) of sickneſſe and hunger, these strangers relieued him: and ere they know, whether they might by him receiue any light in their pursuit, they refresh his dying spirits with Bread and Water, with Figges and Raisins; Neither can the haste of their way be any hindrance to their compassion: He hath no Israelitish blood in him, that is vtterly mercilesse; Perhaps yet *Dauids* followers might also, in the hope of some intelligence, shew kindnesse to this forelorne Egyptian. Worldly wisedome teacheth vs, to sow small courtesies, where we may reape large Haruests of recompence: No sooner are his spirits recalled, then he requites his food with information. I cannot blame the Egyptian, that he was so easily induced to descry these vnkind Amalekites, to mercifull Israelites; those that gaue him ouer vnto death, to the restorers of his life; much lesse, that ere he would descry them, he requires an oath of security, from so bad a master; Well doth he match death with such a seruitude: Wonderfull is the Prouidence of God, euen ouer those, which are not in the neerest bonds, his owne. Three dayes, and three nights, had this poore Egyptian Slaue lyen sicke and hunger-starued in the fields, and lookes for nothing but death, when God sends him succour from the hands of those Israelites, whom he had helped to spoile, though not so much for his

sake,

ſake, as for Iſraels, is this heatheniſh Stragler preſerued.

It pleaſes God to extend his common fauours to all his creatures; but in miraculous preſeruations, he hath ſtill wont to haue reſpect to his owne. By this meanes therefore, are the Iſraelites brought to the ſight of their late ſpoylers; whom they find ſcattered abroad, vpon all the earth, eating and drinking, and dancing in triumph, for the great prey they had taken.

It was three dayes at leaſt, ſince this gainfull forraging of *Amalek*; and now, ſeeing no feare of any purſuer, and promiſing themſelues ſafety, in ſo great and vntraced a diſtance, they make themſelues merry with ſo rich and eaſie a victory; and now ſuddenly, when they began to thinke of enioying the beauty and wealth they had gotten; the ſword of *Dauid* was vpon their throats. Deſtruction is neuer neerer, then when ſecurity hath chaſed away feare. With how ſad faces and hearts, had the Wiues of *Dauid*, and the other Captiues of Iſrael, looked vpon the triumphall Reuels of *Amalek*; and what a change, doe we thinke, appeared in them, when they ſaw their happy and valiant Reſcuers, flying in vpon their inſolent Victors, and making the death of the Amalekites, the ranſome of their captiuity: They mourned euen now at the dances of *Amalek*; now in the ſhrieks and death of *Amalek*, they ſhout and reioyce: The mercy of our God forgets not to enterchange our ſorrowes with ioy, and the ioy of the wicked with ſorrow.

The Amalekites haue paid a deare loane for the goods of Iſrael, which they now reſtore with their owne lines; and now their ſpoyle hath made *Dauid* richer then he expected: that booty which they had ſwept from all other parts accrewed to him.

Thoſe Iſraelites that could not goe on to fight for their ſhare, are comne to meet their brethren with gratulation. How partiall are we wont to be vnto our owne cauſes? Euen very Iſraelites will be ready to fall out for matter of profit: where ſelfe-loue hath bred a quarrell, euery man is ſubiect to flatter his owne caſe. It ſeemed plauſible, and but iuſt to the actors in this reſcue, that thoſe which had taken no part in the paine and hazard of the iourney, ſhould receiue no part of the commodity. It was fauour enough for them to recouer their wiues and children, though they ſhared not in the goods. Wiſe and holy *Dauid* (whoſe prayſe was no leſſe, to ouercome his owne in time of peace, then his enemies in warre) cals his contending followers from Law to equity, and ſo orders the matter, that ſince the Plaintifes were detained not by will, but by neceſſity, and ſince their forced ſtay was vſefull in guarding the ſtuffe, they ſhould partake equally of the prey with their fellowes. A ſentence well beſeeming the iuſtice of Gods Anointed. Thoſe that repreſent God vpon earth, ſhould reſemble him in their proceeding. It is the iuſt mercy of our God, to meaſure vs by our wils, not by our abilities; to recompence vs graciouſly, according to the truth of our deſires, and endeauours; and to account that performed by vs, which he onely letteth vs from performing. It were wide with vs, if ſometimes purpoſe did not ſupply actions. Whiles our heart faulteth not, we that through ſpirituall ſickneſſe are faine to abide by the ſtuffe, ſhall ſhare both in grace and glory with the Victors.

The

The death of SAVL.

THe Witch of Endor had halfe slaine *Saul* before the Battell: it is iust that they who consult with Deuils, should go away with discomfort: He hath eaten his last bread, at the hand of a Sorceresse: and now necessity drawes him into that field, where hee sees nothing but despaire. Had not *Saul* beleeued the ill newes of the counterfeit *Samuel*, he had not beene strucke downe on the ground with words: Now his beleefe made him desperate; Those actions which are not sustained by hope, must needs languish: and are onely promoted by outward compulsion: Whiles the mind is vncertaine of successe, it relieues it selfe with the possibilities of good: in doubts there is a comfortable mixture: but when it is assured of the worst euent, it is vtterly discouraged and deiected. It hath therefore pleased the wisedome of God to hide from wicked men, his determination of their finall estate, that their remainders of hope, may hearten them to good.

In all likelihood one selfe-same day, saw *Dauid* a victor ouer the Amalekites, and *Saul* discomfited by the Philistims; How should it be otherwise? *Dauid* consulted with God, and preuailed; *Saul* with the Witch of Endor, and perisheth. The end is commonly answerable to the way; It is an idle iniustice when we doe ill to looke to speed well. The slaughter of *Saul* and his sonnes, was not in the first Scene of this Tragicall field, that was rather reserued by God, for the last act, that *Sauls* measure might bee full: God is long ere he strikes, but when he doth, it is to purpose; First, Israel flees and falls downe wounded in Mount Gilboa; They had their part in *Sauls* sinne; they were actors in *Dauids* persecution: Iustly therefore doe they suffer with him, whom they had seconded in offence. As it is hard to be good vnder an euill Prince, so it is as rare not to be enwrapped in his iudgements: It was no small addition to the anguish of *Sauls* death, to see his sonnes dead, to see his people fleeing, and slaine before him; They had sinned in their King, and in them is their King punished. The rest were not so worthy of pitty; but whose heart would it not touch to see *Ionathan*, the good son of a wicked father, inuolued in the common destruction? Death is not partiall: All dispositions, all merits are alike to it; if valour, if holinesse, if sincerity of heart could haue beene any defence against mortality, *Ionathan* had suruiued: Now by their wounds and death, no man can discerne which is *Ionathan*; The soule onely findes the difference, which the body admitteth not; Death is the common gate both to Heauen and Hell; we all passe that, ere our turning to either hand: The sword of the Philistims fetcheth *Ionathan* through it with his fellowes: no sooner is his foot ouer that threshold, then God conducteth him to glory: The best cannot be happy but through their dissolution; Now therefore hath *Ionathan* no cause of complaint, hee is by the rude and cruell hand of a Philistim, but remoued to a better Kingdome then he leaues to his brother; and at once is his death both a temporall affliction to the sonne of *Saul*, and an entrance of glory to the friend of *Dauid*.

The Philistim-archers shot at randome: God directs their arrowes into the bodie of *Saul*: Least the discomfiture of his people, and the slaughter of his sonnes, should not be griefe enough to him, hee feeles himselfe wounded, and sees nothing before him but horror and death; and now as a man forsaken of all hopes, hee begs of his Armour-bearer that deaths-blow, which else he must (to the doubling of his indignation) receiue from a Philistim. Hee begges this bloodie fauour of his seruant, and is denyed: Such an awfulnesse hath God placed in Soueraignty, that no intreaty, no extremitie, can moue the hand against it: What metall are those men made

made of, that can suggest or resolue, and attempt the violation of Maiestie? Wicked men care more for the shame of the World, then the danger of their soule: Desperate *Saul* will now supply his Armor-bearer; and as a man that bore armes against himselfe, he falls vpon his owne Sword. What if he had dyed by the weapon of a Philistim? So did his sonne *Ionathan*, and lost no glory: These conceits of disreputation preuaile with carnall hearts aboue all spirituall respects: There is no greater murderer the vain-glory: Nothing more argues an heart voyd of grace, then to be transported by idle popularitie into actions preiudiciall to the Soule.

Euill examples, especially of the great, neuer escaped imitation; the Armor-bearer of *Saul* followes his master: and dares doe that to himselfe, which to his King hee durst not: as if their owne Swords had beene more familiar executioners, they yeelded vnto them, what they grudged to their pursuers. From the beginning was *Saul* euer his owne enemy, neither did any hands hurt him but his owne: and now his death is sutable to his life: his owne hand payes him the reward of all his wickednesse. The end of hypocrites, and enuious men is commonly fearefull: Now is the blood of Gods Priests, which *Saul* shed, and of *Dauid*, which hee would haue shed, required, and requited. The euill spirit had sayd the euening before, *To morrow thou shalt bee with mee*: and now *Saul* hasteth to make the Deuill no Lier: rather then faile, he giues himselfe his owne Mittimus: Oh the wofull extremities of a despairing soule, plunging him euer into a greater mischiefe to auoyd the lesse! He might haue beene a patient in anothers violence, and faultlesse; now whiles hee will needs act the Philistims part vpon himselfe, he liued and dyed a Murderer; The case is deadly, when the Prisoner breakes the Iayle, and will not stay for his deliuery: and though we may not passe sentence vpon such a soule, yet vpon the fact we may: the soule may possibly repent in the parting, the act is haynous, and such as without repentance, kils the soule.

It was the next day, ere the Philistims knew how much they were victors; then finding the dead corpes of *Saul* and his sonnes, they begin their triumphs: The head of King *Saul* is cut off in lieu of *Goliahs*, and now all their Idoll temples ring of their successe: Foolish Philistims, if they had not beene more beholding to *Sauls* sins, then their gods, they had neuer carried away the honour of those Trophees: Instead of magnifying the iustice of the true God, who punished *Saul* with deserued death, they magnifie the power of the false: Superstition is extremely iniurous to God: It is no better then Theft, to ascribe vnto the second causes that honour which is due vnto the first: but to giue Gods glory to those things which neither act, nor are, it is the highest degree of spirituall robbery.

Saul was none of the best Kings: yet so impatient are his subiects of the indignity offred to his dead corps, that they will rather leaue their owne bones amongst the Philistims, then the carcasse of *Saul*. Such a close relation there is betwixt a Prince and Subiect, that the dishonour of either is inseparable from both: How willingly should wee bee to hazard our bodies or substance for the vindication either of the person, or name of a good King, whiles hee liues to the benefit of our protection: It is an vniust ingratitude in those men, which can endure the disgrace of them, vnder whose shelter they liue; but how vnnaturall is the villany of those Miscreants, that can bee content to bee actors in the capitall wrongs offered to soueraigne authoritie?

It were a wonder, if after the death of a Prince, there should want some Pickethanke, to insinuate himselfe into his Successor: An Amalekite youngman rides poste to Ziklag, to finde out *Dauid*, whom euen common rumour had notified for the annointed Heire to the Kingdome of Israel; to bee the first Messenger of that newes, which he thought could bee no other then acceptable; the death of *Saul*: and that the tidings might be be so much more meritorious, hee addes to the report, what he thinkes might carrie the greatest retribution: In hope of reward, or honour, the man is content to bely himselfe to *Dauid*: It was not the Speare, but the Sword of

Saul

Saul, that was the instrument of his death: neither could this stranger finde *Saul*, but dying, since the Armour-bearer of *Saul* saw him dead, ere he offered that violence to himselfe: The hand of this Amalekite therefore was not guiltie, his tongue was: Had not this Messenger measured *Dauids* foote by his owne Last, hee had forborne this peece of the newes; and not hoped to aduantage himselfe by this falshood: Now hee thinkes; The tidings of a Kingdome cannot but please: None but *Saul* and *Ionathan* stood in *Dauids* way: Hee cannot chuse, but like to heare of their remouall: Especially, since *Saul* did so tyrannously persecute his innocence. If I shall onely report the fact done by another, I shall goe away but with the recompence of a luckie Post; whereas, if I take vpon mee the action, I am the man, to whom *Dauid* is beholden for the Kingdome: hee cannot but honour and requite mee, as the Authour of his deliuerance and happinesse. Worldly mindes think no man can bee of any other, then their owne dyet; and because they find the respects of selfe-loue, and priuate profit, so strongly preuailing with themselues, they cannot conceiue, how these should be capable of a repulse from others.

How much was this Amalekite mocked of his hopes: whiles hee imagined, that *Dauid* would now triumph, and feast in the assured expectation of the Kingdome, and Possession of the Crowne of Israel, he findes him renting his clothes, and wringing his hands, and weeping, and mourning: as if all his comfort had bin dead with *Saul* and *Ionathan*: and yet perhaps hee thought: This sorrow of *Dauid* is but fashionable, such as great heires make shew of in the fatall day they haue longed for; These teares will be soone dry; the sight of a Crowne will soone breed a succession of other passions: But this errour is soone corrected: For when *Dauid* had entertayned this Bearer, with a sad fast all the day, hee cals him forth in the euening to execution: (*How wast thou not afraid* (saith he) *to put forth thine hand to destroy the Annointed of the Lord?*) Doubtlesse, the Amalekite made many faire pleas for himselfe, out of the grounds of his owne report: Alas, *Saul* was before falne vpon his owne Speare. It was but mercie to kill him, that was halfe dead, that hee might dye the shorter: Besides, his entreaty and importunate prayers, mooued mee to hasten him, through those painefull gates of death: had I stricken him as an enemy, I had deserued the blow I had giuen; now I lent him the hand of a friend: why am I punished for obeying the voyce of a King? and for perfiting what himselfe begun, and could not finish: And if neither his owne wound, nor mine, had dispatched him, the Philistims were at his heeles, ready to doe this same act with insolation, which I did in fauour: and if my hand had not preuented them, where had beene the Crowne of Israel, which I now haue here presented to thee: I could haue deliuered that to King *Achish*, and haue beene rewarded with honour: let me not dye for an act well meant to thee, how euer construed by thee: But no pretence can make his owne tale not deadly: (*Thy blood be vpon thine owne head, for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Annointed.*) It is a iust supposition, that euery man is so great a Fauourer of himselfe, that he will not mis-report his owne actions, nor say the worst of himselfe: In matter of confession, men may without iniury be taken at their words: If he did it, his fact was capitall; If he did it not, his lye: It is pitty any other recompence should befall those false Flatterers, that can be content to father a sinne, to get thankes. Euery drop of royall blood is sacred: For a man to say that he hath shed it, is mortall. Of how farre different spirits from this of *Dauid*, are those men, which suborne the death of Princes, and celebrate and canonize the Murtherers! Into their secret let not my soule come, my glory, be thou not ioyned to their Assembly.

ABNER *and* IOAB.

HOw mercifull and ſeaſonable are the prouiſions of God? Ziklag was now nothing but ruines and aſhes: *Dauid* might returne to the ſoile where it ſtood, to the rooфes and wals he could not: No ſooner is he diſappointed of that harbour, then God prouides him Cities of Hebron: *Saul* ſhall die to giue him elbow-roome: Now doth *Dauid* finde the comfort that his extremitie ſought in the Lord his God: Now are his clouds for a time paſſed ouer: and the Sunne breakes gloriouſly forth: *Dauid* ſhall raigne after his ſufferings. So ſhall we, if we endure to the end, finde a Crowne of Righteouſneſſe, which the Lord the righteous Iudge, ſhall giue vs at that day: But though *Dauid* well knew that his head was long before anointed, and had heard *Saul* himſelfe confidently auouching his Succeſſion: yet he will not ſtirre from the heaps of Ziklag till he haue conſulted with the Lord: It did not content him, that he had Gods warrant for the Kingdome, but he muſt haue his inſtructions for the taking poſſeſſion of it: How ſafe and happy is the man that is reſolued to do nothing without God? Neither will generalities of direction be ſufficient; euen particular circumſtances muſt looke for a word: ſtill is God a Pillar of fire, and cloud to the eye of euery Iſraelite: neither may there be any motion or ſtay but from him; That action cannot but ſucceed, which proceeds vpon ſo ſure a warrant.

God ſends him to Hebron a City of Iudah: Neither will *Dauid* goe vp thither alone, but he takes with him all his men with their whole houſholds: they ſhall take ſuch part as himſelfe: As they had ſhared with him in his miſery, ſo they ſhall now in his proſperity: Neither doth he take aduantage of their late mutinie (which was yet freſh and greene) to caſhire thoſe vnthankfull, and vngracious followers, but pardoning their ſecret rebellions, hee makes them partakers of his good ſucceſſe. Thus doth our heauenly Leader (whom *Dauid* prefigured) take vs to raigne with him who haue ſuffered with him: paſſing by our manifold infirmities, as if they had not bin, hee remoueth vs from the Land of our baniſhment, and the aſhes of our forlorne Ziklag, to the Hebron of our Peace and glory: The expectation of this day muſt (as it did with *Dauids* Souldiers) digeſt all our ſorrowes.

Neuer any calling of God was ſo conſpicuous, as not to finde ſome Oppoſites: What Iſraelite did not know *Dauid* appointed by God to the ſucceſſion of the Kingdome? Euen the Amalekite, could carry the Crowne him as the true Owner: yet there want not an *Abner* to reſiſt him, and the Title of ... *Iſhboſheth* to colour his reſiſtance: If any of *Sauls* houſe could haue made challenge to the Crowne, it ſhould haue beene *Mephiboſheth* the ſonne of *Ionathan*: Who, it ſeemes had too much of his Fathers blood to be a Competitor with *Dauid*: the queſtion is not, who may claime the moſt right, but who may beſt ſerue the faction; Neither was *Iſhboſheth* any other then *Abners* Stale: *Saul* could not haue a fitter Courtier: whether in the imitation of his Maſters enuy, or the ambition of ruling vnder a borrowed name, he ſtrongly oppoſed *Dauid*: there are thoſe who ſtriue againſt their owne hearts, to make a ſide, with whom conſcience is oppreſſed by affection: An ill quarrell once vndertaken ſhall be maintained, although with blood: Now, not ſo much the blood of *Saul*, as the ingagement of *Abner* makes the Warre. The ſonnes of *Zeruiah* ſtand faſt to *Dauid*: It is much, how a man placeth his firſt intereſt: If *Abner* had been in *Ioabs* room, when *Sauls* diſpleaſure droue *Dauid* from the Court, or *Ioab* in *Abners*, theſe actions, theſe euents had beene changed with the perſons: It was the only happineſſe of *Ioab* that he fell on the better ſide.

Both

Both the Commanders vnder *Dauid* and *Ishbosheth* were equally cruell: both are so inured to blood, that they make but a sport of killing. Custome makes sinne so familiar, that the horror of it, is to some turned into pleasure. (*Come let the young men play before vs.*) Abner is the Challenger, and speeds thereafter: for though in the matches of Duell both sides miscarried, yet in the following conflict, *Abner* and his men are beaten: By the successe of those single Combats no man knowes the better of the cause: Both sides perish, to shew, how little God liked either the offer, or the acceptation of such a tryall; but when both did their best, God punisheth the wrong part with discomfiture.

Oh, the misery of ciuill dissention! Israel and Iudah were brethren? One carried the name of the Father, the other of the Sonne: *Iudah* was but a branch of Israel, Israel was the roote of Iudah: yet Israel and Iudah must fight, and kill each other; onely vpon the quarrell of an ill Leaders ambition. The speed of *Asahel* was not greater then his courage: It was a minde fit for one of *Dauids* Worthies, to strike at the head, to match himselfe with the best: He was both swift and strong: but the race is not to the swift, nor the battle to the strong: If hee had gone neuer so slowly, he might haue ouertaken death: now hee runnes to fetch it. So little lust had *Abner* to shed the blood of a sonne of *Zeruiah*, that hee twice aduises him to retreate from pursuing his owne perill: *Asahels* cause was so much better as *Abners* successe: Many a one miscarries in the rash prosecution of a good quarell, when the Abettors of the worst part goe away with victory. Heate of zeale, sometimes in the vndiscreete pursuit of a iust Aduersarie, prooues mortall to the agent, preiudiciall to the seruice.

Abner, whiles hee kils, yet hee flyes, and runnes away from his owne death, whiles he inflicts it vpon another: *Dauids* followers had the better of the field and day; The Sunne, as vnwilling to see any more Israelitish blood shed by brethren, hath withdrawne himselfe: and now both parts hauing got the aduantage of an hill vnder them, haue safe conuenience of parley: *Abner* beginnes, and perswades *Ioab* to surceasse the fight (*Shall the sword deuoure for euer? Knowest thou not, that it will bee bitternesse in the end? How long shall it bee, ere thou bid the people returne from following their brethren?*) It was his fault, that the sword deuoured at all: and why was not the beginning of a ciuill Warre bitternesse? Why did hee call forth the people to skirmish, and inuite them to death? Had *Abner* beene on the winning hand, this motion had beene thanke-worthy: It is a noble disposition in a Victor, to call for a cessation of Armes: whereas necessitie wrings this suite from the ouermastered. There cannot be a greater prayse, to a valiant and wise Commander, then a propension to all iust termes of peace: For warre as it is sometimes necessary, so it is alwayes euill; and if fighting haue any other end proposed besides peace, it prooues murder. *Abner* shall finde himselfe no lesse ouercome, by *Ioab* in clemencie, then power; Hee sayes not, I will not so easily leaue the aduantage of my victory: since the Dice of warre runne on my side, I will follow the chace of my good successe: Thou shouldst haue considered of this before thy prouocation: It is now too late, to moue vnto forbearance: But, as a man that meant to approue himselfe equally free from cowardise, in the beginning of the conflict, and from cruelty in the end; hee professeth his forwardnesse, to entertaine any pretence of sheathing vp the swords of Israel; and sweares to *Abner*, that if it had not beene for his proud irritation, the people had in the morning before ceased from that bloody pursuite of their brethren. As it becomes publike persons to bee louers of peace, so they must shew it vpon all good occasions: letting passe no opportunitie of making spare of blood.

Ishbosheth was (it seemes) a man of no great spirits, for being no lesse then fortie yeares old, when his father went into his last field against the Philistims, hee was content to stay at home; *Abner* hath put ambition into him; and hath easily raised him to the head of a faction, against the annointed Prince of Gods people. If this vsurped Crowne of *Sauls* Sonne, had any worth or glory in it, he cannot but ac-

acknowledge, to owe it all vnto *Abner*; yet how forward is vnthankfull *Ishboſheth* to receiue a falſe ſuggeſtion againſt his chiefe Abettor: (*Wherefore haſt thou gone in, to my fathers Concubine?*) Hee that made no conſcience of an vniuſt claime to the Crowne, and a maintenance of it with blood, yet ſeemes ſcrupulous of a leſſe ſinne, that carried in it the colour of a diſgrace; The touch of her, who had beene honoured by his fathers bed, ſeemed an intolerable preſumption, and ſuch as could not bee ſeuered from his owne diſhonour: Self-loue ſometimes borrowes the face of honeſt zeale. Thoſe, who out of true grounds diſlike ſinnes, doe hate them all indifferently, according to their haynouſneſſe; Hypocrites are partiall in their deteſtation, bewraying euer moſt bitterneſſe againſt thoſe offences, which may moſt preiudice their perſons and reputations.

It is as dangerous as vniuſt for Princes, to giue both their eares and their heart to miſgrounded rumours of their innocent followers: This wrong hath ſtript *Ishboſheth* of the Kingdome: *Abner* in the meane time cannot be excuſed from a trecherous inconſtancy: If *Sauls* ſonne had no true Title to the Crowne, why did he maintaine it? If he had, why did he forſake the cauſe and perſon? Had *Abner* out of remorſe, for furthering a falſe claime, taken off his hand, I know not wherein he could be blamed, except for not doing it ſooner: But now to withdraw his profeſſed allegeance, vpon a priuate reuenge, was to take a lewd leaue of an ill action: If *Ishboſheth* were his lawfull Prince, no iniury could warrant a reuolt: Euen betwixt priuate perſons, a returne of wrongs is both vncharitable, and vniuſt, how euer this goe currant for the common iuſtice of the World: how much more ſhould we learne from a ſupreme hand, to take hard meaſures with thankes? It had beene *Abners* duty, to haue giuen his King a peaceable and humble ſatisfaction, and not to flye out in a ſnuffe. If the ſpirit of the Ruler riſe vp againſt thee, leaue not thy place, for yeelding pacifieth great offences: now, his impatient falling, although to the right ſide, makes him no better then traiterouſly honeſt.

So ſoone as *Abner* hath entertained a reſolution of his rebellion, he perſwades the Elders of Iſrael to accompany him in the change: and whence doth he fetch his maine motiue but from the Oracle of God? (*The Lord hath ſpoken of* Dauid, *ſaying, By the hand of my ſeruant* Dauid, *will I ſaue my people Iſrael, out of the hand of the Philiſtims, and out of the hand of all their enemies;*) *Abner* knew this full well before, yet then was well content to ſmother a knowne truth for his owne turne, and now the publication of it may ſerue for his aduantage, he wins the heart of Iſrael, by ſhewing Gods Charter for him, whom he had ſo long oppoſed: Hypocrites make vſe of God for their owne purpoſes, and care onely to make diuine authoritie a colour for their owne deſignes; No man euer heard *Abner* godly till now: neither had he beene ſo at this time, if he had not intended a reuengefull departure from *Ishboſheth*: Nothing is more odious, then to make Religion a ſtalking horſe to Policy.

Who can but glorifie God in his iuſtice, when he ſees the bitter end of this trecherous diſſimulation? *Dauid* may vpon conſiderations of State, entertaine his new Gueſt with a Feaſt; and well might he ſeeme to deſerue a welcome, that vndertakes to bring all Iſrael to the league and homage of *Dauid*: but God neuer meant to vſe ſo vnworthy meanes, for ſo good a worke. *Ioab* returnes from purſuing a troupe, and finding *Abner* diſmiſſed in peace and expectation of beneficiall returne, followes him, and whether out of enuy, at a new riuall of honour, or out of the reuenge of *Aſahel*, he repayes him both diſſimulation and death. God doth moſt iuſtly by *Ioab*, that which *Ioab* did for himſelfe moſt vniuſtly: I know not (ſetting the quarrell aſide) whether we can worthily blame *Abner* for the death of *Aſahel*, who would needs after faire warnings runne himſelfe vpon *Abners* Speare: yet this fact ſhall procure his paiment for worſe. Now is *Ishboſheths* wrong reuenged by an enemy; we may not alwayes meaſure the Iuſtice of Gods proceedings, by preſent occaſions: He needs not make vs acquainted, or aske vs leaue when he will call for the arrerages of forgotten ſinnes.

Contemplations.

THE FIFTEENTH BOOKE.

Containing
- Vzzah *and the Arke*.
- Dauid *with* Mephibosheth *and* Ziba.
- Hanun *and* Dauids *Ambassadors*.
- Dauid *with* Bathsheba *and* Vriah.
- Nathan *and* Dauid.
- Amnon *and* Thamar.
- Absaloms *returne and conspiracie*.

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

Imprinted at *London* in the yeare 1628.

TO THE RIGHT HONOVRABLE, MY VERY GOOD LORD,

WILLIAM LORD BVRLEIGH,

All Grace and Happineſſe.

RIGHT HONOVRABLE,

THere are but two Bookes wherein wee can reade God; The one is his Word, his Workes the other: This is the bigger Volume, that the more exquiſite. The Characters of this are more large, but dim; of that, ſmaller, but clearer. Philoſopher haue turned ouer the and erred; That, Diuines and ſtudious Chriſtians, not without full and certaine information. In the Works of God we ſee the ſhadow, or footſteps of the Creator, in his Word we ſee the face of God in a glaſſe. Happineſſe conſiſts in the Viſion of that infinite Maieſtie: and if we be perfectly happy aboue in ſeeing him face to face, our happineſſe is well forward below, in ſeeing the liuely repreſentation of his face in the glaſſe of the Scriptures.

tures. We cannot ſpend our eyes too much vpon this Obiect: For me, the more I ſee, the more I am amazed, the more I am rauiſhed with this glorious beautie. With the honeſt Lepers I cannot be content to enioy this happy ſight alone: there is but one way to euery mans felicity. May it pleaſe your Lordſhip to take part with many your Peeres, in theſe my weake, but not vnprofitable Contemplations; *which ſhall hold themſelues not a little graced with your Honourable Name; Whereto, together with your right Noble and moſt Worthy Lady, I haue gladly deuoted my ſelfe, to be*

Your Lordſhips in all

dutifull obſeruance,

Ios. Hall.

Contemplations.

THE FIFTEENTH BOOKE.

Vzzah, *and the Arke remoued.*

THe houſe of *Saul* is quiet, the Philiſtims beaten, victory can not end better then in deuotion; *Dauid* is no ſooner ſetled in his houſe at Ieruſalem, then he fetcheth God to be his gueſt there; the thouſands of Iſrael goe now in an holy march, to bring vp the Arke of God, to the place of his reſt: The tumults of Warre afforded no opportunitie of this ſeruice; onely peace is a friend to Religion, neither is peace euer our friend, but when it is a ſeruant of Pietie: The vſe of War is not more pernicious to the body, then the abuſe of peace is to the ſoule; Alas, the Riot bred of our long eaſe, rather driues the Arke of God from vs; ſo the ſtill ſedentary life, is ſubiect to diſeaſes, and ſtanding waters putrifie. It may be iuſt with God, to take away the bleſſing which wee doe ſo much abuſe, and to ſcoure off our ruſt with bloody Warre, &c.

The Arke of God had now many yeeres, reſted in the obſcure lodge of *Abinadab*, without the honour of a Tabernacle. *Dauid* will not endure himſelfe glorious, and the Arke of God contemptible; his firſt care is to prouide a fit roome for God, in the head of the Tribes, in his owne City. The chiefe care of good Princes, muſt bee the aduancement of Religion; What ſhould the Deputies of God rather doe, than honour him whom they repreſent? It was no good that Iſrael could learne of Philiſtims; Thoſe Pagans had ſent the Arke backe in a new Cart; the Iſraelites ſaw God bleſſed that conduct, and now they practiſe it at home: But that which God will take from Philiſtims, hee will not brooke from Iſrael: Aliens from God are no fit patterns for children: Diuine inſtitution had made this a carriage for the Leuites, not for oxen: Neither ſhould thoſe ſonnes of *Abinadab* haue driuen the Cart, but carried that ſacred burden. Gods buſineſſes muſt be done after his owne formes, which if we doe with the beſt intentions alter, we preſume.

It is long ſince Iſrael ſaw ſo fayre a day as this, wherein they went in this holy Triumph to fetch the Arke of God; Now their Warlike Trumpets are turned into Harps and Timbrils; and their hands in ſtead of weilding the Sword and Speare, ſtrike vpon thoſe muſicall ſtrings whereby they might expreſſe the ioy of their hearts: Here was no noyſe but of mirth, no motion but pleaſant: Oh happy Iſrael

rael that had a God to reioyce in, that had this occasion of reioycing in their God, and an heart that embraced this occasion. There is nothing but this wherein wee may not ioy immoderately, vnseasonably; this spirituall ioy can neuer bee either out of time, or out of measure: Let him that reioyceth, reioyce in the Lord. But now when the Israelites were in the midst of this Angel-like iollitie, their hearts lifted vp, their hands playing, their feet mouing, their tongues singing and shouting, God sees good to strike them into a sudden dumpe by the death of *Vzzah*: They are scarce set into the tune, when God marres their Musicke, by a fearefull iudgement; and changes their mirth into astonishment, and confusion; There could not bee a more excellent worke then this they were about; there could not be more chearefull hearts in the performing of it, yet will the most holy God rather dash all this solemne seruice, then endure an act of presumption or infidelitie. *Abinadab* had beene the faithfull Host of Gods Arke for the space of twenty yeeres: euen in the midst of the terrors of Israel, who were iustly affrighted with the vengeance inflicted vpon Beth-shemesh, did hee giue habour vnto it; Yet euen the sonne of *Abinadab* is stricken dead, in the first departing of that blessed guest: The Sanctitie of the Parent cannot beare out the sinne of his Sonne: The Holy one of Israel will be sanctified in all that come neere him: He will be serued like himselfe.

What then was the sinne of *Vzzah*? What was the capitall crime, for which hee so rearefully perished? That the Arke of God was committed to the Cart, it was not his deuice onely, but the common act of many; That it was not carried on the shoulders of Leuites, was no lesse the fault of *Ahio*, and the rest of their Brethren; onely *Vzzah* is stricken: The rest sinned in negligence, he in presumption; the Arke of God shakes with the agitation of that carriage; hee puts forth his hand to hold it steddie: Humane iudgement would haue found herein nothing haynous: God sees not with the eyes of men; None but the Priests should haue dared to touch the Arke; It was enough for the Leuites to touch the barres that carried it: An vnwarranted hand cannot so lightly touch the Arke, but he strikes the God that dwels in it: No maruell if God strike that man with death, that strikes him with Presumption; There was wel-neere the same quarrell against the thousands of Beth-shemesh, and against *Vzzah*; They dyed for looking into the Arke, hee for touching it; lest Israel should grow into a contemptuous familiaritie with this Testimonie of Gods presence, he will hold them in awe with Iudgements: The reuenging hand of the Almighty, that vpon the returne of the Arke stayed at the house of *Abinadab*, vpon the remoue of the Arke beginnes there againe: Where are those that thinke God will take vp with a careless and slubbred seruice? Hee whose infinite mercie vses to passe by our sinnes of infirmitie, punisheth yet seuerely our bold faults: If we cannot doe any thing in the degrees that hee requireth; yet wee must learne to doe all things in the forme that he requireth; Doubtlesse *Vzzah* meant no otherwise then well in putting forth his hand to stay the Arke; Hee knew the sacred Vtensils that were in it, the Pot of Manna, the Tables of the Law, the Rod of *Aaron*, which might bee wronged by that ouer-rough motion: to these he offers his aide, and is stricken dead: The best intention cannot excuse; much lesse warrant vs in vnlawfull actions: where we doe ought in faith, it pleaseth our good God to winke at, and pitty our weakenesses; but if we dare to present God with the wel-meant seruices of our owne making, we runne into the indignation of God; There is nothing more dangerous then to be our owne caruers in matter of Deuotion.

I maruell not if the countenance of *Dauid* were suddenly changed, to see the pale face of death in one of the chiefe Actors in this holy Procession: Hee that had found God so fauourable to him in actions of lesse worth, is troubled to see this successe of a businesse so heartily directed vnto his God; and now he beginnes to looke thorow *Vzzah* at himselfe, and to say, (*How shall the Arke of the Lord come to mee?*) Then onely shall wee make a right vse of the iudgements of God vpon others, when we shall feare them in our selues, and finding our sinnes at least equall, shall tremble at

at the expectation of the same deserued punishments, God intends not onely reuenge in his execution, but reformation; As good Princes regard not so much the smart of the euill past, as the preuention of the future; which is neuer attained but when wee make applications of Gods hand: and draw common causes out of Gods particular proceedings.

I doe not heare *Dauid* say; Surely, this man is guiltie of some secret sinne, that the World knowes not, God hath met with him, there is no danger to vs, why should I be discouraged to see God iust? we may go on safely and prosper: But here his foot staies, and his hand fals from his Instrument, and his tongue is ready to taxe his owne vnworthinesse, (*How shall the Arke of the Lord come vnto me?*) That heart is carnall and proud, that thinkes any man worse then himselfe; *Dauids* feare stayes his progresse: Perhaps he might haue proceeded with good successe, but he dares not venture, where he sees such a deadly checke: It is better to be too fearefull, then too forward in those affaires, which doe immediately concerne God; As it is not good to refraine from holy businesses, so it is worse to doe them ill; Awfulnesse is a safe Interpreter of Gods secret actions, and a wise guide of ours.

THIS euent hath holpen *Obed-Edom* to a guest he lookt not for, God shall now soiourne in the house of him, in whose heart hee dwelt before by a strong faith: else the man durst not haue vndertaken to receiue that dreadfull Arke, which *Dauid* himselfe feared to harbour; Oh the courage of an honest and faithfull heart! *Obed-Edom* knew well enough what slaughter the Arke had made amongst the Philistims, and after that amongst the Bethshemites, and now he saw *Vzzah* lye dead before him, yet doth he not make any scruple of entertaining it, neither doth he say, My Neighbour *Abinadab* was a carefull and religious host to the Arke, and is now payed with the blood of his sonne: how shall I hope to speed better? but he opens his doores with a bold cheerefulnesse, and notwithstanding all those terrors, bids God welcome: Nothing can make God not amiable to his owne; Euen his very iustice is louely: Holy men know how to reioice in the Lord with trembling, and can feare without discouragement.

The GOD of heauen will not receiue any thing from men on free cost: hee will pay liberally for his lodging, a plentifull blessing vpon *Obed-Edom*, and all his household. It was an honour to that zealous Gittite, that the Arke could come vnder his roofe, yet God rewards that honour with benediction: Neuer man was a loser by true godlinesse. The house of *Obed-Edom* cannot this while want obseruation: the eyes of *Dauid*, and all Israel were neuer off from it, to see how it fared with this entertainment. And now, when they finde nothing, but a gracious acceptation and sensible blessing, the good King of Israel takes new heart, and hastens to fetch the Arke into his royall Citie. The view of Gods fauours vpon the Godly, is no small encouragement to confidence and obedience: Doubtlesse, *Obed-Edom* was not free from some weakenesses; If the Lord should haue taken the aduantage of Iudgement against him, what Israelites had not beene disheartened from attending the Arke? Now *Dauid* and Israel was not more affrighted with the vengeance vpon *Vzzah*, then encouraged by the blessing of *Obed-Edom*: The wise God doth so order his iust and mercifull proceedings, that the awfulnesse of men may bee tempered with loue. Now the sweete singer of Israel reuiues his holy Musicke; and addes both more spirit and more pompe to so deuout a businesse: I did not before heare of Trumpets, nor dancing, nor shouting, nor sacrifice, nor the linnen Ephod: The sense of Gods passed displeasure, doubles our care to please him, and our ioy in his recouered approbation: we neuer make so much of our health, as after sicknesse, nor neuer are so officious to our friend, as after an vnkindnesse. In the first setting out of the Arke, *Dauids* feare was at least an equall match to his ioy; therefore after the first sixe paces hee offered a sacrifice, both to pacifie God, and thanke him: but now when they saw no signe of dislike, they did more freely let themselues loose to a feareless ioy; and the body stroue to expresse the holy affection of the soule; there

was

was no limme, no part that did not professe their mirth by motion, no noise of voice, or instrument wanted to assist their spirituall iollity; *Dauid* led the way, dancing with all his might in his linnen Ephod: *Vzzah* was still in his eye, hee durst not vsurpe vpon a garment of Priests, but will borrow their colour to grace the solemnitie, though hee dare not the fashion: White was euer the colour of ioy, and Linnen was light to vse, therefore he couers his Princely Robes with white linnen, and meanes to honour himselfe by his conformitie to Gods Ministers. Those that thinke there is disgrace in the Ephod, are farre from the spirit of the man after Gods owne heart: Neither can there bee greater argument of a foule soule, then a dislike of the glorious calling of God: Barren *Mical* hath too many sonnes that scorne the holy habit and exercises: shee lookes through her window, and seeing the attyre and gestures of her deuout husband, despiteth him in her heart, neyther can shee conceale her contempt, but like *Sauls* Daughter cast it proudly in his face (*Oh how glorious was the King of Israel this day; which was vncouered this day in the eyes of the Maidens of his seruants, as a foole vncouereth himselfe.*) Worldly hearts can see nothing in actions of zeale but folly and madnesse: Pietie hath no relish to their palate but distastfull.

DAVIDS heart did neuer swell so much at any reproch, as this of his Wife; his loue was for the time lost in his anger; and as a man impatient of no affront so much as in the way of his deuotion, hee returnes a bitter checke to his MICAL; (*It was before the Lord, which chose me rather than thy Father, and all his house, &c.*) Had not *Mical* twitted her Husband with the shame of his zeale, shee had not heard of the shamefull reiection of her father; now since shee will bee forgetting, whose Wife she was, shee shall be put in mind whose Daughter she was. Contumelies that are cast vpon vs in the causes of God, may safely be repaied: If we be meale-mouthed in the scornes of Religion, we are not patient, but zealelesse: Here we may not forbeare her, that lyes in our bosome. If *Dauid* had not loued *Mical* dearely, he had neuer stood vpon those points with *Abner*; He knew that if *Abner* came to him the kingdome of Israel would accompany him, and yet hee sends him the charge of not seeing his face, except hee brought *Mical*, *Sauls* Daughter with him; as if he would not regard the Crowne of Israel, whiles he wanted that Wife of his: Yet here he takes her vp roundly, as if shee had beene an enemy, not a partner of his bed. All relations are aloofe off, in comparison of that betwixt God, and the soule; He that loues Father, or Mother, or Wife, or Childe, better then me (saith our Sauiour) is not worthy of me. Euen the highest delights of our hearts must be trampled vpon, when they will stand out in riuality with God. O happy resolution of the royall Prophet, and Prophetical King of Israel, (I will be yet more vile then thus, and will be low in mine owne sight:) he knew this very abatement Heroicall; and that the onely way to true glory, is, not to be ashamed of our lowest humiliation vnto God: Well might he promise himselfe honour from those, whose contempt she had threatned; The hearts of men are not their owne, hee that made them, ouer-rules them, and inclines them to an honourable conceit of those that honour their Maker; So as holy men haue oft times inward reuerence, euen where they haue outward indignities. *Dauid* came to blesse his house, *Mical* brings a curse vpon her selfe: Her scornes shall make her childlesse to the day of her death; Barrennesse was held in those times none of the least iudgements; God doth so reuenge *Dauids* quarrell vpon *Mical*, that her sudden disgrace, shall be recompenced with perpetuall: She shall not be held worthy to beare a sonne, to him whom she vniustly contemned; How iust is it with God to prouide whips for the backs of scorners? It is no marueil if those that mocke at goodnesse, be plagued with continuall fruitlesnesse.

MEPHIBOSHETH *and* ZIBA.

SO soone as euer *Dauid* can but breathe himselfe from the publike cares, hee casts backe his thoughts to the deare remembrance of his *Ionathan*. *Sauls* seruant is likely to giue him the best intelligence of *Sauls* sonnes; The question is therefore moued to *Ziba*; Remaineth there none of the house of *Saul?* and least suspition might conceale the remainders of an emulous hate, in feare of reuenge intended, he addes: On whom I may shew the mercy of God for *Ionathans* sake? O friendship worthy of the Monuments of Eternity fitly to requite him, whose loue was more then the loue of women: Hee doth not say, Is there any of the house of *Ionathan*, but of *Saul*; that for his friends sake hee may shew fauour to the Posteritie of his Persecutor. *Ionathans* loue could not bee greater then *Sauls* malice, which also suruiued long in his issue; from whom *Dauid* found a bold and stubborne rualitie for the Crowne of Israel: yet as one that gladly buried all the hostilitie of *Sauls* house in *Ionathans* graue, he askes, *Is there any man left of Sauls house, that I may shew him mercy for* Ionathans *sake?* It is true loue, that ouerliuing the person of a friend, will bee inherited of his seede; but to loue the posteritie of an enemy in a friend, it is the miracle of friendship: The formall amitie of the World is confined to a face: or to the possibility of recompence, languishing in the disabilitie, and dying in the decease of the party affected: That loue was euer false, that is not euer constant, and the most operatiue, when it cannot be either knowne or requited.

To cut off all vnquiet competion for the Kingdome of Israel, the prouidence of God had so ordered, that there is none left of the house of *Saul* (besides the sonnes of his Concubines) saue onely young and lame *Mephibosheth*: so young, that he was but fiue yeares of age, when *Dauid* entred vpon the Gouernment of Israel; so lame, that as his age had fitted, his impotence had made him vnfit for the Throne. *Mephibosheth* was not borne a Creeple, it was an heedlesse Nurse that made him so: She hearing of the death of *Saul* and *Ionathan*, made such hast to flee, that her young Master was lamed with the fall: Ywis there needed no such speed to runne away from *Dauid*; whose loue pursues the hidden sonne of his brother *Ionathan*: How often doth our ignorant mistaking, cause vs to runne from our best friends, and to catch knockes and maimes of them that professe our protection?

MEPHIBOSHETH could not come otherwise then fearfully, into the presence of *Dauid*, whom he knew so long, so spitefully opposed by the house of *Saul*: he could not be ignorant, that the fashion of the World is to build their owne securitie vpon the blood of the opposite faction; neither to thinke themselues safe, whiles any branch remaines springing out of that root of their emulation: Seasonably doth *Dauid* therefore first, expell all those vniust doubts, ere hee administer his further cordials; (*Feare not, for I will surely shew thee kindnesse, for* Ionathan *thy fathers sake, and will restore thee all the fields of* Saul *thy father, and thou shalt eate bread at my table continually.*)

Dauid can see neither *Sauls* blood, nor lame legs in *Mephibosheth*, whiles he sees in him the features of his friend *Ionathan*; how much lesse shall the God of mercies regard our infirmities, or the corrupt blood of our sinfull Progenitors, whiles hee beholds vs in the face of his Sonne, in whom he is well pleased.

Fauours are wont so much more to affect vs, as they are lesse expected by vs; *Mephibosheth* as ouer-ioyed with so comfortable a word, and confounded in himselfe at the remembrance of the contrary deseruings of his Family, bowes himselfe

himselfe to the earth, and sayes (*What is thy seruant, that thou shouldst looke vpon such a dead Dog as I am?*) I finde no defect of wit (though of limmes) in *Mephibosheth*, hee knew himselfe the Grand-child of the King of Israel, the sonne of *Ionathan*, the lawfull heire of both, yet in regard of his owne impotencie, and the trespasse and reiection of his house, hee thus abaseth himselfe vnto *Dauid*; Humiliation is a right vse of God affliction; What if he were borne great? If the sinne of his Grand-father hath lost his estate, and the hand of his Nurse hath deformed and disabled his person, hee now forgets what hee was, and cals himselfe worse then hee is, *A dogge*: Yet a liuing Dogge, is better then a dead Lion; there is dignity and comfort in life, *Mephibosheth* is therefore a dead dogge vnto *Dauid*. It is not for vs to nourish the same spirits in our aduerse estate, that we found in our highest prosperitie; What vse haue wee made of Gods hand, if wee bee not the lower with our fall? God intends we should carrie our crosse, not make a fire of it to warme vs; It is no bearing vp our sailes in a tempest. Good *Dauid* cannot disesteeme *Mephibosheth* euer the more for disparaging himselfe: hee loues and honours this humilitie, in the Sonne of *Ionathan*; There is no more certaine way to glory and aduancement, then a lowly deiection of our selues: Hee that made himselfe a Dogge, and therefore fit onely to lye vnder the table, yea a dead Dogge, and therefore fit onely for the ditch, is raysed vp to the table of a King; his seate shall be honourable, yea, royall, his fare delicious, his attendance noble. How much more will our gracious God lift vp our heads, vnto true honour before men and Angels, if wee can bee sincerely humbled in his sight? if wee miscall our selues in the meannesse of our conceits to him, hee giues vs a new name, and sets vs at the Table of his glorie; It is contrarie with GOD and men; if they reckon of vs as wee set our selues, hee values vs according to our abasements. Like a Prince truly munificent and faithfull, *Dauid* promises and performes at once; *Ziba Sauls* seruant hath the charge giuen him, of the execution of that royall word; *Hee shall bee the Bayliffe of this great Husbandry of his Master* MEPHIBOSHETH; The Land of *Saul*, how euer forfeited, shall know no other Master then *Sauls* Grand-childe; As yet, *Sauls* seruant had sped better then his sonne: I reade of twentie seruants of *Ziba*, none of *Mephibosheth*; Earthly possessions doe not alwayes admit of equall diuisions; The Wheele is now turned vp; *Mephibosheth* is a Prince, *Zeba* is his Officer; I cannot but pitie the condition of this good sonne of *Ionathan*; Into ill hands did honest *Mephibosheth* fall, first, of careleſse Nurse, then of a trecherous seruant; Shee maymed his bodie, hee would haue ouerthrowne his estate; After some yeeres of eye-seruice to *Mephibosheth*, wicked *Ziba* intends to giue him a worse fall then his Nurse. Neuer any Court was free from Detractors; from Delators, who if they see a man to be a Creeple, that hee cannot goe to speake for himselfe, will bee telling Tales of him, in the eares of the great; such an one was this perfidious *Ziba*; who taking the opportunitie of *Dauids* flight from his sonne *Absolom*, followes him with a faire present, and a false Tale, accusing his impotent Master of a foule and trayterous ingratitude; labouring to treade vpon his lame Lord to rayse himselfe to honour: True-hearted *Mephibosheth* had as good a will as the best; if he could haue commanded legs, hee had not beene left behind *Dauid*: now that he cannot goe with him; hee will not bee well without him, and therefore puts himselfe to a wilfull and sullen penance, for the absence and danger of his King; hee will not so much as put on cleane clothes for the time, as hee that could not haue any ioy in himselfe, for the want of his Lord *Dauid*: Vnconscionable Miscreants care not how they collogue, whom they slander for a priuate aduantage; Lewd *Ziba* comes with a Gift in his hand, and a smooth Tale in his mouth; Oh Sir, you thought you had a *Ionathan* at home, but you will finde a *Saul*; It were pitie but he should be set at your Table, that would sit in your Throne; you thought *Sauls* Land would haue contented *Mephibosheth*, but hee would haue all yours; though hee bee lame, yet hee would be climbing: would you haue thought that this Creeple could be plotting for your Kingdome, now that

you

you are but gone aside? *Isbosheth* will neuer dye while *Mephibosheth* liues: How did he now forget his impotence, and raised vp his spirits in hope of a day; and durst say, that now the time was come, wherein the Crowne should reuert to *Sauls* true Heire. Oh Viper: if a Serpent bite in secret when he is not charmed, no better is a Slanderer; Honest *Mephibosheth* in good manners made a dead dog of himselfe, when *Dauid* offered him the fauour of his board; but *Ziba* would make him a very Dog indeed, an ill natur'd Cur, that when *Dauid* did thus kindly feed him at his owne table, would not onely bite his fingers, but flye at his throat.

But what shall we say to this? Neither earthly Soueraignty, nor holinesse can exempt men from humane infirmity. Wise and good *Dauid* hath now but one eare; and that mis-led with credulity: His charity in beleeuing *Ziba*, makes him vncharitable in distrusting, in censuring *Mephibosheth*. The detractor hath not onely sudden credit giuen him, but *Sauls* Land; *Ionathans* Son hath lost (vnheard) that inheritance which was giuen him vnsought. Heare-say is no safe ground of any iudgement; *Ziba* slaunders, *Dauid* beleeues, *Mephibosheth* suffers.

Lyes shall not alwayes prosper, God will not abide the truth to be euer oppressed; At last *Ionathans* lame Sonne shall be found as sound in heart, as lame in his body: He whose soule was like his Father *Ionathans* soule, whose body was like to his Grandfather *Sauls* soule, meets *Dauid* (as it is high time) vpon his returne; bestirs his tongue to discharge himselfe of so foule a slander; The more horrible the crime had beene, the more villanous was the vniust suggestion of it, and the more necessary was a iust Apology; Sweetly therefore, and yet passionately doth he labour to greaten *Dauids* fauours to him; his owne obligations and vilenesse; shewing himselfe more affected with his wrong, then with his losse; welcomming *Dauid* home with a thankfull neglect of himselfe, as not caring that *Ziba* had his substance, now that he had his King. *Dauid* is satisfied, *Mephibosheth* restored to fauour and lands; here are two kind hearts well met. *Dauid* is full of satisfaction from *Mephibosheth*; *Mephibosheth* runnes ouer with ioy in *Dauid*: *Dauid*, like a gracious King, giues *Mephibosheth* (as before) *Sauls* Lands to halues with *Ziba*; *Mephibosheth*, like a King, giues all to *Ziba* for ioy that God had giuen him *Dauid*: All had beene well, if *Ziba* had fared worse: Pardon me O holy and glorious soule of a Prophet, of a King, after Gods owne heart, I must needs blame thee for mercy: A fault that the best and most generous natures are most subiect to. It is pitty that so good a thing should doe hurt; yet we finde that the best, misused is most dangerous: Who should bee the patterne of Kings but the King of God? Mercy is the goodliest Flower in his Crowne, much more in theirs, but with a difference: Gods mercy is infinite, theirs limited: he sayes, *I will haue mercy on whom I will*: they must say, *I will haue mercy on whom I should*. And yet he, for all his infinite mercy, hath vessels of wrath, so must they; of whom his Iustice hath said, Thine eye shall not spare them: A good man is pitifull to his beast, shall hee therefore make much of Toades and Snakes? Oh that *Ziba* should goe away with any possession, saue of shame and sorrow; that he should be coupled with a *Mephibosheth* in a partnership of Estates: Oh that *Dauid* had changed the word a little.

A diuision was due here indeed; but of *Ziba's* eares from his head, or his head from his shoulders, for going about so maliciously, to diuide *Dauid* from the Sonne of *Ionathan*: An Eye for an Eye, was Gods Rule; If that had beene true, which *Ziba* suggested against *Mephibosheth*, he had beene worthy to lose his head with his Lands; being false, it had beene but reason, *Ziba* should haue changed heads with *Mephibosheth*: Had not holy *Dauid* himselfe beene so stung with the venemous tongues, that he cryes out in the bitternesse of his soule, What reward shall be giuen thee, O thou false tongue? euen sharpe Arrowes with hot burning coales; He that was so sensible of himselfe in *Doegs* wrong, doth he feele so little of *Mephibosheth* in *Zibaes*? Are these the Arrowes of *Dauids* Quiuer; are these his hot burning coales (*Thou* and *Ziba diuide?*) Hee that had said, their tongue is a sharpe sword, now that the sword of iust reuenge is in his hand, is this the blow he giues, *Diuide the possession?* I know not whether, excesse, or

want of mercy may proue most dangerous in the great; the one discourages good intentions with feare; the other may encourage wicked practices through presumption; Those that are in eminent place must learne the mid-way betwixt both; so pardoning faults, that they may not prouoke them; so punishing them, that they may not dishearten vertuous and well-meant actions; they must learne to sing that absolute Duty (whereof *Dauid* had here forgotten one part) of Mercy and Iudgement.

HANVN *and* DAVIDS *Ambassadours.*

IT is not the meaning of Religion, to make men vnciuill: If the King of Ammon were heathenish, yet his kindnesse may be acknowledged, may be returned by the King of Israel. I say not, but that perhaps *Dauid* might maintain too strait a league with that forbidden Nation; A little friendship is enough to an Idolater; but euen the sauage Canibals may receiue an answer of outward courtesie: If a very dogge fawne vpon vs, we stroake him on the head, and clap him on the side; much lesse is the common band of humanity vntyed by Grace: Disparity in spirituall Professions, is no warrant for Ingratitude: He therefore whose good nature proclaimed to shew mercy to any branch of *Sauls* House, for *Ionathans* sake, will now also shew kindnesse to *Hanun*, for the sake of *Nahash* his father.

It was the same *Nahash* that offered the cruell condition to the men of Iabesh Gilead, of thrusting out their right eyes for the admission into his couenant. Hee that was thus bloody in his Designes against Israel, yet was kinde to *Dauid*; perhaps for no cause so much as *Sauls* opposition; And yet euen this fauour is held worthy both of memory, and retribution: Where we haue the Acts of courtesie, it is not necessary wee should enter into a strict examination of the grounds of it; whiles the benefit is ours, let the intention be their owne; What euer the hearts of men are, wee must looke at their hands, and repay, not what they meant, but what they did.

Nahash is dead, *Dauid* sends Ambassadors to condole his losse, and to comfort his Sonne *Hanun*. No Ammonite but is sadly affected with the death of a father, though it gaine him a Kingdome: Euen *Esau* could say, the dayes of mourning for my Father will come; No earthly aduantage can fill vp the gap of nature: Those children are worse then Ammonites, that can thinke either gaine, or liberty, worthy to counteruaile a parents losse.

Carnall men are wont to measure anothers foot by their owne Last; their owne falshood makes them vniustly suspicious of others. The Princes of *Ammon*, because they are guilty to their owne hollownesse and doublenesse of heart, are ready so to iudge of *Dauid* and his Messengers, (*Thinkest thou that Dauid doth honour thy Father, that hee hath sent comforters vnto thee? Hath not Dauid rather sent his owne seruants to thee, to search the City and to spye it out, to ouerthrow it?*) It is hard for a wicked heart to thinke well of any other; because it can thinke none better then it selfe, and knowes it selfe euill: The freer a man is from vice himselfe, the more charitable he vses to bee vnto others.

What

Whatsoeuer *Dauid* was particularly in his owne person, it was ground enough of preiudice, that he was an Israelite; It was an hereditarie and deepe setled hatred, that the Ammonites had conceiued against their brethren of Israel: neither can they forget that shamefull and fearefull foyle, which they receiued from the rescuers of *Iabesh Gilead*; and now still doe they stomach at the name of Israel; Malice once conceiued in worldly hearts, is not easily extinguished, but vpon all occasions, is readie to breake forth into a flame of reuengefull actions.

Nothing can bee more dangerous, then for young Princes to meete with ill Counsell in the entrance of their Gouernment; for both then are they most prone to take it, and most difficultly recouered from it; if we be set out of our way in the beginning of our iourney, we wander all the day; How happy is that State, where both the Counsellours are faithfull, to giue onely good aduice; and the King wise to discerne good aduice from euill: the young King of Ammon is easily drawne to beleeue his Peeres, and to mistrust the messengers; and hauing now in his conceit turned them into spyes, entertaines them with a scornfull disgrace; hee shaues off one halfe of their beards, and cuts off one halfe of their garments; exposing them to the derision of all the beholders. The Israelites were forbidden either a thinne beard, or a short garment; in despight, perhaps, of their Law these Embassadours are sent away with both: certainly in a despight of their Master, and a scorne of their persons.

King *Dauid* is not a little sensible of the abuse of his Messengers, and of himselfe in them; First, therefore hee desires to hide their shame, then to reuenge it. Man hath but a double ornament of bodie, the one of nature, the other of Art; The naturall ornament is the hayre, the artificiall is apparrell; *Dauid* Messengers are deformed in both; The one is easily supplyed by a new suit, the other can onely be supplied out of the Ward-robe of time; *Tarrie at Iericho till your beards bee growne*. How easily had this deformitie beene remoued, if as *Hanun* had shauen one side of their faces, so they had shauen the other; what had this beene but to resemble their yonger age, or that other sexe, in neither of which, doe we vse to place any imagination of vnbeseeming; neither did there want some of their neighbour Nations, whose faces age it selfe had not wont to couer with this shade of hayre: But so respective is good *Dauid*, and his wise Senatours, of their Countrie-formes; that they shall by appointment rather tarie abroad, till time haue wrought their conformitie, then varie from the receiued fashions of their owne people. Alas, into what a licentious varietie of strange disguises are we falne? The glorie of Attire is sought in nouelitie, in mishapennesse, in monstrousnesse: there is much latitude, much libertie in the vse of these indifferent things; but becausse wee are free, wee may not runne wilde: and neuer thinke wee haue scope enough, vnlesse we out-runne modestie.

It is lawfull for publike persons, to feele their owne indignities, and to endeauour their reuenge. Now *Dauid* sends all the host of the mightie men to punish *Ammon*, for so foule an abuse; Those that receiued the Messengers of his loue with scorne and insolencie, shall now bee seuerely saluted with the Messengers of his wrath. It is iust both with God and men, that they, who know not how to take fauours aright, should smart with iudgments. Kindnesse repulsed, breakes foorth into indignation, how much more when it is repayde with an iniurious affront?

Dauid cannot but feele his owne cheekes shauen, and his owne Coate cut, in his Embassadours; they did but carie his person to *Hanun*; neither can hee therefore but appropriate to himselfe the kindnesse, or iniurie offered vnto them: He that did so take to heart the cutting off but the lap of King *Sauls* Garment, when it was layd aside from him, how must he needes be affected with this disdainefull haluing of his haire and Robes, in the person of his deputies? The name of Embassadours hath beene euer sacred, and by the vniuersall Law of Nations, hath carried in it sufficient protection, from all publike wrongs, neither hath it beene euer violated, with-

out a reuenge. Oh God, what shall wee say to those notorious contempts which are dayly cast vpon thy spirituall Messengers? Is it possible thou shouldst not feele them, thou shouldst not auenge them? Weeare made a gasing stocke to the world, to Angels and to men, we are despised and trodden downe in the dust; who hath beleeued our report, and to whom is the Arme of the Lord reuealed?

How obstinate are wicked men in their peruerse resolutions. These fooliſh Ammonites had rather hire Syrians to maintaine a Warre against Israel in so foule a quarrell, besides the hazard of their owne liues, then confesse the errour of their iealous misconstruction.

It is one of the mad principles of wickednesse, that it is a weaknesse to relent, and rather to Die then yeeld; Euen ill causes once vndertaken, must be vpheld although with blood; whereas the gracious heart finding his owne mistaking, doth not onely remit of an vngrounded displeasure, but studies to be reuenged of it selfe; and to giue satisfaction to the offended.

The mercenarie Syrians are drawne to venture their liues for a fee; twentie thousand of them are hyred into the field against Israel; Fond Pagans that know not the value of a man; their blood cost them nothing, & they care not to sell it good cheape; How can wee thinke those men haue Soules, that esteeme a little white earth aboue themselues? That neuer inquire into the Iustice of the quarrell, but the rate of the pay, that can rifle for drammes of siluer, in the bowels of their owne flesh, and either kill or die for a dayes wages.

Ioab the wise Generall of Israel soone findes, where the strength of the battle lay, and so marshals his troupes, that the choyce of his men should encounter the vantgard of the Syrians. His brother *Abishai* leades the rest against the children of *Ammon*; with this couenant of mutual assistance, (*If the Syrians be too strong for me, then thou shalt helpe mee; but if the children of* Ammon *be too strong for thee, then will I come and helpe thee*;) It is an happy thing, when the Captaines of Gods people ioyne together as brethren, and lend their hand to the ayd of each other against the common aduersarie. Concord in defence, or assault, is the way to victorie; as contrarily the diuision of the Leaders is the ouerthrow of the Armie.

Set aside some particular actions, *Ioab* was a worthy Captaine, both for wisdome and valour. Who could either exhort or resolue better then he, (*Bee of good courage, and let vs play the men, for our people, and for the Cities of our God; and the Lord doe that which seemeth him good?*) It is not either priuate glory or profit that whets his fortitude, but the respect to the cause of God and his people; that Souldier can neuer answere it to God, that strikes not more as a Iusticer, then as an enemie; Neither doth he content himselfe, with his owne courage, but hee animates others. The tongue of a Commander fights more then his hand; it is enough for priuate men to exercise what life and limmes they haue, a good Leader must out of his owne abundance, put life and spirits into all others; If a Lyon leade sheepe into the field, there is hope of victorie: Lastly, when he hath done his best, hee resolues to depend vpon God for the issue: not trusting to his sword, or his bow, but to the prouidence of the Almightie for successe; as a man religiously awfull, and awfully confident, whiles there should be no want in their owne indeauours: he knew well that the race was not to the swift, nor the battle to the strong, therefore hee lookes vp aboue the hils whence commeth his saluation. All valour is cowardise to that which is built vpon Religion.

I marueil not to see *Ioab* victorious, while hee is thus godly; The Syrians flee before him, like flockes of sheepe, the Ammonites follow them; The two soones of *Zeruiah* haue nothing to doe but to pursue and execute; The throates of the Ammonites are cut, for cutting the Beards and Coates of the Israelitish messengers; Neither doth this reuenge end in the field; Rabba the royall Citie of *Ammon* is strongly beleagured by *Ioab*; The Citie of waters (after wel-neere a yeares siege) yeeldeth: the rest can no longer hold; Now *Ioab*, as one that desireth more

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to approue himselfe, a loyall and a carefull subiect, then a happy Generall, sends to his Master *Dauid* that hee should come personally, and encampe against the Citie, and take it; *Lest* (saith hee) *I take it, and it be called after my name.* Oh noble and imitable fidelitie of a dutifull Seruant, that prefers his Lord to himselfe, and is so farre from stealing honour from his Masters deserts, that he willingly remits of his owne, to adde vnto his. The Warre was not his; he was onely imployed by his Soueraigne; The same person that was wronged in the Ambassadours, reuengeth by his Souldiers; The prayse of the act shall (like Fountaine Water) returne to the Sea, whence it originally came; To seeke a mans owne glory is not glory. Alas, how many are there, who being sent to sue for God, wooe for themselues. Oh God, it is a fearefull thing to robbe thee of that which is dearest to thee, Glory; which as thou wilt not giue to any Creature, so much lesse wilt thou endure that any Creature should filtch it from thee, and giue it to himselfe: Haue thou the honour of all our actions, who giuest a being to our actions and vs, and in both hast most iustly regarded thine owne prayse.

DAVID *with* BATHSHEBA *and* VRIAH.

With what vnwillingnesse, with what feare, doe I still looke vpon the miscariage of the man after Gods owne heart? O holy Prophet, who can promise himselfe alwayes to stand, when hee sees thee falne, and maymed in the fall? Who can assure himselfe of an immunitie from the foulest sinnes, when he sees thee offending so haynously, so bloodily? Let prophane eyes behold thee contentedly, as a paterne, as an excuse of sinning; I shall neuer looke vpon thee but through teares, as a wofull spectacle of humane infirmitie.

Whiles *Ioab* and all Israel were busie in the Warre against *Ammon*, in the siege of Rabbah, Satan findes time to lay siege to the secure heart of *Dauid*; Who euer found *Dauid* thus tempted, thus foyled in the dayes of his busie Warres? Now onely doe I see the King of Israel, rising from his bed in the euening; The time was, when he rose vp in the morning to his early deuotions; when he brake his nightly rest with publike cares, with the businesse of State; all that while he was innocent, he was holy; but now that he wallowes in the bed of idlenesse, he is fit to inuite a tentation. The industrious man hath no leisure to sinne. The idle hath neuer leisure nor power to auoide sinne; Exercise is not more wholsome for the bodie, then for the Soule, the remission whereof breeds matter of disease in both: The water that hath beene heated: soonest freezeth; the most actiue spirit soonest tyreth with slacking; The Earth stands still, and is all dregges; the Heauens euer moue, and are pure. We haue no reason to complaine of the assiduitie of worke; the toyle of action is answered by the benefit; If wee did lesse, we should suffer more; Satan like an idle companion, if hee finde vs busie, flyes backe and sees it no time to entertayne vayne purposes with vs; We cannot please him better then by casting away our worke, to hold chat with him; wee cannot yeeld so farre and be guiltlesse.

Euen *Dauids* eyes haue no sooner the sleepe rubbed out of them, then they roue to wanton prospects; Hee walkes vpon his roofe, and sees *Bathsheba* washing her selfe; inquires after her, sends for her, sollicits her to vncleannesse. The same spirit that shut vp his eyes in an vnseasonable sleepe, opens them vpon an intising obiect; whiles sinne hath such a Solliciter, it cannot want either meanes, or opportunitie: I cannot thinke *Bathsheba* could bee so immodest, as to wash her selfe openly,

especially from her naturall vncleanneſſe; Luſt is quick-ſighted; *Dauid* hath eſpied her, where ſhee could eaſie be beholden: His eyes recoyle vpon his heart, and haue ſmitten him with vnlaull deſire.

There can bee no ſafety to that Soule, where the ſenſes are leſt looſe. Hee can neuer keepe his couenant with God, that makes not a couenant with his eyes: It is an idle preſumption to thinke the outward man may be free, whiles the inward is ſafe: He is more then a man, whoſe heart is not led by his eyes, hee is no regenerate man, whoſe eyes are not reſtrained by his heart.

Oh *Bathſheba*, how wert thou waſhed from thine vncleanneſſe, when thou yeeldeſt to goe into an adulterous bed? neuer wert thou ſo foule, as now when thou wert new waſhed; The worſt of Nature, is cleanlineſſe, to the beſt of ſinne: thou hadſt beene cleane if thou hadſt not waſhed; yet for thee, I know how to plead infirmity of ſexe; and the importunitie of a King; But what ſhall I ſay for thee, O thou royall Prophet, and Prophetical King of Iſrael; where ſhall I finde ought to extenuate that crime, for which God himſelfe hath noted thee? Did not thine holy Profeſſion teach thee to abhorre ſuch a ſinne more then death? Was not thy Iuſtice woont to puniſh this ſinne with no leſſe then death? Did not thy very calling call thee to a protection and preſeruation of Iuſtice, of Chaſtitie in thy ſubiects? Didſt thou want ſtore of Wiues of thine owne? wert thou reſtrayned from taking more? Was there no beautie in Iſrael, but in a Subiects Marriage-bed? Wert thou ouer-come by the vehement ſollicitations of an Adultereſſe? Wert thou not the Tempter, the Proſecutor of this vncleanneſſe? I ſhould accuſe thee deeply, if thou hadſt not accuſed thy ſelfe; Nothing wanted to greaten thy ſinne, or our wonder, and feare. O God, whither doe wee goe if thou ſtay vs not? Who euer amongſt the millions of thy Seruants could finde himſelfe furniſhed with ſtronger preſeruatiues againſt ſinne? Againſt whom could ſuch a ſinne finde leſſe pretence of preuayling? Oh keepe thou vs that preſumptuous ſinnes preuayle not ouer vs; So onely ſhall we be free from great offences.

The Suites of Kings are Imperatiue; Ambition did now proue a Bawd to Luſt. *Bathſheba* yeeldeth to offend God, to diſhonour her Husband, to clog and wound her owne Soule, to abuſe her bodie: Diſhoneſtie growes bold, when it is countenanced with greatneſſe. Eminent perſons had need be carefull of their demaunds; they ſinne by authoritie, that are ſollicited by the mightie.

Had *Bathſheba* beene mindfull of her Matrimoniall fidelitie, perhaps, *Dauid* had beene ſoone checked in his inordinate deſire; her facilitie furthers the ſinne. The firſt motioner of euill is moſt faultie, but as in quarrels, ſo in offences, the ſecond blow (which is the conſent) makes the fray. Good *Ioſeph* was moued to folly by his great and beautifull Miſtris, this fire fell vpon wet Tinder, and therefore ſoone went out.

Sinne is not acted alone; if but one partie bee wiſe, both eſcape. It is no excuſe to ſay I was tempted, though by the great, though by the holy and learned; Almoſt all ſinners are miſſe-led by that transformed Angell of light; The action is that wee muſt regard, not the perſon; Let the mouer be neuer ſo glorious, if he ſtirre vs to euill, he muſt be entertained with defiance.

The GOD that knowes how to rayſe good out of euill, bleſſes an adulterous copulation with that encreaſe, which he denyes to the chaſt imbracements of honeſt Wedlocke: *Bathſheba* hath conceiued by *Dauid*; and now at once conceiues a ſorrow and care how to ſmother the ſhame of her Conception; He that did the fact, muſt hide it.

Oh *Dauid* where is thy Repentance? Where is thy tenderneſſe and compunction of heart? Where are thoſe holy Meditations, which had woont to take vp thy Soule? Alas, in ſtead of clearing thy ſinne, thou labourſt to cloke it; and ſpendeſt thoſe thoughts in the concealing of thy wickedneſſe, which thou ſhouldeſt rather haue beſtowed in preuenting it: The beſt of Gods Children may not

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onely bee drenched in the waues of sinne, but lye in them for the time, and perhaps sinke twice to the bottome; what hypocrite could haue done worse, then studie how to couer the face of his sinne from the eyes of men, whiles hee regarded not the sting of sinne in his Soule?

As there are some Acts, wherein the Hypocrite is a Saint, so there are some, wherein the greatest Saint vpon Earth may be an Hypocrite; *Saul* did thus goe about to colour his sinne, and is cursed; The Vessels of Mercie and Wrath, are not euer distinguishable by their actions. Hee makes the difference that will haue mercie on whom he will, and whom he will, he hardeneth.

Less rare and hard to commit a single sinne; *Dauid* hath abused the Wife of *Vriah*, now hee would abuse his person in causing him to father a false seede: That worthy Hittite is sent for from the Warrs; and now after some cunning, and sarre fetche Questions, is dismissed to his house, not without a present of fauour; *Dauid* could not but imagine, that the beautie of his *Bathsheba*, must needs bee attractiue enough to an Husband, whom long absence in Warres, had with-held all that while from so pleasing a Bed; neyther could hee thinke, that since that face, and those brests had power to allure himselfe to an vnlawfull lust, it could be possible, that *Vriah* should not bee inuited by them, to an allowed and warrantable fruition.

That *Dauids* heart might now the rather strike him, in comparing the chaste resolutions of his Seruant, with his owne light incontinence; good *Vriah* sleepes at the doore of the Kings Palace, making choyce of a stonie Pillow, vnder the Canopie of Heauen, rather then the delicate Bed of her, whom hee thought as honest, as he knew faire. *The Arke* (saith hee) *and Israel, and Iudah, dwell in Tents, and my Lord Ioab, and the Seruants of my Lord, abide in the open Fields; shall I then goe into my house to eate, and drinke, and lye with my Wife? by thy life, and by the life of thy soule, I will not doe this thing.*

Who can but bee astonished at this change, to see a Souldier austere, and a Prophet wanton? And how doth that Souldiers austeritie, shame the Prophets wantonnesse? Oh zealous, and mortified Soule, worthy of a more faithfull Wife, of a more iust Master, how didst thou ouer-looke all base sensualitie, and hatedst to bee happy alone? Warre and Lust had wont to be reputed friends; thy brest is not more full of courage then chastitie, and is so farre from wandring after forbidden pleasures, that it refuseth lawfull.

There *is a time to laugh, and a time to mourne; a time to embrace, and a time to bee farre from embracing*; euen the best actions are not alwayes seasonable, much lesse the indifferent: Hee that euer takes libertie to doe what hee may, shall offend no lesse, then hee that sometimes takes libertie to doe what hee may not.

If any thing, the Arke of GOD is fittest to leade our times; according as that is eyther distressed, or prospereth, should wee frame our mirth or mourning. To dwell in seeled Houses, whiles the Temple lyes waste, is the ground of Gods iust quarrell.

How shall wee sing a Song of the Lord in a strange Land; If I forget thee, O Ierusalem, let my right hand forget her cunning, If I doe not remember thee, let my tongue cleaue to the roofe of my mouth; yea, if I preferre not Hierusalem to my chiefe ioy.

As euery man is a limme of the Communitie, so must hee bee affected with the estate of the vniuersall bodie, whether healthfull, or languishing; It did not more aggrauate *Dauids* sinne, that whiles the Arke and Israel was in hazard and distresse, hee could finde time to loose the reines to wanton desires, and actions, then it magnifies the religious zeale of *Vriah*, that he abandons comfort, till he see the Arke and Israel victorious.

Common dangers, or calamities must (like the rapt motion) carrie our hearts contrarie

contrary to the wayes of our priuate occasions. Hee that cannot bee moued with words, shall bee tried with Wine: *Vriah* had equally protested against feasting at home, and society with his wife; To the one, the authority of a King forceth him abroad, in hope that the excesse thereof shall force him to the other: It is like, that holy Captaine intended onely to yeeld so much obedience, as might consist with his course of austerity. But Wine is a mocker, when it goes plausibly in, no man can imagine how it will rage and tyrannize; he that receiues that Traytor within his gates, shall too late complaine of surprizall. Like vnto that ill spirit, it insinuates sweetly, but in the end, it bites like a Serpent, and hurts like a Cockatrice. Euen good *Vriah* is made drunke; the holiest soule may be ouer-taken; it is hard gainesaying, where a King beginnes an health to a subiect; Where, oh where, will this wickednesse end? *Dauid* will now procure the sinne of another, to hide his owne; *Vriahs* drunkennesse is more *Dauids* offence, then his. It is weakely yeelded to of the one, which was wilfully intended of the other. The one was as the Sinner, the other as the Tempter.

Had not *Dauid* knowne, that Wine was an inducement to Lust, hee had spared those superfluous Cups. Experience had taught him, that the eye debauched with Wine, will looke vpon strange women: The Drunkard may bee any thing, saue good. Yet in this the ayme failed; Grace is stronger then Wine: Whiles that with-holds, in vaine shall the fury of the Grape attempt to carry *Vriah* to his owne Bed. Sober *Dauid* is now worse then drunken *Vriah*. Had not the King of Israel beene more intoxicate with sinne, then *Vriah* with drinke, he had not in a sober intemperance climbed vp into that Bed, which the drunken temperance of *Vriah* refused.

If *Dauid* had beene but himselfe, how had he loued, how had he honoured this honest and religious zeale, in his so faithfull Seruant; whom now hee cruelly seekes to reward with death? That fact which Wine cannot hide, the Sword shall; *Vriah* shall beare his owne *Mittimus* vnto *Ioab*; *Put ye Vriah in the fore-front of the strength of the Battell, and recule backe from him, that he may be smitten, and dye.* What is becomne of thee, O thou good spirit, that hadst wont to guide thy chosen Seruant in his former wayes? Is not this the man, whom we lately saw so heart smitten, for but cutting off the lap of the Garment of a wicked Master, that is now thus lauish of the blood of a gracious and wel-deseruing Seruant? Could it be likely, that so worthy a Captaine could fall alone? Could *Dauid* haue expiated this sinne with his owne blood, it had beene but well spent; but to couer his sinne with the innocent blood of others, was a crime aboue astonishment.

Oh the deepe deceitfulnesse of sinne; If the Deuill should haue come to *Dauid* in the most louely forme of *Bathsheba* her selfe, and at the first should haue directly, and in plaine termes, solicited him to murder his best Seruant; I doubt not but he would haue spit scorne in that face, on which he should otherwise haue doted; now, by many cunning windings, Satan rises vp to that tentation, and preuailes: that shall be done for a colour of guiltinesse, whereof the soule would haue hated to be immediately guilty: Euen those, that finde a iust horror, in leaping downe from some high Tower, yet may bee perswaded to descend by stayres to the bottome. Hee knowes not where hee shall stay, that hath willingly slipt into a knowne wickednesse.

How many doth an eminent offender draw with him into cuill? It could not bee, but that diuers of the Attendants both of *Dauid* and *Bathsheba* must be conscious to that adultery: Great mens sinnes are seldome secret; And now *Ioab* must be fetcht in, as accessary to the murder: How must this example needs harden *Ioab* against the conscience of *Abners* blood? Whiles he cannot but thinke, *Dauid* cannot auenge that in me, which he acteth himselfe.

Honour is pretended to poore *Vriah*, death is meant. This man was one of the Worthies of *Dauid*; their courage fought glory in the difficultest exploits. That repu-

reputation had neuer beene purchased without attempts of equall danger; Had not the Leader and Followers of *Vriah* beene more treacherous, then his Enemies were strong, he had come off with Victory; Now he was not the first or last that perished by his friends. *Dauid* hath forgotten, that himselfe was in like sort betrayed in his Masters intention, vpon the dowrie of the Philistims fore-skins. I feare to aske, Who euer noted so foule a plot in *Dauids* reiected Predecessor; *Vriah* must be the Messenger of his owne death, *Ioab* must be a Traytor to his friend, the host of God must shamefully turne their backes vpon the Ammonites; all that Israelitish blood must bee shed, that murder must be seconded with dissimulation, and all this to hide one adultery. O God, thou hadst neuer suffered so deare a Fauourite of thine to fall so fearefully, if thou hadst not meant to make him an vniuersall example to Mankind: of not presuming, of nor despayring: How can we presume of not sinning, or despaire for sinning, when we finde so great a Saint thus fallen, thus risen.

NATHAN *and* DAVID.

YEt *Bathsheba* mourned for the death of that Husband, whom she had beene drawne to dishonour: How could shee bestow teares enough vpon that Funerall, whereof her sinne was the cause? If shee had but a suspition of the plot of his death, the Fountaines of her eyes could not yeeld water enough to wash off her Husbands blood; Her sinnes was more worthy of sorrow, then her losse. If this griefe had beene right placed, the hope of hiding her shame and the ambition to bee a Queene had not so soone mitigated it; neyther had shee vpon any tearmes beene drawne into the Bed of her husbands murtherer. Euery gleame of earthly comfort can dry vp the teares of worldly sorrow. *Bathsheba* hath soone lost her griefe at the Court; The remembrance of an Husband is buried in the ioylitie and state of a Princesse. *Dauid* securely enioyes his ill-purchased loue, and is content to exchange the conscience of his sinne, for the sense of his pleasure. But the iust and holy God will not put it vp so: hee that hates sinne so much the more, as the offender is more deare to him, will let *Dauid* feele the bruise of his fall. If Gods best Children haue beene sometimes suffered to sleepe in a sinne, at last he hath awakened them in a fright.

Dauid was a Prophet of God, and yet he hath not onely stept into those foule sinnes, but soiournes with them; If any profession or state of life could haue priuiledged from sinne; the Angels had not sinned in Heauen, nor man in Paradise. *Nathan* the Prophet is sent to the Prophet *Dauid*, for reproofe, for conuiction; Had it beene any other mans case, none could haue beene more quick-sighted then the Princely Prophet; in his owne hee is so blinde, that God is faine to lend him others eyes. Euen the Phisician himselfe when hee is sicke, sends for the counsell of those whom his health did mutually ayd with aduice. Let no man thinke himselfe too good to learne: Teachers themselues may bee taught that in their owne particular, which in a generalitie they haue often taught others; It is not onely ignorance that is to be remoued, but mis-affection.

Who can prescribe a iust period to the best mans repentance? About tenne moneths are passed since *Dauids* sinne: in all which time I finde no newes of any serious compunction; It could not bee but some glances of remorse must needs haue passed thorough his Soule long ere this; but a due and solemne contrition was not heard of till *Nathans* message, and perhaps had beene further adiourned, if that Monitor had beene longer deferred; Alas, what long and dead sleepes may the holyest Soule take in fearefull sinnes: Were it not for thy mercie, O God, the best of vs should end our spirituall Lethargie in sleepe of death.

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It might haue pleased God as easily to haue sent *Nathan* to checke *Dauid* in his first purpose of sinning; So had his eyes beene restrained, *Bathsheba* honest, *Vrias* aliue with honour; now the wisdome of the Almightie knew how to winne more glorie by the permission of so foule an euill, then by the preuention; yea, hee knew how by the permission of one sinne, to preuent millions, how many thousand had sinned in a vaine presumption on their owne strength, if *Dauid* had not thus offended; how many thousand had despaired in the conscience of their owne weaknesses, if these horrible sinnes had not receiued forgiuenesse? It is happy for all times, that wee haue so holy a Sinner, so sinfull a penitent. It matters not how bitter the Pill is, but how well wrapped; so cunningly hath *Nathan* conueied this dose, that it begins to worke ere it be tasted: there is no one thing wherein is more vse of wisdome, then the due contriuing of reprehension, which in a discreet deliuerie helps the disease, in an vnwise, destroyes Nature.

Had not *Nathan* beene vsed to the possession of *Dauids* eare, this complaint had beene suspected. It well beseemes a King to take information by a Prophet. Whiles wise *Nathan* was querulously discoursing of the cruell rich man, that had forceably taken away the onely Lambe of his poore Neighbour, how willingly doth *Dauid* listen to the Storie, and how sharply (euen aboue Law) doth he censure the fact? (*As the Lord liueth, the man that hath done this thing shall surely dye.*) Full little did he think that he had pronounced sentence against himselfe; It had not beene so heauie if hee had knowne on whom it should haue light; Wee haue open eares and quicke tongues to the vices of others; How seuere Iusticers wee can bee to our very owne crimes in others persons? How flattering Parasites to anothers crime in our selues? The life of doctrine is in application; *Nathan* might haue bin long enough in his narration, in his inuection, ere *Dauid* would haue bin touched with his owne guiltinesse: but now that the Prophet brings the Word home to his bosome, hee cannot but be affected. Wee may take pleasure, to heare men speake in the Clouds, wee neuer take profit till wee finde a proprietie in the exhortation, or reproofe; There was not more cunning in the Parable then courage in the application (*Thou art the man.*) If *Dauid* be a King, he may not looke, not to heare of his faults; Gods messages may be no other then vnpartiall. It is a treacherous flatterie in diuine errands to regard greatnesse: If Prophets must bee mannerly in the forme, yet in the matter of reproofe, resolute: The words are not their owne; They are but the Heralds of the King of Heauen, *Thus saith the Lord God of Israel.*

How thunder-stricken doe we thinke *Dauid* did now stand? How did the change of his colour bewray the confusion in his Soule; whiles his conscience sayd the same within, which the Prophet sounded in his eare? And now least ought should bee wanting to his humiliation, all Gods former fauours shall be laid before his eyes, by way of exprobration: He is worthy to be vpbrayded with mercies, that hath abused mercies vnto wantonnesse; whiles we doe well, God giues and sayes nothing; when we doe ill, hee layes his benefits in our dish, and casts them in our teeth, that our shame may be so much the more, by how much our obligations haue bin greater. The blessings of God in our vnworthy cariage proue but the aggrauations of sinne, and additions to iudgement.

I see all Gods Children falling into sinne, some of them lying in sinne; none of them maintayning their sinne; *Dauid* cannot haue the heart, or the face to stand out against the message of God, but now as a man confounded, and condemned in himselfe, he cryes out in the bitternesse of a wounded Soule; (*I haue sinned against the Lord.*) It was a short word, but passionate; and such as came from the bottome of a contrite heart; The greatest griefes are not most verball: *Saul* confessed his sinne more largely, lesse effectually; God cares not for phrases, but for affections. The first piece of our amends to God for sinning, is the acknowlegement of sinne; He can doe little that in a iust offence cannot accuse himselfe. If wee cannot bee so good as we would, it is reason wee should doe God so much right, as to say, how euill

euill we are. And why was not this done sooner? It is strange to see how easily sin gets into the heart, how hardly it gets out of the mouth; Is it because sinne, like vnto Satan, where it hath got possession is desirous to hold it; and knowes that it is fully ejected by a free confession? or, because in a guiltinesse of deformitie, it hides it selfe in the breast where it is once entertained, and hates the light? or because the tongue is so see'd with self-loue, that it is loath to bee drawne vnto any verdict against the heart or hands? or, is it out of an idle mispriſion of shame, which whiles it should be placed in offending, is misplaced in disclosing of our offence?

Howeuer, sure I am, that God hath neede euen of rackes to draw out confessions; and scarce in death it selfe, are we wrought to a discouery of our errors.

There is no one thing, wherein our folly shewes it selfe more then in these hurtfull concealements: Contrary to the proceedings of humane Iustice, it is with God, *Confesse and liue*; no sooner can *Dauid* say, *I haue sinned*, then *Nathan* interres; *The Lord also hath put away thy sinne*. He that hides his sins shall not prosper, but he that confesseth and forsaketh them, shall finde mercie. Who would not accuse himselfe to be acquitted of God; O God, who would not tell his wickednesse to thee, that knowest it better then his owne heart, that his heart may bee eased of that wickednesse, which being not told, killeth? Since we haue sinned, why should wee bee niggardly of that action, wherein we may at once giue glory to thee, and reliefe to our soules?

Dauid had sworne in a zeale of Iustice, that the rich Oppressor, for but taking his poore Neighbours Lambe, should dye the death: God, by *Nathan*, is more fauourable to *Dauid*, then to take him at his word: *Thou shalt not dye*: O the marueilous power of repentance: Besides adultery, *Dauid* had shed the blood of innocent *Vriah*: The strict Law was Eye for Eye, Tooth for Tooth, Hee that smiteth with the Sword, shall perish with the Sword: Yet as if a penitent confession had dispensed with the rigour of Iustice, now God sayes *Thou shalt not dye*. *Dauid* was the voice of the Law, awarding death vnto sinne: *Nathan* was the voyce of the Gospell, awarding life vnto the repentance for sinne. Whatsoeuer the sore bee, neuer any soule applyed this remedie, and dyed, neuer any soule escaped death, that applyed it not.

Dauid himselfe shall not dye for this fact: but his mis-begotten childe shall dye for him; He that said, *The Lord hath put away thy sinne*, yet sayd also, *The Sword shall not depart from thine house*.

The same mouth, with one breath, pronounces the sentence both of absolution, and death, Absolution to the Person, Death to the Issue. Pardon may well stand with temporall afflictions. Where God hath forgiuen, though he doth not punish, yet hee may chastise, and that vnto blood; neither doth hee alwayes forbeare correction, where he remits reuenge. So long as he smites vs not as an angry Iudge, wee may indure to smart from him, as a louing Father.

Yet euen this Rod did *Dauid* deprecate with teares: How faine would hee shake off so easie a loade? The Childe is stricken; the Father fasts and prayes, and weepes, and lyes all night vpon the Earth, and abhorres the noyse of comfort: That Childe, which was the fruit and monument of his odious adultery, whom hee could neuer haue looked vpon, without recognition of his sinne: in whose face hee could not but haue still read the records of his owne shame, is thus mourned for, thus sued for; It is easie to obserue that good man ouer-passionately affected to his Children. Who would not haue thought, that *Dauid* might haue held himselfe well appayd, that his soule escaped an eternall death, his bodie a violent: though God should punish his sinne, in that Childe, in whom he sinned: yet euen against this crosse hee bends his Prayers, as if nothing had beene forgiuen him: There is no Childe that would be scourged if he might escape for crying: No affliction is for the time other than grieuous; neither is therefore yeelded vnto, without some kinde of reluctation. Farre yet was it from the heart of *Dauid*, to make any opposition to the will of God; he sued, he struggled not; There is no impatience in intreaties; Hee

well

well knew, that the threats of temporall euils, ran commonly with a secret condition, and therefore might perhaps be auoided by humble importunitie: if any meanes vnder Heauen can auert iudgements, it is our Prayers.

God could not chuse, but like well the boldnesse of *Dauids* faith, who after the apprehension of so heauy a displeasure, is so far from doubting of the forgiuenesse of his sin, that he dares become a Sutor vnto God for his sicke childe. Sinne doth not make vs more strange, then Faith confident.

But, it is not in the power of the strongest Faith, to preserue vs from all afflictions; After all *Dauids* prayers and teares, the Childe must dye. The carefull seruants dare but whisper this sad newes: They who had found their Master so auerse from the motion of comfort, in the sicknesse of the Childe, feared him vncapable of comfort in his death.

Suspition is quick-witted; Euery occasion makes vs misdoubt that euent, which wee feare; This secrecie proclaimes, that which they were so loath to vtter, *Dauid* perceiues his Childe dead, and now he rises vp from the Earth whereon hee lay, and washes himselfe, and changeth his apparell, and goes first into Gods House to worship, and into his owne to eate; now hee refuses no comfort, who before would take none; The issue of things doth more fully shew the will of God, then the prediction; God neuer did any thing, but what hee would; hee hath sometimes foretold that for tryall, which his secret will intended not; he would foretell it, hee would not effect it, because hee would therefore foretell it, that hee might not effect it; His predictions of outward euils are not alwayes absolute, his actions are; *Dauid* well sees by the euent, what the Decree of God was, concerning his Childe; which now he could not striue against, without a vayne impatience; Till we know the determinations of the Almightie, it is free for vs to striue in our prayers, to striue with him, not against him; when once wee know them, it is our dutie to sit downe in a silent contentation.

(Whiles the Childe was yet aliue, I fasted and wept, for I said, who can tell whether the Lord will be gracious to me, that the Childe may liue; but now he is dead, Wherefore should I fast? Can I bring him backe againe?)

The griefe that goes before an euill for remedie, can hardly bee too much, but that which followes an euill, past remedie, cannot be too little: Euen in the saddest accident, Death, wee may yeeld something to nature, nothing to impatience: immoderation of sorrow, for losses past hope of recouery, is more sullen, then vsefull; our stomacke may be bewrayed by it, not our wisdome.

AMNON *and* TAMAR.

IT is not possible, that any word of God should fall to the ground: *Dauid* is not more sure of forgiuenesse, then smart: Three maine sins passed him in this businesse of *Vriah*; Adultery, Murder, Dissimulation: for all which, he receiues present payment; for Adultery, in the deflowring of his Daughter *Thamar*; for Murder in the killing of his Sonne *Amnon*; for Dissimulation in the contriuing of both. Yet all this was but the beginning of euils. Where the Father of the Family brings sinne home to the house, it is not easily swept out: Vnlawfull Lust propagates it selfe by example; How iustly is *Dauid* scourged by the sinne of his Sonnes, whom his Act taught to offend?

Maacha was the Daughter of an Heathenish King; By her, had *Dauid* that beautifull, but vnhappy Issue, *Absolom*, and his no lesse faire Sister, *Thamar*: Perhaps, thus late doth *Dauid* feele the punishment of that vnfit choyce: I should haue mar-

maruelled, if ſo holy a man had not found croſſes in ſo vnequall a match, either in his perſon, or at leaſt in his ſeed.

Beauty, if it be not well diſciplin'd, proues not a Friend, but a Traytor, three of *Dauids* Children are vndone by it at once; What elſe was guilty of *Amnons* inceſtuous loue, *Tamars* rauiſhment, *Abſoloms* pride? It is a bleſſing to be fayre, yet ſuch a bleſſing, as if the ſoule anſwer not to the face, may leade to a curſe; How commonly haue we ſeene the fouleſt ſoule dwell fayreſt? It was no fault of *Tamars*, that ſhe was beautifull; the Candle offends not in burning, the fooliſh flye offends in ſcorching it ſelfe in the flame; yet it is no ſmall miſery to become a tentation vnto another, and to be made but the occaſion of others ruine. *Amnon* is loue-ſicke of his ſiſter *Tamar*, and languiſhes of that vnnaturall heat. Whither will not wanton luſt carrie the inordinate mindes of pampered and vngouerned youth; None but his halfe ſiſter, will pleaſe the eyes of the young Prince of Iſrael: Ordinary pleaſures will not content thoſe whom the conceit of greatneſſe, youth, and eaſe, haue let looſe to their appetite.

Perhaps, yet this vnkindly flame, might in time, haue gone out alone, had not there beene a *Ionadab*, to blow theſe coales with ill counſell. It were ſtrange if great Princes ſhould want ſome Paraſiticall Followers, that are ready to feed their ill humours. *Why art thou, the Kings Sonne, ſo leane from day to day?* As if it were vnworthy the Heire of a King, to ſuffer either Law, or Conſcience, to ſtand in the way of his deſires: Whereas wiſe Princes know well, that their places giue them no priuiledge of ſinning: but call them in rather to ſo much more ſtrictneſſe, as their example may be more preiudiciall.

Ionadab was the Couſin German of *Amnon*: Ill aduice is ſo much more dangerous as the intereſt of the giuer in more; Had he beene a true friend, hee had bent all the forces of his diſſwaſion, againſt the wicked motions of that ſinfull luſt; and had ſhewed the Prince of Iſrael how much thoſe lewd deſires prouoked God, and blemiſhed himſelfe; and had lent his hand to ſtrangle them in their firſt conception. There cannot be a more worthy improuement of friendſhip, then in a feruent oppoſition to the ſinnes of them, whom we profeſſe to loue: No enemy can be ſo mortall to great Princes, as thoſe officious Clients, whoſe flattery ſoothes them vp in wickedneſſe: Theſe are Traytors to the Soule, and by a pleaſing violence kill the beſt part eternally.

How ready at hand is an euill ſuggeſtion? Good counſell is like vnto Wel-water, that muſt be drawne vp with a Pumpe, or Bucket; Ill counſell is like to Conduit-water; which if the cocke be but turned, runnes out alone; *Ionadab* hath ſoone proiected how *Amnon* ſhall accompliſh his lawleſſe purpoſe. The way muſt be to faine himſelfe ſicke in body, whoſe minde was ſicke of luſt; and vnder this pretence to procure the preſence of her, who had wounded, and onely might cure him.

The dayly increaſing languor, and leaneneſſe, and paleneſſe of loue-ſicke *Amnon* might well giue colour to a Kerchiefe, and a pallet. Now is it ſoone told *Dauid* that his eldeſt Sonne is caſt vpon his ſicke bed; there needs no ſuite for his viſitation; The carefull Father haſtens to his Bed-ſide, not without doubts and feares: He that was lately ſo afflicted with the ſickneſſe of a Childe that ſcarce liued to ſee the light, how ſenſible muſt we needs thinke hee would bee, of the indiſpoſition of his firſt-borne Sonne, in the prime of his age and hopes? It is not giuen to any Prophet to fore-ſee all things, Happie had it beene for *Dauid*, if *Amnon* had beene truly ſicke, and ſicke vnto death; yet who could haue perſwaded this paſſionate Father to haue beene content with this ſucceſſion of loſſes, this earely loſſe of his Succeſſor: How glad is he to heare, that his Daughter *Tamars* skill might bee likely to fit the dyet of ſo deare a patient. Conceit is wont to rule much both in ſickneſſe and in the cure. *Tamar* is ſent by her Father to the houſe of *Amnon*; Her hand onely muſt dreſſe that Diſh, which may pleaſe the nice Palate of her ſicke Brother. Euen the Children of Kings, in thoſe homelyer Tymes, did not ſcorne to put their fingers, to ſome

workes of huſwifry: (*Shee tooke floure and did kneade it, and did make Cakes in his ſight, and did bake the Cakes and tooke a Pan, and powred them out before him.*) Hau thee not beene ſometimes vſed to ſuch domeſtique imployments, thee had beene now to ſeeke; neither had this beene required of her, but vpon the knowledge of her skill: Shee doth not plead the impayring of her beautie by the ſcorching of the fire; nor thinkes her hand too daintie for ſuch meane Seruices, but ſettles to the worke, as one that had rather regard the neceſſities of her Brother, then her owne ſtate: Onely pride and idleneſſe haue baniſht honeſt and thrifty diligence, out of the houſes of the great.

This was not yet the Diſh that *Amnon* longed for. It was the Cooke, and not the Cates which that wanton eye affected. Vnlawfull Acts ſeeke for ſecrecie; The companie is diſmiſſed, *Tamar* onely ſtayes; Good meaning ſuſpects nothing, Whiles ſhe preſents the meate ſhe had prepared, to her ſicke Brother, her ſelfe is made a prey to his outragious Luſt. The modeſt Virgin intreates, and perſwades in vaine; ſhee layes before him the ſinne, the ſhame, the danger of the fact; and ſince none of theſe can preuayle, faine would winne time by the ſuggeſting of vnpoſſible hopes; Nothing but violence can ſtay a reſolued ſinner; What hee cannot by intreaty, hee will haue by force. If the Deuill were not more ſtrong in men, then nature, they would neuer ſeeke pleaſure in violence. *Amnon* hath no ſooner fulfilled his beaſtly deſires, then he hates *Tamar* more then he loued her. Inordinate luſt neuer ends but in diſcontentment; Loſſe of ſpirits, and remorſe of ſoule make the remembrance of that Act tedious, whoſe expectation promiſed delight. If wee could ſee the backe of ſinfull pleaſures, ere we behold their face, our hearts could not but bee fore-ſtalled with a iuſt deteſtation. Bruitiſh *Amnon*, it was thy ſelfe whom thou ſhouldeſt haue hated for this villany; not thine innocent ſiſter; Both of you lay together, onely one committed inceſt: What was ſhe but a patient in that impotent fury of luſt? How vniuſtly doe carnall men miſ-place their affections? No man can ſay whether that loue, or this hatred were more vnreaſonable: Fraud drew *Tamar* into the houſe of *Amnon*, force entertained her within; and droue her out. Faine would ſhee haue hid her ſhame where it was wrought, and may not bee allowed it: That roofe vnder which, ſhe came with honour, and in obedience and loue, may not bee lent her for the time as a ſhelter of her ignominy. Neuer any ſauage could bee more barbarous: *Sechem* had raviſhed *Dinah*, his offence did not make her odious; his affection ſo continued, that he is willing rather to draw blood of himſelfe and his people, then forgoe her whom hee had abuſed; *Amnon* in one houre is in the exceſſe of loue and hate; and is ſicke of her, for whom he was ſicke: Shee that lately kept the keyes of his heart, is now lockt out of his doores. Vnruly paſſions runne euer into extremities, and are then beſt appayed, when they are furtheſt off from reaſon and moderation.

What could *Amnon* thinke, would bee the euent of ſo foule a fact, which as hee had not the grace to preuent, ſo hee hath not the care to conceale? If hee lookt not ſo high as Heauen, what could he imagine would follow hereupon, but the diſpleaſure of a Father, the danger of Law, the indignation of a Brother, the ſhame and outcryes of the World; All which he might haue hoped to auoid by ſecreſie, and plauſible courſes of ſatisfaction. It is the iuſt iudgement of God vpon preſumptuous offenders, that they loſe their wit, together with their honeſtie; and are either ſo blinded, that they cannot fore-ſee the iſſue of their actions, or ſo beſotted that they doe not regard it.

Poore *Tamar* can but bewaile that which ſhe could not keep, her Virginitie, not loſt, but torne from her by a cruell violence: She rends her Princely Robe, and layd aſhes on her head, and laments the ſhame of anothers ſinne; and liues more deſolate then a widdow, in the houſe of her brother *Abſalom*.

In the meane time, what a corroſiue muſt this newes needes be to the heart of good *Dauid*, whoſe fatherly command had out of loue, caſt his Daughter into the iawes of

of this Lion? What an insolent affront, must he needs construe this, to be offred by a Sonne to a Father; that the Father should be made the Pandar of his owne Daughter to his Sonne? He that lay vpon the ground weeping for, but the sickenesse of an Infant, How vexed do we thinke he was with the villanie of his Heyre, with the rauishment of his Daughter, both of them worse then many deaths? What reuenge can he thinke of, for so haynous a crime lesse then death; and what lesse then death is it to him, to thinke of a reuenge? Rape was by the Law of God, capitall, how much more, when it is seconded with incest? Anger was not punishment enough for so high an offence; Yet this is all that I heare of, from so indulgent a Father, saying that he makes vp the rest with sorrow, punishing his Sonnes out-rage in himselfe; The better natur'd, and more gracious a man is, the more subiect he is to the danger of an ouer- remissenesse, and the exceesse of fauour and mercie: The milde iniustice is no lesse perillous to the Commonwealth, then the cruell.

If *Dauid* (perhaps out of the conscience of his owne late offence) will not punish this fact, his sonne *Absalom* shall: not out of any care of Iustice, but in a desire of reuenge. Two whole yeares, hath this slye Courtier smotherd his indignation, and fained kindnesse; else his inuitation of *Amnon* in speciall, had beene suspected. Euen gallant *Absalom* was a great Sheep master; The brauery and magnificence of a Courtier, must be built vpon the grounds of frugalitie; *Dauid* himselfe is bidden to this bloody Sheepe-shearing; It was no otherwise meant, but that the Fathers eyes should be the witnesses, of the Tragicall execution of one Sonne by another; Onely *Dauids* loue kept him from that horrible spectacle. Hee is carefull not to be chargeable to that Sonne, who cares not to ouercharge his Fathers stomacke with a Feast of Blood.

Amnon hath so quite forgot his sinne, that he dares goe to feast in that House where *Tamar* was mourning; and suspects not the kindnesse of him, whom he had deserued, of a Brother to make an enemy; nothing is more vnsafe to be trusted, then the faire lookes of a festred heart: Where true Charitie or iust satisfaction, haue not wrought a sound reconciliation, malice doth but lurke for the opportunitie of an aduantage.

It was not for nothing that *Absalom* deferred his reuenge; which is now so much more exquisite, as it is longer protracted: What could bee more fearefull, then when *Amnons* heart was merrie with Wine, to be suddenly striken with death? As if this execution had beene no lesse intended to the Soule, then to the bodie; How wickedly soeuer this was done by *Absalom*, yet how iust was it with God, that he, who in two yeares impunity would finde no leisure of repentance, should now receiue a punishment without possibilitie of Repentance?

O God, thou art righteous to reckon for those sinnes, which humane partialitie or negligence hath omitted, and while thou punishest sinne with sinne, to punish sinne with death; If either *Dauid* had called *Amnon* to account for this villany, or *Amnon* had called himselfe, the reuenge had not beene so desperate; Happie is the man that by an vnfained Repentance acquits his soule from his knowne euils, and improues the dayes of his peace to the preuention of future vengeance; which if it bee not done, the hand of God shall as surely ouer-take vs in iudgement, as the hand of Satan hath ouertaken vs in miscarriage vnto sinne.

ABSALOMS *Returne and Conſpiracie.*

ONE Act of iniuſtice drawes on another; The iniuſtice of *Dauid*, in not puniſhing the rape of *Amnon*, procures the iniuſtice of *Abſalom*, in puniſhing *Amnon* with Murder: That which the Father ſhould haue iuſtly reuenged, and did not; the Sonne reuenges vniuſtly. The rape of a Siſter was no leſſe worthy of death then the Murder of a Brother; Yea, this latter ſinne was therefore the leſſe, becauſe that Brother was worthy of death, though by another hand; whereas that Siſter was guiltie of nothing but modeſt beautie: yet he that knew this Rape paſſed ouer (whole two yeares) with impunitie, dares not truſt the mercie of a Father, in the pardon of his Murder; but for three yeares hides his head in the Court of his Grand-father, the King of Geſhur. Doubtleſſe, that Heatheniſh Prince gaue him a Kind welcome, for ſo meritorious a reuenge of the diſhonour done to his owne Loynes.

No man can tell, how *Abſalom* ſhould haue ſped from the hands of his otherwiſe ouer-indulgent Father, if he had beene apprehended in the heat of the fact. Euen the largeſt loue may be ouer-ſtrained, and may giue a fall in the breaking; Theſe fearefull effects of linity, might perhaps haue whetted the ſeuerity of *Dauid* to ſhut vp theſe outrages in blood; Now this diſpleaſure was weakned with age: Time and thoughts haue digeſted this hard morſell; *Dauids* heart told him, that his hands had a ſhare in this offence; that *Abſalom* did but giue that ſtroke, which himſelfe had wrongfully ſorborn; that the vnrecouerable loſſe of one Sonne, would be but wofully relieued with the loſſe of another; Hee therefore, that in the newes of the deceaſed Infant could change his clothes, and waſh himſelfe, and cheere vp his ſpirits, with the reſolution of, *I ſhall goe to him, he ſhall not returne to me*, comforts himſelfe concerning *Amnon*; and begins to long for *Abſalom*.

THOSE three yeares baniſhment ſeemed not ſo much a puniſhment to the Son, as to the Father; Now *Dauid* beginnes to forgiue himſelfe; yet out of his wiſdome, ſo inclines to fauour, that he conceales it; and yet ſo conceales it, that it may be deſcryed by a cunning eye; If he had caſt out no glances of affection, there had beene no hopes for his *Abſalom*: If he had made profeſſion of loue after ſo foule an Act, there had beene no ſafety for others; now he lets fall ſo much ſecret grace, as may both hold vp *Abſalom* in the life of his hopes, and not hearten the preſumption of others.

GOOD Eyes ſee light thorow the ſmalleſt chinke; The wit of *Ioab* hath ſoone diſcerned *Dauids* reſerued affection; and knowes how to ſerue him in that which hee would, and would not accompliſh: and now deuiſes how to bring into the light, that birth of Deſire, whereof he knew *Dauid* was both bigge, and aſhamed. A woman of Tekoah, (that Sex hath beene euer held more apt for wiles) is ſuborned to perſonate a mourner, and to ſay that, by way of Parable, which in playne termes would haue ſounded too harſhly; and now whiles ſhee lamentably layes forth the loſſe and danger of her Sonnes, ſhe ſhewes *Dauid* his owne; and whiles ſhee mooues compaſſion to her pretended Iſſue, ſhe winnes *Dauid* to a pittie of himſelfe, and a fauourable ſentence for *Abſalom*. We loue our ſelues better then others, but we ſee others better then our ſelues; who ſo would perfectly know his owne caſe, let him view it in anothers perſon.

PARABLES ſped well with *Dauid*; One drew him to repent of his owne ſinne; another, to remit *Abſaloms* puniſhment; And now, as glad to heare this Plea, and willing to be perſwaded vnto that, which if he durſt, hee would haue ſought for, he

he gratifies *Ioab* with the grant of that suit, which *Ioab* more gratified him in suing for: *Goe bring againe the young man Absalom.*

How glad is *Ioab*, that hee hath light vpon one Act, for which the Sun, both setting and rising, should shine vpon him? and now he speeds to Geshur, to fetch backe *Absalom* to Ierusalem: hee may bring the long banished Prince to the Citie; but to the Court he may not bring him. (*Let him turne to his owne house, and let him not see my face.*)

THE good King hath so smarted with mercie; that now hee is resolued vpon austeritie, and will relent but by degrees; It is enough for *Absalom* that hee lives, and may now breathe his native ayre; *Dauids* face is no obiect of the eyes of Murtherers: What a Dearling this Sonne was to his Father, appeares in that, after an vnnaturall and barbarous rebellion, passionate *Dauid* wishes to haue changed liues with him; yet now, whiles his bowels yearned, his brow frowned; The face may not bee seene, where the heart is set.

THE best of Gods Saints may bee blinded with affection; but when they shall once see their errors, they are carefull to correct them. Wherefore serues the power of Grace, but to subdue the insolencies of nature? It is the wisedome of Parents, as to hide their hearts from their best children, so to hide their countenances from the vngracious: Fleshly respects may not abate their rigour to the ill deseruing. For the Childe to see all his Fathers loue, it is enough to make him wanton, and of wanton, wicked: For a wicked Child, to see any of his Fathers loue, it emboldens him in euill, and drawes on others.

Absaloms house is made his Prison; Iustly is he confined to the place which hee had stayned with blood. Two yeares doth hee liue in Ierusalem, without the happinesse of his Fathers sight; It was enough for *Dauid* and him, to see the smoke of each others Chimnies. In the meane time, how impatient is *Absalom* of this absence? Hee sends for *Ioab*, the Soliciter of his returne; So hard an hand, doth wise and holy *Dauid* carry ouer his reduced Sonne, that his friendly Intercessor, *Ioab*, dares not visit him.

Hee, that afterwards kindled that seditious fire ouer all Israel, sets fire now on the field of *Ioab*; whom loue cannot draw to him, feare and anger shall; Continued displeasure hath made *Absalom* desperate; Fiue yeares are passed since he saw the face of his Father; and now is he no lesse wearie of his life, then of this delay; (*Wherefore am I come downe from Geshur? It had beene better for mee, to haue beene there still: Now therefore let mee see the Kings face, and if there bee any iniquitie in me, let him kill mee.*) Either banishment, or death, seemed as tollerable to him, as the debarring of his Fathers sight.

What a torment shall it be to the wicked, to be shut out for euer, from the presence of a God, without all possible hopes of recouery? This was but a Father of the flesh, by whom, if *Absalom* liued at first, yet in him he liued not, yea, not without him onely, but against him that Sonne found he could liue; God is the Father of Spirits, in whom we so liue; that without him can be no life, no being; to bee euer excluded from him, in whom we liue and are, what can it bee but an eternall dying, an eternall perishing? If in thy presence, O God, be the fulnesse of ioy, in thine absence, must needs bee the fulnesse of horror and torment; Hide not thy face from vs, O Lord, but shew vs the light of thy countenance, that we may liue, and praise thee.

Euen the fire of *Ioabs* field, warmed the heart of *Dauid*, whiles it gaue him proofe of the heat of *Absaloms* filiall affection. As a man therefore inwardly weary of so long displeasure, at last he receiues *Absalom* to his sight, to his fauour; and seales his pardon with a kisse: Naturall Parents, know not how to retayne an euerlasting anger towards the fruit of their loynes; How much lesse shall the GOD of mercies, be vnreconcileably displeased with his owne; and suffer his wrath to burne like fire that cannot be quenched? Hee will not alwayes chide, neither will hee keepe his anger for euer; His wrath endureth but a moment, in his fauour is life; wee-

ping may endure for a Night, but ioy commeth in the Morning.

Abſalom is now as great, as faire; Beautie and Greatneſſe make him proud; Pride workes his ruine; Great ſpirits will not reſt content with a moderate proſperity: Ere two yeares be runne out, *Abſalom* runnes out into a deſperate plot of rebellion; None but his owne Father was aboue him in Iſrael; None was ſo likely, in humane expectation, to ſucceede his Father; If his ambition could but haue contayned it ſelfe for a few yeares, (as *Dauid* was now neere his period) dutifull carriage might haue procured, that by ſucceſſion, which now he ſought by force. An aſpiring minde is euer impatient, and holds Time it ſelfe an enemy, if it thruſt it ſelfe importunately betwixt the hopes and fruition: Ambition is neuer but in trauell, and can finde no intermiſſion of painefull throwes, till ſhee haue brought forth her abortiue Deſires: How happie were we, if our affectation could be ſo eager of ſpirituall and heauenly promotions; Oh that my Soule could finde it ſelfe ſo reſtleſſe, till it feele the weight of that Crowne of Glorie.

Outward pompe, and vnwonted ſhewes of Magnificence, are wont much to affect the light mindes of the vulgar. *Abſalom* therefore to the incomparable comelineſſe of his perſon, addes the vnuſuall ſtate of a more then Princely Equipage. His Charets rattle, and his Horſes trample proudly in the Streetes; Fiftie Foot-men run before their glittering Maſter: Ieruſalem rings of their glorious Prince; and is readie to adore theſe continuall Triumphs of Peace. Exceſſe and Noueltie, of expenſiue Bravery and Oſtentation in publike perſons, giues iuſt cauſe to ſuſpect either vanitie, or a plot; True-hearted *Dauid* can miſdoubt nothing in him, to whom he had both giuen life, and forgiuen this. Loue conſtrued all this, as meant to the honour of a Fathers Court, to the expreſſion of ioy and thankfulneſſe for his reconcilement: The eyes and tongues of men are thus taken vp: Now hath *Abſalom* laid ſnares for their hearts alſo: *He riſes early, and ſtands beſide the way of the gate*: Ambition is no niggard of her paines; ſeldome euer is good meaning ſo induſtrious; The more he ſhined in Beautie and Royall Attendance, ſo much more glory it was to neglect himſelfe, and to preferre the care of Iuſtice to his owne eaſe: Neither is *Abſalom* more painfull then plauſible; his eare is open to all Plaintiues, all Petitioners: there is no cauſe which hee flatters not, *See, thy matters are good and right*; his hand flatters euery commer with a ſalutation, his lips with a kiſſe. All men, all matters are ſoothed ſauing the ſtate and gouernement; the cenſure of that is no leſſe deepe, then the applauſe of all others, (*There is none deputed of the King to heare thee.*) What inſinuations could bee more powerfull; No Muſicke can bee ſo ſweet to the eares of the vnſtable multitude, as to heare well of themſelues, ill of their Gouernours: *Abſalom* needs not to wiſh himſelfe vpon the Bench: Euery man ſayes, Oh, what a curious Prince is *Abſalom*? What a iuſt and carefull Ruler would *Abſalom* be? How happie were we, if we might be iudg'd by *Abſalom*? Thoſe qualities which are wont ſingle to grace others, haue conſpired to meete in *Abſalom*; Goodlineſſe of Perſon, Magnificence of State, gracious Affabilitie, vnwearied Diligence, Humilitie in Greatneſſe, feeling Pitie, loue of Iuſtice, care of the Common-wealth; The World hath not ſo compleat a Prince as *Abſalom*: Thus the hearts of the people are not won, but ſtolne by a cloſſe Traytor from their lawfully Annointed Soueraigne. Ouer-fayre ſhewes are a iuſt Argument of vnſoundneſſe; no naturall Face hath ſo cleere a White and Redde, as the painted: Nothing wants now but a cloake of Religion, to perfect the Treachery of that vngracious Sonne, who carried Peace in his Name, Warre, in his heart: and how eaſily is that put on? *Abſalom* hath an holy Vow to be paid in Hebron: The deuout man had made it long ſince, whiles hee was exiled in Syria, and now he haſts to performe it, (*If the Lord ſhall bring me backe againe to Ieruſalem, then will I ſerue the Lord*;) wicked Hypocrites, care not to play with God, that they may mocke men. The more deformed any act is, the fayrer Viſor it ſtill ſeeketh.

How glad is the good old King, that he is bleſſed with ſo Godly a Sonne; whom hee diſmiſſeth laden with his cauſeleſſe bleſſings: What truſt is there in fleſh and blood, when *Dauid* is not ſafe from his owne Loynes? The Conſpiracie is now fully forged,

forged, there lacked nothing but this gilt of Pietie to winne fauour and value in all eyes; and now it is a wonder, that but two hundred honeſt Citizens goe vp with *Abſalom* from Ieruſalem: The true-hearted lye moſt open to Credulitie: How eaſie it is to beguile harmeleſſe intentions? The name of *Dauids* Sonne carries them againſt the Father of *Abſalom*, and now theſe ſimple Iſraelites, are vnwittingly made loyall Rebels. Their hearts are free from a plot, and they meane nothing, but fidelitie in the attendance of a Traytor. How many thouſands are thus ignorantly miſled into the traine of Errour; Their ſimplicity is as worthy of pitty, as their miſguidance of indignation. Thoſe that will ſuffer themſelues to be carryed with ſemblances of truth and Faithfulneſſe, muſt needs be as farre from ſafety, as innocence.

(***)

Contemplations

VPON THE PRINCIPALL Passages of the holy STORIE.

The fifth Volume.

IN TVVO BOOKES.

By I. H. D.D.

Imprinted at LONDON in the yeare 1628.

Contemplations.

THE SIXTEENTH BOOKE.

Containing
- Shimei *cursing.*
- Achitophel.
- *The death of* Absalom.
- Shebaes *Rebellion.*
- *The Gibeonites reuenged.*
- *The numbring of the People.*

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

Imprinted at *London* in the yeare 1628.

TO THE RIGHT HONOVRABLE AND TRVLY NOBLE LORD,

FRANCIS Lord RVSSEL, Baron of *Thornhaugh*, all increase of Honour and Happineſſe.

Right Honourable:

YOu ſhall not need to impute it to any other reaſon beſides your vertues, that I haue preſumed to ſhroud this peece of my Labours vnder your Noble Patronage. The world hath taken iuſt notice how much the Goſpell is graced by your reall profeſsion; whom neither Honour hath made ouerlie, nor wealth lauiſh, nor charge miſerable, nor greatneſſe licentious. Goe on happily in theſe ſafe and gainfull ſteps of goodneſſe; and ſtill honour the God that hath honoured you; In the meane time, accept from my vnworthy hands theſe poore Meditations, more hie for their ſubiect, then meane for their author: Wherein Shimeies *curſes ſhall teach you how vnable either greatneſſe, or innocence is to beare off the blowes of ill tongues; and how baſenes euer molds it ſelfe according to the aduantage of times.* Achitophels *depth compared with his end ſhall ſhew how witleſſe and inſenſate craft is, when it ſtriues againſt honeſtie; and how iuſtly are they forſaken of their reaſon, that haue abandoned*

God; The blood of Absalom *and* Sheba *proclaime the inevitable reuenge of rebellion, which neyther in woods nor walls can finde safety. The late famine of Israel for the forgotten violence offered to the Gibeonites, shewes what note God takes of our oathes, and what sure vengeance of their violation:* Dauids *muster seconded with the plague of Israel teaches, how highly God may be offended with sinnes of the least appearance, how seuere to his owne, how mercifull in that seuerity. If these my thoughts shall be approued beneficiall to any soule, I am rich. I shall vow my prayers to their successe; and to the happinesse of your honourable Family, both in the root and branches; Whereto I am in all*

humble Duty deuoted.

Ios. Hall.

Contemplations.

SHIMEI *cursing.*

WIth an heauy heart, and a couered head, and a weeping eye, and bare feet, is *Dauid* gone away from Hierusalem; neuer did hee with more ioy come vp to his City, then now hee left it with sorrow: how could he doe otherwise, whom the insurrection of his owne Sonne drone out from his house, from his throne, from the Arke of God? and now, when the depth of this griefe deserued nothing but compassion, the foule mouth of *Shimei* entertaines *Dauid* with curses: There is no small crueltie in the picking out of a time for mischiefe; That word would scarce gall at one season, which at another killeth. The same shaft flying with the winde pierces deepe, which against it, can hardly find strength to sticke vpright. The valour, and iustice of children condemnes it for iniuriously cowardly to strike their aduersarie when he is once downe. It is the murder of the tongue to infold vpon those, whom God hath humbled, and to draw blood of that backe, which is yet blew from the hand of the Almighty. If *Shimei* had not presumed vpon *Dauids* direction, he durst not haue beene thus bold; now he that perhaps durst not haue lookt at one of those Worthies single, defies them all at once, and doth both cast, and speake stones against *Dauid*, and all his army. The malice of base spirits sometimes caries them further, then the courage of the valiant.

In all the time of *Dauids* prosperity, we heard no newes of *Shimei*; his silence and colourable obedience made him passe for a great subiect; yet all that while was his heart vnsound and trayterous. Peace and good successe hides many a false heart; (like as the Snow-drift couers an heape of dung) which once melting away discryes the rottennesse that lay within: Honour and welfare are but flattering glasses of mens affections: aduersitie will not deceiue vs, but will make a true report as of our owne powers, so of the disposition of others.

He that smiled on *Dauid* in his throne, curseth him in his flight: if there be any quarrels, any exceptions to be taken against a man, let him look to haue them layd in his dish when he fares the hardest. This practice haue wicked men learnt of their master, to take the vtmost aduantages of our afflictions; Hee that suffers had need to be double armed, both against paine, and censure.

Euery word of *Shimei* was a slaunder; Hee that tooke *Sauls* speare from his head, and repented to haue but cut the lap of his garment, is reproched as a man of blood:

The man after Gods owne heart is branded for a man of *Belial*. He that was sent for out of the fields to be anointed, is taxed for an vsurper: If *Dauids* hands were stained with blood, yet not of *Sauls* House; It was his seruant, not his master that bled by him; yet is the blood of the Lords anointed cast in *Dauids* teeth, by the spight of a false tongue. Did we not see *Dauid* (after all the proofes of his humble loyaltie) shedding the blood of that Amalekite who did but say he shed *Sauls*? Did wee not heare him lament passionately for the death of so ill a master, chiding the mountaines of Gilboa on which he fell; and angerly wishing that no dew might fall where that blood was poured out; and charged the daughters of Israel to weepe ouer *Saul*, who had clothed them in scarlet? Did we not heare and see him inquiring for any remainder of the House of *Saul*, that he might shew him the kindnesse of God? Did wee not see him honouring lame *Mephibosheth* with a princely seat at his owne table? Did we not see him reuenging the blood of his riuall *Ishbosheth*, vpon the heads of *Rechab* and *Baanah*? What could any liuing man haue done more to wipe off these bloody aspersions? Yet is not a *Shimei* ashamed to charge innocent *Dauid* with all the blood of the House of *Saul*.

How is it likely this clamorous wretch had secretly traduced the name of *Dauid*, all the time of his gouernment, that dares thus accuse him to his face, before all the mighty men of Israel, who were witnesses of the contrary? The greater the person is, the more open doe his actions lie to mis-interpretation, and censure. Euery tongue speakes partially according to the interest he hath in the cause, or the patient. It is not possible that eminent persons should be free from imputations; Innocence can no more protect them, then power.

If the patience of *Dauid* can digest this indignity, his traine cannot; their fingers could not but itch to returne iron for stones. If *Shimei* raile on *Dauid*, *Abishai* raile on *Shimei*, *Shimei* is of *Sauls* Family, *Abishai* of *Dauids*; each speakes for his owne: *Abishai* most iustly bends his tongue against *Shimei*, as *Shimei* against *Dauid* most vniustly: Had *Shimei* beene any other then a dog, he had neuer so rudely barked at an harmlesse passenger; neither could he deserue lesse then the losse of that head, which had vttered such blasphemies against Gods anointed: The zeale of *Abishai* both but plead for iustice, and is checked; *What haue I to doe with you ye sonnes of Zeruiah? Dauid* said not so much to his reuiler, as to his abettor: He well saw that a reuenge was iust, but not seasonable; he found the present a fit time to suffer wrongs, not to right them: hee therefore giues way rather meekely to his owne humiliation, then to the punishment of another: There are seasons wherein lawfull motions are not fit to bee cherished; Anger doth not become a mourner; One passion at once is enough for the soule. Vnaduised zeale may be more preiudiciall, then a cold remisnesse.

What if the Lord for the correction of his seruant, haue said vnto *Shimei*, Curse *Dauid*; yet is *Shimeies* curse no lesse worthy of *Abishaies* sword; the sinne of *Shimeies* curse was his owne, the smart of the curse was Gods; God wils that as *Dauids* chastisement, which hee hates as *Shimeies* wickednesse; That lewd tongue moued from God, it moued lewdly from Satan. Wicked men are neuer the freer from guilt, or punishment, for that hand which the holy God hath in their offensiue actions; Yet *Dauid* can say, *Let him alone, and let him curse, for the Lord hath bidden him*; as meaning to giue a reason of his owne patience, rather then *Shimeies* impunitie: The issue shewed how well *Dauid* could distinguish betwixt the act of God, and of a traitor; how hee could both kisse the rod, and burne it: There can be none so strong motiue of our meeke submission to euils, as the acknowledgement of their originall; Hee that can see the hand of God striking him by the hand or tongue of an enemy, shall more awe the first mouer of his harme, then maligne the instrument. Euen whiles *Dauid* laments the rebellion of his sonne, he gaines by it; and makes that the argument of his patience, which was the exercise of it. *Behold my son which came forth of my bowels seeketh my life; how much more now may this Beniamite doe it?* The wickednesse of an *Absalom* may rob his father of comfort, but shall helpe to adde to his fathers goodnesse: It is the aduantage of great

great crosses, that they swallow vp the lesse; One mans sin cannot be excused by anothers, the lesser by the greater; If *Absalom* be a traytor, *Shimei* may not curse and rebell: But the passion conceiued from the indignity of a stranger may be abated by the harder measure of our owne; If we can therefore suffer because we haue suffered, we haue profited by our affliction. A weake heart faints with euery addition of succeeding trouble; the strong recollects it selfe, and is growne so skilfull that it beares off one mischiefe with another.

It is not either the vnnaturall insurrection of *Absalom*, nor the vniust curses of *Shimei*, that can put *Dauid* quite out of heart; *It may be that the Lord will looke on mine affliction, and will requite good for his cursing, this day.* So well was *Dauid* acquainted with the proceedings of God, that hee knew cherishing was euer wont to follow stripes; after vehement euacuation, cordials; after a darke night, the cleare light of the morning: Hope therefore doth not only vphold, but cheare vp his heart, in the midst of his sorrow; If we can looke beyond the cloud of our affliction, and see the Sun shine of comfort on the other side of it, we cannot bee so discouraged with the presence of euill, as heartned with the issue; As on the contrary, let a man be neuer so merry within, and see paine and misery waiting for him at the doore, his expectation of euill shall easily daunt all the sense of his pleasure; the retributions of temporall fauours goe but by peraduenture; *It may be the Lord will looke on mine affliction*; of eternall, are certaine and infallible: If we suffer, we shall raigne; why should not the assurance of raigning make vs triumph in suffering?

Dauids patience drawes on the insolence of *Shimei*. Euill natures grow presumptuous vpon forbearance: In good dispositions, iniury vnanswered growes weary of it selfe, and dyes in a voluntary remorse; but in those dogged stomackes, which are onely capable of the restraints of feare, the silent digestion of a former wrong prouokes a second; Mercy had need to bee guided with wisedome, lest it proue cruell to it selfe.

Oh the base minds of inconstant Time-seruers! Stay but a while, till the wheele be a little turned, you shall see humble *Shimei* fall downe on his face before *Dauid*, in his returne ouer Iordan; now his submission shall equall his former rudenesse; his praiers shall requite his curses, his teares make amends for his stones, *Let not my Lord impute iniquitie vnto me; neither doe thou remember that which thy seruant did peruersly, the day that my Lord the King went out of Ieruſalem, that the King should take it to heart; for thy seruant doth know that I haue sinned*; False-hearted *Shimei*, had *Absalom* prospered, thou hadst not sinned, thou hadst not repented; then hadst thou bragged of thine insultation ouer his miseries, whose pardon thou now beggest with teares. The changes of worldly mindes are thankelesse, since they are neither wrought out of conscience nor loue, but onely by a slauish feare of a iust punishment.

Dauid could say no more to testifie his sorrow (for his hainous sinnes against God) to *Nathan*, then *Shimei* sayes of himselfe to *Dauid*; whereto may be added the aduantage of a voluntary confession in this offender, which in *Dauid* was extorted by the reproofe of a Prophet: yet is *Dauids* confession seriously penitent, *Shimeis* craftily hypocriticall: Those alterations are iustly suspected, which are shaped according to the times and outward occasions: the true penitent lookes onely at God, and his sinne, and is changed when all other things are themselues.

Great offences had need of answerable satisfactions; As *Shimei* was the onely man of the house of *Beniamin* that came forth and cursed *Dauid* in his flight, so is hee the first man (euen before those of the House of *Ioseph*, though nearer in situation) that comes to meet *Dauid* in his returne with prayers and gratulation: Notorious offenders may not thinke to sit downe with the taske of ordinary seruices; The retributions of their obedience must be proportionable to their crimes.

Achitophel.

SO soone as *Dauid* heard of *Achitophels* hand in that conspiracie, hee fals to his prayers, *O Lord, I pray thee turne the counsell of Achitophel into foolishnesse*; The knowne wisedome of his reuolted counsellor made him a dangerous and dreadfull aduersary: Great parts mis-imployed cannot but proue most mischieuous: when wickednesse is armed with wit, and power, none but a God can defeat it; when we are matched with a strong and subtle enmity, it is high time (if euer) to be deuout; If the bounty of God haue thought good to furnish his creatures with powers to warre against himselfe, his wisedome knowes how to turne the abuse of those powers to the shame of the owners, and the glory of the giuer.

Oh the policy of this Machiauell of Israel, no lesse deepe then hell it selfe: *Goe in to thy fathers concubines, which he hath left to keepe the house; and when all Israel shall heare that thou art abhorred of thy father, the hands of all that are with thee shall be strong.* The first care must be to secure the faction: There can be no safety in siding with a doubtfull rebell: if *Absalom* be a traytor, yet he is a Sonne; Nature may returne to it selfe; *Absalom* may relent, *Dauid* may remit; where then are we that haue helpt to promote the conspiracie? the danger is ours, whiles this breach may bee peeced; There is no way but to ingage *Absalom* in some further act, vncapable of forgiuenesse; Besides the throne, let him violate the bed of his Father; vnto his treason let him adde an incest, no lesse vnnaturall; now shall the world see that *Absalom* neither hopes nor cares for the reconciliation of a father; Our quarrell can neuer haue any safe end but victory; the hope whereof depends vpon the resolution of our followers; they cannot bee resolute, but vpon the vnpardonable wickednesse of their Leader: Neither can this villany be shamefull enough, if it be secret. The closenesse of euill argues feare, or modesty; neither of which can beseeme him that would be a successefull traytor: Set vp a Tent on the top of the house, and let all Israel be witnesses of thy sinne, and thy Fathers shame: Ordinary crimes are for vulgar offenders; Let *Absalom* sinne eminently; and doe that which may make the world at once to blush, and wonder.

Who would euer haue thought that *Achitophel* had liued at Court, at the Counsell-table of a *Dauid*? Who would thinke that mouth had euer spoken well? Yet had hee beene no other then as the Oracle of God to the religious Court of Israel; euen whiles he was not wise enough to be good: Policy and grace are not alwayes lodged vnder one roofe: This man whiles he was one of *Dauids* deepe Counsellors, was one of *Dauids* fooles that said in their hearts, *There is no God*; else hee could not haue hoped to make good an euill with worse, to build the successe of treason vpon incest.

Prophane hearts doe so contriue the plots of their wickednesse, as if there were no ouer-ruling power to crosse their designes, or to reuenge them: Hee that sits in heauen laughes them to scorne, and so farre giues way to their sinnes, as their sinnes may proue plagues vnto themselues.

These two Sonnes of *Dauid* met with pestilent counsell; *Amnon* is aduised to incest with his sister; *Absalom* is aduised to incest with his fathers Concubines: That by *Ionadab*, this by *Achitophel*: Both preuaile. It is as easie at least to take ill counsell, as to giue it: Pronenesse to villany in the great, cannot want eyther projecters to deuise, or parasites to execute the most odious sinnes.

The Tent is spred (lest it should not be conspicuous enough) on the top of the house. The act is done, in the sight of all Israel: The filthinesse of the sinne was not so great, as the impudency of the manner. When the Prophet *Nathan* came with that heauy

heauy message of reproofe, and menace to *Dauid*, after his sinne with *Bathsheba*, hee could fly from God. *Behold I will raise vp euill against thee, out of thine owne house, and will take thy wiues before thine eyes, and giue them vnto thy neighbour, and he shall lie with thy wiues in the sight of this Sunne: For thou didst it secretly, but I will doe this thing before all Israel, and before this Sunne.* The counsell of *Achitophel*, and the lust of *Absalom*, haue fulfilled the iudgement of God. O the wisedome of the Almightie, that can vse the worst of euils, well; and most iustly make the sinnes of men his executioners!

It was the sinne of *Reuben* that he defiled his fathers bed; yet not in the same height of lewdnesse: what *Reuben* did in a youthfull wantonnesse, *Absalom* did in a malicious despight: *Reuben* sinned with one, *Absalom* with ten; *Reuben* secretly, *Absalom* in the open eyes of heauen and earth; yet old *Iacob* could say of *Reuben*, *Thou shalt not excell; thy dignity is gone,*; whiles *Achitophel* sayes to *Absalom*, *Thy dignity shall arise from incest; Climb vp to thy Fathers bed, if thou wilt sit in his throne*; If *Achitophel* were a politician, *Iacob* was a Prophet; if the one spake from carnall sense, the other from diuine reuelation. Certainly to sinne is not the way to prosper; what euer vaine fooles promise to themselues, there is no wisdome, nor vnderstanding, nor counsell against the Lord.

After the rebellion is secured for continuance, the next care is that it may end in victory; this also hath the working head of *Achitophel* projected. Wit & experience told him, that in these cases of assault, celeritie vses to bring forth the happiest dispatch: whereas protraction is no small aduantage to the defendant. *Let me* (saith he) *choose out now twelue thousand men, and I will vp, and follow after Dauid this night; and I will come vpon him while he is weary and weak-handed.* No aduice could be more pernitious: For, besides the wearinesse and vnreadinesse of *Dauid*, and his army, the spirits of that worthy Leader were daunted, and dejected with sorrow, and offered way to the violence of a sudden assault. The field had beene halfe won ere any blow striken. *Achitophel* could not haue beene reputed so wise, if he had not learned the due proportion betwixt actions and times: He that obserueth euery winde shall neuer sow; but hee that obserues no winde at all, shall neuer reape.

The likeliest deuices doe not alwayes succeed; The God that had appointed to establish *Dauids* throne, and determined *Salomon* to his succession, findes meanes to crosse the plot of *Achitophel* by a lesse probable aduice: *Hushai* was not sent backe for nothing: where God hath in his secret will decreed any euent, hee inclines the wills of men to approue that which may promote his owne purposes: Neither had *Hushai* so deepe an head, neither was his counsell so sure, as that of *Achitophel*, yet his tongue shall refell *Achitophel*, and diuert *Absalom*: The pretences were fayrer, though the grounds were vnsound: First, to sweeten his opposition, he yeelds the prayse of wisdome to his aduersary in all other counsels, that he may haue leaue to deny it in this: His very contradiction in the present insinuates a generall allowance. Then, he suggests certaine apparent truths concerning *Dauids* valour, and skill, to giue countenance to the inferences of his improbabilities. Lastly, he cunningly feeds the proud humor of *Absalom*, in magnifying the power and extent of his commands, and ends in the glorious boasts of his fore-promised victory; As it is with faces, so with counsell, that is faire that pleaseth. He that giues the vttrance to words, giues also their speed: Fauour both of speech and men is not euer according to desert, but according to fore-ordination: The tongue of *Hushai*, & the heart of *Absalom* is guided by a power aboue their owne; *Hushai* shall therefore preuaile with *Absalom*, that the treason of *Absalom* may not preuaile; Hee that worketh all in all things, so disposeth of wicked men and spirits, that whiles they doe most oppose his reuealed will, they execute his secret, and whiles they thinke most to please, they ouerthrow themselues.

When *Absalom* first met *Hushai* returned to Hierusalem, hee vpbraided him pleasantly with the scoffe of his professed friendship to *Dauid*; *Is this thy kindnesse to thy friend?* Sometimes there is more truth in the mouth then in the heart, more in iest then in earnest; *Hushai* was a friend, his stay was his kindnes; and now he hath done that for which he was left at Hierusalem, disappointed *Achitophel*, preserued *Dauid*;

Neither

Neither did his kindneſſe to his friend reſt here, but (as one that was iuſtly iealous of him with whom he was allowed to temporize) he miſtruſts the approbation of *Abſalom*; and not daring to put the life of his Maſter vpon ſuch an hazard, he giues charge to *Zadok* and *Abiathar*, of this intelligence vnto *Dauid*: we cannot bee too ſuſpicious when we haue to doe with thoſe that are faithleſſe: We cannot be too curious of the ſafety of good Princes.

Huſhai feares not to deſcry the ſecrets of *Abſaloms* counſell; to betray a traytor is no other then a commendable worke: *Zadok* and *Abiathar* are faſt within the gates of Ieruſalem; their ſonnes lay purpoſely abroad in the fields; this meſſage that concerned no leſſe then the life of *Dauid*, and the whole kingdome of Iſrael, muſt bee truſted with a Maid: Sometimes it pleaſeth the wiſedome of God, who hath the variety of heauen and earth before him, to ſingle out weake inſtruments for great ſeruices: and they ſhall ſerue his turne, as well as the beſt: No councellor of State could haue made this diſpatch more effectually: *Ionathan* and *Ahimaaz* are ſent, deſcried, purſued, preſerued: The fidelitie of a Maid inſtructed them in their meſſage, the ſuttlety of a woman ſaued their liues. At the Well of Rogel they receiued their meſſage, in the Well of Bahurim was their life ſaued: The ſudden wit of woman hath choked the mouth of her Well with dryed corne, that it might not bewray the meſſengers: and now *Dauid* heares ſafely of his danger, and preuents it: and though weary with trauell, and laden with ſorrow, he muſt ſpend the night in his remoue. Gods promiſes of his deliuerance, and the confirmation of his kingdome may not make him neglect the means of his ſafety: If he be faithfull, we may not be careleſſe; ſince our diligence and care are appointed for the factors of that diuine prouidence; The acts of God muſt abate nothing of ours; rather muſt we labour, by doing that which he requireth, to further that which he decreeth.

There are thoſe that haue great wits for the publike, none for themſelues: Such was *Achitophel*, who whiles he had powers to gouerne a State, could not tell how to rule his owne paſſions: Neuer till now doe we finde his counſell balked, neither was it now reiected as ill, onely *Huſhaies* was allowed for better: he can liue no longer now that he is beaten at his owne weapon: this alone is cauſe enough to ſaddle his Aſſe, and to goe home, and put the haltar about his owne necke. Pride cauſes men both to miſinterpret diſgraces, and to ouer-rate them: Now is *Dauids* prayer heard, *Achitophels counſell is turned into fooliſhneſſe:* Deſperate *Achitophel*, what if thou bee not the wiſeſt man of all Iſrael? Euen thoſe that haue not attained to the hieſt pitch of wiſedome, haue found contentment in a mediocritie: what if thy counſell were deſpiſed? A wiſe man knowes to liue happily in ſpight of an vniuſt contempt: what madneſſe is this, to reuenge another mans reputation vpon thy ſelfe? And whiles thou ſtriuſt for the higheſt roome of wiſedome, to runne into the groſſeſt extremitie of folly? Worldly wiſedome is no protection from ſhame and ruine. How eaſily may a man, though naturally wiſe, be made weary of life? A little paine, a little ſhame, a little loſſe, a ſmall affront can ſoone rob a man of all comfort, and cauſe his owne hands to rob him of himſelfe: If there bee not higher reſpects then the world can yeeld, to maintaine vs in being, it ſhould be a miracle if indignation did not kill more then diſeaſe: now, that God, by whoſe appointment we liue here, for his moſt wiſe and holy purpoſes, hath found meanes to make life ſweet, and death terrible.

What a mixture doe we finde here of wiſedome and madneſſe? *Achitophel* will needs hang himſelfe, there is madneſſe; Hee will yet ſet his houſe in order; there is an act of wiſedome: And could it be poſſible that hee, who was ſo wiſe as to ſet his houſe in order, ſhould be ſo mad as to hang himſelfe? That hee ſhould bee carefull to order his houſe, who regarded not to order his impotent paſſions? That hee ſhould care for his houſe, who cared not for either body or ſoule? How vaine it is for a man to be wiſe, if he be not wiſe in God? How prepoſterous are the cares of idle worldlings, that preferre all other things to themſelues, and whiles they looke at what they haue in their cofers, forget what they haue in their breaſts?

The

The death of ABSALOM.

THE same God that raised enmity to *Dauid* from his owne loynes, procured him fauour from forainers; Strangers shall relieue him, whom his owne sonne persecutes; Here is not a losse, but an exchange of loue: Had *Absalom* beene a sonne of *Ammon*, and *Shobi* a sonne of *Dauid*, *Dauid* had found no cause of complaint: If God take with one hand, he giues with another: whiles that diuine bounty serues vs in, good meat, though not in our owne dishes, we haue good reason to be thankefull. No sooner is *Dauid* come to *Mehanaim*, then *Barzillai*, *Machir*, and *Shobi* refresh him with prouisions. Who euer saw any childe of God left vtterly destitute? Whosoeuer bee the messenger of our aide, we know whence he comes; Heauen shall want power, and earth meanes, before any of the household of faith shall want maintenance.

Hee that formerly was forced to imploy his armes for his defence against a tyrannous father in law, must now buckle them on against an vnnaturall sonne: Now therefore he musters his men, and ordaines his Commanders, and marshalls his troupes; and, since their loyall importunitie will not allow the hazard of his person, he at once incourages them by his eye, and restraines them with his tongue, *Deale gently with the young man Absalom, for my sake:* How vnreasonably fauorable are the warres of a father? O holy *Dauid*, what meanes this ill-placed loue, this vniust mercy? Deale gently with a Traytor? but of all traitors with a Sonne? of all sonnes with an *Absalom*, the graceless dareling of so good a father; and all this for my sake, whose Crowne, whose blood he hunts after? For whose sake should *Absalom* be pursued, if he must be forborne for thine? He was still courteous to thy followers, affable to sutors, plausible to all Israel, onely to thee hee is cruell: Wherefore are those armes if the cause of the quarrell must be a motiue of mercie? Yet thou sayest *deale gently with the young man Absalom, for my sake:* Euen in the holiest Parents nature may bee guilty of an iniurious tendernesse, of a bloody indulgence.

Or, whether shall wee not rather thinke this was done in type of that vnmeasurable mercy of the true King, and redeemer of Israel, who prayed for his persecutors, for his murderers; and euen whiles they were at once scorning and killing him, could say, *Father forgiue them, for they know not what they doe?* If wee bee sonnes, we are vngracious, we are rebellious, yet still is our heauenly Father thus compassionately regardfull of vs: *Dauid* was not sure of the successe; there was great inequalitie in the number; *Absaloms* forces were more them double to his; It might haue come to the contrary issue, that *Dauid* should haue beene forced to say, *Deale gently with the Father of Absalom*; but, in a supposition of that victory, which onely the goodnesse of his cause bade him hope for, hee saith, *Deale gently with the young man Absalom*. As for vs, we are neuer but vnder mercie; our God needes no aduantages to sweepe vs from the earth, any moment, yet hee continues that life, and those powers to vs, whereby wee prouoke him, and bids his Angels deale kindely with vs, and beare vs in their armes, whiles wee lift vp our hands, and bend our tongues against heauen. O mercie past the comprehension of all finite spirits, and onely to bee conceiued by him whose it is: Neuer more resembled by any earthly affection then by this of his Deputy and Type, *Deale gently with the young man Absalom, for my sake.*

The battell is ioyned; *Danids* followers are but an handfull to *Absaloms*. How easily may the fickle multitude bee transported to the wrong side? What they wanted in abettors, is supplied in the cause. Vnnaturall ambition drawes the sword of *Absalom*,

Absalom, *Dauids*, a necessary and a iust defence. They that in simplicitie of heart followed *Absalom*, cannot in malice of heart, persecute the father of *Absalom*: with what courage could any Israelite draw his sword against a *Dauid*? or on the other side, who can want courage to fight for a righteous Soueraigne, and father, against the conspiracie of a wicked son? The God of Hosts, with whom it is all one to saue with many or with few, takes part with iustice, and lets Israel feele what it is to beare armes for a traiterous vsurper. The sword deuours twenty thousand of them, and the wood deuoures more then the sword; It must needs be a very vniuersall rebellion, wherein so many perished; What vertue or merits can assure the hearts of the vulgar, when so gracious a Prince findes so many reuolters? Let no man looke to prosper by rebellion; the very thickets, and stakes, and pits, and wild beasts of the wood shall conspire to the punishment of traytors; Amongst the rest, see how a fatall Oke hath singled out the ringleader of this hatefull insurrection; and will at once serue for his hangman and gallowes; by one of those spreading armes snatching him away to speedy execution. *Absalom* was comely, and hee knew it well enough; His haire was no small peece of his beauty, nor matter of his pride: It was his wont to cut it once a yeere; not for that it was too long, but too heauy; his heart could haue borne it longer, if his neck had not complained; And now the iustice of God had platted an halter of those locks: Those tresses had formerly hanged loosely disheueld on his shoulders, now he hangs by thē; He had wont to weigh his haire, and was proud to finde it so heauy, now his hayre poiseth the weight of his body, and makes his burden his torment: It is no marueill if his owne haire turn'd traytor to him, who durst rise vp against his father. That part which is misused by man to sinne, is commonly imployed by God to reuenge; The reuenge that it worketh for God, makes amends for the offence, whereto it is drawne against God; The very beast whereon *Absalom* sat, as weary to beare so vnnaturall a burden, resignes ouer his lode to the tree of Iustice; There hangs *Absalom* betweene heauen and earth, as one that was hated, and abandoned both of earth and heauen: As if God meant to prescribe this punishment for Traytors, *Absalom*, *Achitophel*, and *Iudas* dye all one death: So let them perish that dare lift vp their hand against Gods anointed.

The honest souldier sees *Absalom* hanging in the Oke, and dares not touch him; his hands were held with the charge of *Dauid*, *Beware that none touch the young man Absalom*; *Ioab*, vpon that intelligence, sees him, and smites him, with no lesse then three darts; What the souldier forbore in obedience, the Captaine doth in zeale; not fearing to preferre his Soueraignes safety, to his command; and more tendring the life of a King, and peace of his Countrey, then the weake affection of a father; I dare not sit Iudge betwixt this zeale and that obedience, betwixt the Captaine and the Souldier; the one was a good subiect, the other a good Patriot: the one loued the King, the other loued *Dauid*; and out of loue disobeyed; the one meant as well as the other sped: As it God meant to fulfill the charge of his Anointed, without any blame of his subiects, it pleased him to execute that immediate reuenge vpon the rebell, which would haue dispatcht him without hand, or dart: only the Mule and the Oke conspired to this execution; but that death would haue required more leasure, then it was safe for Israel to giue; and still life would giue hope of rescue; to cut off all feares, *Ioab* lends the Oke three darts to helpe forward so needfull a worke of Iustice: All Israel did not afford so firme a friend to *Absalom*, as *Ioab* had beene; who but *Ioab* had suborned the wittie widow of *Tekoah*, to sue for the recalling of *Absalom*, from his three yeeres exile? Who but he went to fetch him from *Geshur* to Ierusalem? Who but he fetcht him from his house at Ierusalem (whereto hee had beene (two yeeres confined) to the face, to the lips of *Dauid*? Yet now he that was his sollicitor for the Kings favor, is his executioner against the Kings charge: With honest hearts all respects either of blood or friendship cease in the case of Treason; well hath *Ioab* forgotten himselfe to bee friend to him who had forgotten himselfe to bee a sonne. Euen ciuilly, the King is our common father, our Countrey our common mother; Nature hath no priuat

relations

relations which ſhould not gladly giue place to theſe; He is neither father, nor ſonne, nor brother, nor friend, that conſpires againſt the common parent: Well doth he who ſpake parables for his Maſters ſonne, now ſpeake darts to his Kings enemy; and pierces that heart which was falſe to ſo good a father: Thoſe darts are ſeconded by *Ioabs* followers; each man tries his weapon vpon ſo faire a marke. One death is not enough for *Abſalom*; he is at once hanged, ſhot, mangled, ſtoned: Iuſtly was he lift vp to the Oke, who had lift vp himſelfe againſt his father, and ſouraigne; Iuſtly is hee pierced with darts, who had pierced his fathers heart with ſo many ſorrowes; Iuſtly is he mangled, who hath diſmembred and diuided all Iſrael; Iuſtly is he ſtoned, who had not only curſed, but purſued his owne parent.

Now *Ioab* ſounds the retrait; and cals off his eager troupes from execution: howeuer he knew what his rebellious Country men had deſerued in following an *Abſalom*; Wiſe Commanders know how to put a difference betwixt the heads of a faction, and the miſ-guided multitude; and can pity the one, whiles they take reuenge on the other.

So did *Abſalom* eſteeme himſelfe, that hee thought it would bee a wrong to the world, to want the memoriall of ſo goodly a perſon. God had denied him ſons; How iuſt it was that he ſhould want a ſonne, who had robd his father of a ſonne, who would haue robd himſelfe of a father, his father of a Kingdome? It had beene pity ſo poyſonous a plant ſhould haue beene fruitfull; His pride ſhall ſupply nature, he reares vp a ſtately pillar in the Kings dale, and calls it by his owne name, that hee might liue in dead ſtones, who could not ſuruiue in liuing iſſue: and now, behold this curious pile ends in a rude heape, which ſpeakes no language but the ſhame of that carcaſſe which it couers: Here this ye glorious fooles, that care not to perpetuate any memory of your ſelues to the world, but of ill-deſeruing greatneſſe; the beſt of this affectation is vanity: the worſt infamy and diſhonour: whereas the memoriall of the iuſt ſhall bee bleſſed: and if his humilitie ſhall refuſe an Epitaph, and choſe to hide himſelfe vnder the bare earth, God himſelfe ſhall ingraue his name vpon the pillar of eternity.

There now lyes *Abſalom* in the pit, vnder a thouſand graue-ſtones, in euery of which is written his euerlaſting reproach: well might this heape ouer-liue that pillar, for when that ceaſed to be a pillar it began to be an heape, neither will it ceaſe to bee a monument of *Abſaloms* ſhame, whiles there are ſtones to bee found vpon earth: Euen at this day very Pagans and Pilgrimes that paſſe that way, caſt each man a ſtone vnto that heape, and are wont to ſay in a ſolemne execration, *Curſed bee the paricide Abſalom, and curſed bee all vniuſt perſecutors of their parents, for euer*: Faſten your eyes vpon this wofull ſpectacle, O all yee rebellious and vngracious children, which riſe vp againſt the loynes and thighes from which yee fell: and know that it is the leaſt part of your puniſhment, that your carcaſſes rot in the earth, and your name in ignominie: theſe doe but ſhaddow out thoſe eternall ſufferings, of your ſoules, for your foule and vnnaturall diſobedience.

Abſalom is ſped, who ſhall report it to his father? Surely *Ioab* was not ſo much afraid of the fact, as of the meſſage: There are buſie ſpirits that loue to cary newes, though thankleſſe, though purpoſeleſſe: ſuch was *Ahimaaz*, the ſonne of *Zadock*, who importunately thruſt himſelfe into this ſeruice: wiſe *Ioab*, who well ſaw, how vnwelcome tydings muſt be the burthen of the firſt poſt, diſſwades him in vaine: hee knew *Dauid* too well to imploy a friend to that errād. An Ethiopian ſeruant was a fitter beater of ſuch a meſſage, then the ſon of the Prieſt. The entertainment of the perſon doth ſo follow the quality of the newes, that *Dauid* could argue a far off, *He is a good man he commeth with good tydings*. Oh how welcome deſerue thoſe meſſengers to bee that bring vs the glad tydings of ſaluation, that aſſure vs of the foyle of all ſpirituall enemies, and tell vs of nothing but victories, and Crownes, and Kingdomes; If wee thinke not their feet beautifull, our hearts are foule with infidelitie, and ſecure worldlineſſe.

So wiſe is *Ahimaaz* growne by *Ioabs* intimation, that though he out-went *Cuſhi* in his pace, he ſuffers *Cuſhi* to out-goe him in his tale, cunningly ſuppreſſing that part, which he knew muſt be both neceſſarily deliuered, and vnpleaſingly receiued.

As

As our care is wont to be where our loue is; *Dauids* first word is not, how fares the Host, but *how fares the young man Absalom:* Like a wise and faithfull messenger, *Cushi* answers by honest insinuation, *The enemies of my Lord the King, and all that rise against thee to doe thee hurt, be as that young man is*; implying both what was done, and, why *Dauid* should approue it being done; How is the good King thunder-strooke, with that word of his Black-more? who, as if he were at once bereaued of all comfort, and cared not to liue, but in the name of *Absalom*, goes and weepes and cryes out, *O my son Absalom, my son, my son Absalom, Would God I had dyed for thee; O Absalom my son, my son.* What is this we heare? that hee whose life Israel valued at ten thousand of theirs, should be exchanged with a traytors? that a good King whose life was sought, should wish to lay it downe for the preseruation of his murtherer? The best men haue not wont to be the least passionate; But what shall we say to that loue of thine, O Sauiour, who hast said of vs wreched traytors, not, *Would God I had dyed for you*; But I will dye, I doe dye, I haue dyed for you; Oh loue, like thy selfe, infinite, incomprehensible, whereat the Angels of Heauen stand yet amazed; wherewith thy Saints are rauished, *Turne away thine eyes from mee, for they ouercome mee*; Oh thou that dwellest in the Gardens, the companions hearken to thy voyce: cause vs to heare it; that we may in our measure answer thy loue, and enioy it for euer.

SHEBAES *Rebellion.*

IT was the doome which God passed vpon the man after his owne heart by the mouth of *Nathan*, that the sword should neuer depart from his house, for the blood of *Vriah*: After that wound healed by remission, yet this scarce remaines; *Absalom* is no sooner cast downe into the pit, then *Sheba* the son of *Bichri* is vp in armes; If *Dauid* be not plagued, yet he shall bee corrected; First by the rod of a sonne, then of a subiect: He had lift vp his hand against a faithfull subiect, now a faithlesse dares to lift vp his hand against him. Malice like some hereditary sickneſse runs in a blood: *Saul* and *Shimei*, and *Sheba* were all of an house: That ancient grudge was not yet dead: The fire of the house of *Iemini* was but raked vp, neuer throughly out; and now, that which did but smoake in *Shimei*, flames in *Sheba*: Although euen through this chastisement it is not hard to discerne a Type of that perpetuall succession of enmity, which should be raised against the true King of Israel. O Son of *Dauid*, when didst thou euer want enemies? How wert thou designed by thine eternall Father, for a signe that should be spoken against? How did the Gentiles rage, and the people imagine vaine things? The Kings of the earth assembled, and the Rulers came together against thee? Yea, how doe the subiects of thine owne kingdome daily conspire against thee? Euen now whiles thou enioyest peace, and glory at thy Fathers right hand, as soone shalt thou want friends, as enemies vpon earth.

No eye of any traytor could espie a iust quarrell in the gouernment of *Dauid*, yet *Sheba* blowes the trumpet of rebellion; and whiles Israel and Iudah are striuing who should haue the greatest part in their re-establisht Soueraigne, hee sticks not to say, *We haue no part in Dauid, neither haue wee inheritance in the son of Ishai*; and whiles he sayes, *Euery man to his tents O Israel*, hee calls euery man to his owne; So in proclaiming a libertie from a iust and loyall subiection, he inuites Israel to the bondage of an vsurper.

That a Lewd Conspirator should breathe Treason, it is no wonder; but is it not wonder and shame, that vpon euery mutinous blast, Israel should turne Traytor to Gods anointed? It was their late expostulation with *Dauid*, why their brethren the men

men of Iudah ſhould haue ſtolne him from them; now might *Dauid* more iuſtly expoſtulate, why a rebell of their brethren ſhould haue ſtolne them from him: As nothing is more vnſtable then the multitude, ſo nothing is more ſubiect to diſtaſtes, then Soueraignty; for as weake mindes ſeeke pleaſure in change; ſo euery light conceit of irritation ſeemes ſufficient colour of change: Such as the falſe diſpoſitions of the vulgar are, loue cannot bee ſecuritie enough for Princes, without the awfulneſſe of power; What hold can there be of popularitie, when the ſame hands that euen now fought for *Dauid* to be all theirs, now fight againſt him, vnder the ſonne of *Bichri*, as none of theirs? As Bees when they are once vp in a ſwarme, are ready to light vpon euery bow, ſo the Iſraelites, being ſtirred by the late commotion of *Abſalom*, are apt to follow euery *Sheba*: It is vnſafe for any State, that the multitude ſhould once know the way to an inſurrection; the leaſt track in this kinde is eaſily made a path, Yet, if Iſrael rebell, Iudah continues faithfull; neither ſhall the ſonne of *Dauid* euer be left deſtitute of ſome true ſubiects in the worſt of Apoſtaſies: Hee that could command all hearts, will euer bee followed by ſome; God had rather glorifie himſelfe by a remnant.

Great Commanders muſt haue actiue thoughts: *Dauid* is not ſo taken vp with the embroiled affaires of his ſtate, as not to intend domeſticke iuſtice: His ten concubines, which were ſhamelefly defiled by his inceſtuous ſon, are condemned to ward, and widowhood. Had not that conſtupration beene partly violent, their puniſhment had not been ſo eaſie; had it not alſo beene partly voluntary, they had not beene ſo much puniſhed: But how much ſo euer the act did partake of either force, or will, iuſtly are they ſequeſtred from *Dauids* bed: *Abſalom* was not more vnnaturall in his rebellion, then in his luſt: If now *Dauid* ſhould haue returned to his owne bed, hee had ſeconded the inceſt: How much more worthy of ſeparation are they, who haue ſtayned the mariage bed with their wilfull ſinne?

Amaſa was one of the witneſſes, and abettors of *Abſaloms* filthineſſe, yet is he (out of policie) receiued to fauour and imployment, whiles the concubines ſuffer: Great men yeeld many times to thoſe things, out of reaſons of ſtate, which if they were priuate perſons could not be eaſily put ouer: It is no ſmall wiſedome to ingage a new reconciled friend, that he may be confirmed by his owne act: Therefore is *Amaſa* commanded to leauie the forces of Iudah: *Ioab* after many great merits and atchieuements lies ruſting in neglect: he that was ſo intire with *Dauid* as to bee of his counſell for *Vriahs* blood; and ſo fitme to *Dauid* as to lead all his battels againſt the houſe of *Sauls*, the Ammonites, the Aramites, *Abſalom*, is now caſhierd, & muſt yeeld his place to a ſtranger, late an enemy: Who knowes not that this ſonne of *Zeruiah* had ſhed the blood of war in peace? But if the blood of *Abſalom* had not bin louder then the blood of *Abner*, I feare this change had not beene; Now *Ioab* ſmarteth for a loyall diſobedience; How ſlippery are the ſtations of earthly honors, and ſubiect to continuall mutabilitie? Happy are they who are in fauour with him, in whom there is no ſhaddow of change.

Where men are commonly moſt ambitious to pleaſe with their firſt imployments, *Amaſa* ſlackens his pace; The leaſt delay in matters of rebellion is perillous, may be irrecouerable; The ſons of *Zeruiah* are not ſullen, *Abiſhai* is ſent, *Ioab* goes vnſent to the purſuit of *Sheba*. *Amaſa* was in their way; whom no quarrell but their enuy had made of a brother an enemy: Had the heart of *Amaſa* beene priuy to any cauſe of grudge, he had ſuſpected the Kiſſe of *Ioab*, now his innocent eyes looke to the lips, not to the hand of his ſecret enemy: The lips were ſmooth, *Art thou in health my brother?* the hand was bloody, which ſmote him vnder the fift ribbe; That vnhappy hand knew well this way vnto death; which with one wound hath let out the ſoules of two great Captaines, *Abner* and *Amaſa*; both they were ſmitten by *Ioab*, both vnder the fift ribbe, both vnder a pretence of friendſhip. There is no enmity ſo dangerous as that which comes masked with loue; Open hoſtilitie cals vs to our guard; but there is no fence againſt a truſted trecherie: Wee need not bee bidden to auoyde an enemy, but who would runne away from a friend? Thus ſpiritually

deales the world with our soules; it kisses vs, and stabs vs at once: If it did not embrace vs with one hand, it could not murther vs with the other; Onely God deliuer vs from the danger of our trust, and we shall be safe.

Ioab is gone, and leaues *Amasa* wallowing in blood; That spectacle cannot but stay all passengers: The death of great persons drawes euer many eyes: Each man sayes, *Is not this my Lord Amasa?* Wherefore doe wee goe to fight, whiles our Generall lyes in the dust? What a sad presage is this of our owne miscarriage; The wit of *Ioabs* followers hath therefore soone both remoued *Amasa* out of the way, and couered him, not regarding so much the losse, as the eye-sore of Israel. Thus wicked Politicks care not so much for the commission of villany, as for the notice: Smothered euils are as not done; If oppressions, if murder, if treasons may be hid from view, the obdured heart of the offender complaines not of remorse.

Bloody *Ioab*, with what face, with what heart canst thou pursue a Traytor to thy King, whiles thy selfe art so foule a Traytor to thy friend, to thy cozen-german, and (in so vnseasonable a slaughter) to thy Soueraigne, whose cause thou professest to reuenge? If *Amasa* were now in an act of loyaltie, iustly (on Gods part) payd for the arerages of his late rebellion, yet that it should bee done by thy hand, then and thus, it was flagitiously cruell: Yet, behold *Ioab* runs away securely with the fact, hasting to plague that in another, whereof himselfe was no lesse guiltie; So vast are the gorges of some consciences, that they can swallow the greatest crimes, and find no straine in the passage.

It is possible for a man to be faithfull to some one person, and perfidious to al others; I doe not finde *Ioab* other then firme and loyall to *Dauid*, in the midst of all his priuate falshoods, whose iust quarrell he pursues against *Sheba*, through all the Tribes of Israel. None of all the strong Forts of reuolted Israel can hide the Rebell from the zeale of his reuenge: The City of Abel lends harbour to that conspirator; whom all Israel would, and cannot protect; *Ioab* casts vp a Mount against it, and hauing inuironed it with a siege, begins to worke vpon the wall; and now, after long chase, is in hand to dig out that Vermin, which had earthed himselfe in this borough of Berhmaachah. Had not the City beene strong and populous, *Sheba* had not cast himselfe for succor within those wals; yet of all the inhabitants, I see not any one man moue for the preseruation of their whole body: Onely a woman vndertakes to treat with *Ioab*, for their safety: These men whose spirits were great enough to maintaine a Traytor against a mighty King, scorne not to giue way to the wisdome of a matron; There is no reason that sexe should disparage, where the vertue and merit is no lesse then masculine: Surely the soule acknowledgeth no sex, neither is varied according to the outward frame; How oft haue we knowne female hearts in the breasts of Men, and contrarily manly powers in the weaker vessels? It is iniurious to measure the act by the person, and not rather to esteeme the person for the act.

She, with no lesse prudence then courage challengeth *Ioab* for the violence of his assault; and layes to him that law which he could not bee an Israelite, and disauow; the Law of the God of peace, whose charge it was, that when they should come neere to a City to fight against it, they should offer it peace; and if this tender must be made to forainers, how much more to brethren? So as they must inquire of Abel, ere they battered it: War is the extreame act of vindicatiue iustice; neither doth God euer approue it for any other then a desperate remedy, and if it haue any other end then peace, it turnes into publike murder. It is therefore an inhumane cruelty to shed blood, where we haue not profered faire conditions of peace: The refusall whereof is iustly punished with the sword of reuenge.

Ioab was a man of blood, yet when the wise woman of Abel charged him with going about to destroy a mother in Israel; and swallowing vp the inheritance of the Lord, with what vehemency doth hee deprecate that challenge, *God forbid, God forbid it mee, that I should deuoure, or destroy it*; Although that City with the rest had ingaged it selfe in *Shebaes* sedition, yet how zealously doth *Ioab* remoue from himselfe

ſelfe the ſuſpition of an intended vaſtation? How fearefull ſhall their anſwer be, who vpon the quarrell of their owne ambition haue not ſpared to waſte whole Tribes of the Iſrael of God? It was not the faſhion of *Danids* Captaines to aſſault any City ere they ſummond it; here they did: There bee ſome things that in the very fact carie their owne conuiction. So did *Abel* in the entertaining, and abetting a knowne conſpirator; *Ioab* challenges them for the offence, and requires no other ſatisfaction then the head of *Sheba*: This Matron had not deſerued the name of Wiſe, and faithfull in Iſrael, if ſhe had not both apprehended the iuſtice of the condition, and commended it to her Citizens; whom ſhe hath eaſily perſwaded to ſpare their owne heads, in not ſparing a Traytors: It had beene pity thoſe wals ſhould haue ſtood if they had beene to hye to throw a Traitors head ouer.

Spiritually, the caſe is ours: Euery mans breſt is as a City incloſed: Euery ſinne is a Trator, that lurkes within thoſe walls; God calls to vs for *Shebaes* head: neyther hath hee any quarrell to our perſon, but for our ſinne: If wee loue the head of our Traytor, aboue the life of our Soule, we ſhall iuſtly periſh in the vengeance: wee cannot be more willing to part with our ſinne, then our mercifull God is to withdraw his iudgements.

Now is *Ioab* returned with ſucceſſe, and hopes by *Shebaes* head to pay the price of *Amaſaes* blood: *Danid* hates the murder, entertaines the man, defers the reuenge; *Ioab* had made himſelfe ſo great, ſo neceſſary, that *Danid* may neither miſſe nor puniſh him: Policie led the King to conniue at that which his heart abhorred; I dare not commend that wiſedome which holds the hands of Princes from doing Iuſtice. Great men haue euer held it a point of worldly ſtate, not alwayes to pay where they haue beene conſcious to a debt of either fauour, or puniſhment; but to make Time their ſeruant for both: *Salomon* ſhall once defray the arrerages of his father: In the meane time *Ioab* commands and proſpers; and *Danid* is faine to ſmile on that face, whereon he hath in his ſecret deſtination written the characters of Death.

The Gibeonites reuenged.

THE raigne of *Danid* was moſt troubleſome towards the ſhutting vp; wherein both warre and famine conſpire to afflict him: Almoſt forty yeares had hee ſate in the throne of Iſrael, with competency, if not abundance of all things; now at laſt are his people viſited with a long dearth; we are not at firſt ſenſible of common euils: Three yeeres drought and ſcarcitie are gone ouer ere *Danid* conſults with God, concerning the occaſion of the iudgement, now he found it high time to ſeeke the face of the Lord; The continuance of an affliction ſends vs to God, and cals vpon vs to aske for a reckoning; Whereas like men ſtrucken in their ſleepe, a ſudden blow cannot make vs to finde our ſelues; but rather aſtoniſheth, then teacheth vs.

Danid was himſelfe a Prophet of God, yet had not the Lord all this while acquainted him with the grounds of his proceedings againſt Iſrael; this ſecret was hid from him, till hee conſulted with the Vrim; Ordinarie meanes ſhall reueale that to him, which no viſion had deſcried: And if God will haue Prophets to haue recourſe vnto the Prieſts, for the notice of his will; how much more muſt the people? Euen thoſe that are inwardeſt with God muſt haue vſe of the Ephod.

Iuſtly it is preſuppoſed by *Danid* that there was neuer iudgement from God, where hath not beene a prouocation from men; therefore when he ſees the plague, he inquires for the ſinne. Neuer man ſmarted cauſeleſly from the hand of diuine iuſtice; Oh

that when we ſuffer, we could aske what wee haue done, and could guide our repentance to the root of our euils.

That God whoſe counſels are ſecret, euen where his actions are open, will not bee cloſe to his Prophet, to his Prieſt: without inquirie we ſhall know nothing; vpon inquirie nothing ſhall be concealed from vs, that is fit for vs to know.

Who can chooſe but wonder at once, both at *Danids* ſlackneſſe in conſulting with God, and Gods ſpeed in anſwering ſo ſlow a demand? He that ſo well knew the way to Gods Oracle, ſuffers Iſrael to be three yeares pinched with famine, ere hee askes why they ſuffer; Euen the beſt hearts may be ouertaken with dulneſſe in holy duties; But oh the maruellous mercy of God, that takes not the aduantage of our weakneſſes. *Dauids* queſtion is not more ſlow, then his anſwer is ſpeedy, *It is for* Saul, *and for his bloody houſe, becauſe he ſlew the Gibeonites*. Iſrael was full of ſinnes, beſides thoſe of *Sauls* houſe; *Sauls* houſe was full of ſinnes, beſides thoſe of blood: Much blood was ſhed by them, beſides that of the Gibeonites; yet the iuſtice of God ſingles out this one ſinne of violence offered to the Gibeonites (contrary to the league made by *Ioſhua*, ſome foure hundred yeeres before) for the occaſion of this late vengeance. Where the cauſes of offence are infinite, it is iuſt with God to pitch vpon ſome; it is mercifull not to puniſh for all: Welneer forty yeares are paſt betwixt the commiſſion of the ſinne, and the reckoning for it. It is a vaine hope that is rayſed from the delay of iudgement: No time can be any preiudice to the ancient of dayes: When wee haue forgotten our ſins, when the world hath forgotten vs, he ſues vs afreſh for our arerages. The ſlaughter of the Gibeonites was the ſinne not of the preſent, but rather the former generation; and now poſteritie payes for their forefathers: Euen we men hold it not vniuſt to ſue the heires and executors of our debtors; Eternall payments God vſes onely to require of the perſon, temporary oft-times of ſucceſſion.

As *Saul* was higher by the head and ſhoulders then the reſt of Iſrael, both in ſtature and dignitie, ſo were his ſinnes more conſpicuous then thoſe of the vulgar. The eminence of the perſon makes the offence more remarkable to the eyes both of God and men.

Neyther *Saul* nor Iſraell were faultleſſe in other kindes, yet God fixes the eye of his reuenge vpon the maſſacre of the Gibeonites. Euery ſinne hath a tongue, but that of blood ouer-cryes and drownes the reſt. Hee who is Mercy it ſelfe abhorres cruelty in his creature aboue all other inordinateneſſe; That holy ſoule which was heauy preſſed with the weight of an hainous adultery, yet cryes out, *Deliuer me from blood, O God, the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy righteouſneſſe*.

If God would take account of blood, hee might haue entered the action vpon the blood of *Vriah* ſpilt by *Danid*; or (if hee would rather inſiſt in *Sauls* houſe) vpon the blood of *Abimelech* the Prieſt, and fourſcore and fiue perſons that did weare a linnen Ephod; but it pleaſed the wiſedome and iuſtice of the Almighty rather to call for the blood of the Gibeonites, though drudges of Iſrael, and a remnant of Amorites. Why this? There was a periury attending vpon this ſlaughter; It was an ancient Oath wherein the Princes of the congregation had bound themſelues (vpon *Ioſhua's* league) to the Gibeonites, that they would ſuffer them to liue; an oath extorted by fraud, but ſolemne, by no leſſe name, then the Lord God of Iſrael; *Saul* will now thus late, either not acknowledge it, or not keepe it: out of his zeale therefore to the children of Iſrael, and Iudah, he roots out ſome of the Gibeonites, whether in a zeale of reuerge of their firſt impoſture, or in a zeale of inlarging the poſſeſſions of Iſrael, or in a zeale of executing Gods charge vpon the brood of Canaanites, he that ſpared *Agag* whom he ſhould haue ſmitten, ſmites the Gibeonites whom he ſhould haue ſpared: Zeale and good intention is no excuſe, much leſſe a warrant for euill: God holds it an high indignity that his name ſhould be ſworne by, and violated. Length of time cannot diſpenſe with our oathes, with our vowes: The vowes and oathes of others may binde vs, how much more our owne.

There was a famine in Iſrael; a naturall man would haue aſcribed it vnto the drought; and

and that drought perhaps to some constellations; *Dauid* knowes to looke higher; and sees a diuine hand scourging Israel for some great offence; and ouer-ruling those second causes to his most iust executions. Euen the most quick-sighted worldling is pore-blind to spirituall obiects; and the weakest eyes of the regenerate pierce the heauens, and espie God in all earthly occurrences.

So well was *Dauid* acquainted with Gods proceedings, that he knew the remouall of the iudgement must begin at the satisfaction of the wronged. At once therefore doth he pray vnto God, and treat with the Gibeonites; *What shall I doe for you, and wherewith shall I make the atonement, that I may blesse the inheritance of the Lord?* In vaine should *Dauid* (though a Prophet) blesse Israel; if the Gibeonites did not blesse them: Iniuries done vs on earth giue vs power in heauen; The oppressor is in no mans mercy but his whom he hath trampled vpon.

Little did the Gibeonites thinke that God had so taken to heart their wrongs, that for their sakes all Israel should suffer. Euen when wee thinke not of it, is the righteous Iudge auenging our vnrighteous vexations; Our hard measures cannot bee hid from him, his returnes are hid from vs; It is sufficient for vs, that God can be no more neglectiue, then ignorant of our sufferings. It is now in the power of these despised Hiuites to make their owne termes with Israel; Neither Siluer, nor Gold will sauour with them towards their satisfaction; nothing can expiate the blood of their fathers, but the blood of seuen sonnes of their deceased persecutor; Here was no other then a iust retaliation; *Saul* had punished in them the offence of their predecessors; they will now reuenge *Sauls* sinne in his children. The measure we mete vnto others, is with much equitie re-measured vnto our selues. Euery death would not content them, of *Sauls* sonnes, but a cursed and ignominious, hanging on the Tree; Neither would that death content them vnlesse their owne hands might bee the executioners; Neither would any place serue for the execution but Gibeah, the Court of *Saul*; neither would they doe any of this for the wreaking of their own fury, but for the appeasing of Gods wrath, *We will hang them vp vnto the Lord in Gibeah of Saul.*

Dauid might not refuse the condition: Hee must deliuer, they must execute: Hee chooses out seuen of the sonnes, and grand-children of *Saul*; That house had raised long an vniust persecution against *Dauid*, now God payes it vpon anothers score. *Dauids* loue and oath to *Ionathan*, preserues lame *Mephibosheth*: How much more shall the Father of all mercies doe good vnto the children of the faithfull, for the couenant made with their Parents?

The fiue sonnes of *Adriel* the Meholathite, *Dauids* ancient riuall in his first loue which were borne to him by *Merab*, *Sauls* Daughter, and brought vp by her barren sister *Michol* the wife of *Dauid*, are yeelded vp to death; *Merab* was after a promise of marriage to *Dauid*, vniustly giuen away by *Saul*, to *Adriel*; *Michol* seemes to abet the match in breeding the children; now in one act (not of *Dauids* seeking) the wrong is thus late auenged vpon *Saul*, *Adriel*, *Merab*, *Michol*, the children: It is a dangerous matter to offer iniurie to any of Gods faithfull ones; If their meeknesse haue easily remitted it, their God will not passe it ouer without a seuere retribution.

These fiue, together with two sonnes of *Rizpah*, *Sauls* Concubin, are hanged vp at once before the Lord; yea and before the eyes of the World; No place but an Hill will serue for this execution; The acts of iustice as they are intended for example, so they should be done in that eminent fashion that may make them both most instructiue, and most terrifying; Vnwarrantable courses of priuate reuenge seeke to hide their heads in secresie; The beautifull face of Iustice both affects the light, and becomes it.

It was the generall charge of Gods Law that no corps should remaine all night vpon the gibbet; The Almighty hath power to dispense with his owne command; so doubtlesse he did in this extraordinarie case; these carcasses did not defile, but expiate. Sorrowfull *Rizpah* spreads her a Tent of Sackcloth vpon the Rocke, for a sad attendance vpon those sonnes of her wombe; Death might bereaue her of them, not them of her loue; This spectacle was not more grieuous to her, then pleasing to God, and happy to

Israel. Now the clouds drop fatnesse, and the earth runs forth into plenty. The Gibeonites art satisfied, God reconciled, Israel relieued.

How blessed a thing it is for any Nation that iustice is vnpartially executed euen vpon the mighty. A few drops of blood haue procured large showers from Heauen. A few carcasses are a rich compost to the earth; The drought and dearth remoue away with the breath of those pledges of the offender: Iudgements cannot tyrannize where iustice raignes: as contrarily, there can be no peace where blood cryes vnheard, vnregarded.

The numbring of the people.

ISrael was growne wanton and mutinous: God puls them downe first by the sword, then by famine, now by pestilence: Oh the wondrous & yet iust wayes of the Almightie! Because Israel hath sinned, therefore *Dauid* shall sinne, that Israel may be punished: Because God is angry with Israel, therefore *Dauid* shall anger him more, and strike himselfe in Israel, and Israel through himselfe.

The spirit of God elsewhere ascribes this motion to Satan, which here it attributes to God: Both had their hand in the worke; God by permission, Satan by suggestion; God as a Iudge, Satan as an enemy: God as in a iust punishment for sinne, Satan as in an act of sinne: God in a wise ordination of it to good; Satan in a malicious intent of confusion. Thus at once God moued, and Satan moued: Neither is it any excuse to Satan or *Dauid*, that God moued: neither is it any blemish to God, that Satan moued: The rulers sinne is a punishment to a wicked people: though they had many sinnes of their owne, whereon God might haue grounded a Iudgment, yet as before he had punisht them with dearth for *Sauls* sinne, so now hee will not punish them with plague, but for *Dauids* sinne: If God were not angry with a people, hee would not giue vp their gouernous to such euils as whereby he is prouoked to vengeance; and if their gouernours be thus giuen vp, the people cannot be safe: The body drownes not whiles the head is aboue the water; when that once sinkes, death is neere: Iustly therefore are we charged to make prayers and supplications, as for all, so especially for those that are in eminent authoritie; when we pray for our selues, we pray not alwayes for them, but we cannot pray for them, and not pray for our selues; the publique weale is not comprised in the priuate, but the priuate in the publique.

What then was *Dauids* sinne? He will needs haue Israel and Iudah numbred: Surely there is no malignity in numbers; Neither is it vnfit for a Prince to know his owne strength; this is not the first time that Israel hath gone vnder a reckoning: The act offends not, but the mis-affection; The same thing had bin commendably done out of a Princely prouidence, which now through the curiositie, pride, mis-confidence of the doer, proues hainously vicious; Those actions which are in themselues indifferent, receiue either their life, or their bane from the intentions of the agent: *Moses* numbreth the people with thankes, *Dauid* with displeasure: Those sinnes which carie the smoothest foreheads, and haue the most honest apperances, may more prouoke the wrath of God, then those which beare the most abomination in their faces. How many thousand wickednesses passed through the hands of Israel, which wee men would rather haue branded out for iudgement, then this of *Dauids*? The righteous Iudge of the world censures sinnes, not by their ill lookes, but by their foule hearts.

Who can but wonder to see *Ioab* the Saint, and *Dauid* the trespasser? No Prophet could speake better then that man of blood; *The Lord thy God increase the people an hundred fold more then they be, and that the eyes of my Lord the King may see it; but why doth*

doth my Lord the King desire this thing? There is no man so lewd as not to be sometimes in good moods, as not to dislike some euill: contrarily no man on earth can be so holy, as not sometimes to ouerlash: It were pittie that either *Ioab* or *Dauid* should be tryed by euery act; How commonly haue we seene those men ready to giue good aduice to others for the auoiding of some sins, who in more grosse outrages haue not had grace to counsell their owne hearts? The same man that had deserued death from *Dauid* for his treacherous cruelrie, dissw ades *Dauid* from an act that caried but a suspition of euill; It is not so much to be regarded who it is that admonisheth vs, as what hee brings; Good counsell is neuer the worse for the foule cariage; there are some dishes that we may eate euen from sluttish hands.

The purpose of sinne in a faithfull man is odious, much more the resolution: Notwithstanding *Ioabs* discreet admonition *Dauid* will hold on his course; and will know the number of the people, onely that he may know it; *Ioab* and the Captaines addresse themselues to the worke: In things which are not in themselues euill, it is not for subiects to dispute but to obey; That which authority may sinne in commanding, is done of the inferiour, not with safety onely, but with praise. Nine moneths and twenty dayes is this generall muster in hand; at last the number is brought in: Israel is found eight hundred thousand strong, Iudah fiue hundred thousand; the ordinary companies which serued by course for the roiall guard (foure and twenty thousand each moneth) needed not be reckoned; the addition of them with their seuerall Captaines raises the summe of Israel to the rate of eleuen hundred thousand. A power able to puffe vp a carnall heart; but how can an heart that is more then flesh trust to an arme of flesh? O holy *Dauid* whither hath a glorious vanity transported thee? Thou which once didst sing so sweetly, *Put not your trust in Princes, nor in the sonne of man, for there is no helpe in him. His breath departeth, and hee returneth to his earth, then his thoughts perish. Blessed is he that hath the God of* Iacob *for his helpe, whose hope is in the Lord his God*; How canst thou now stoope to so vnsafe and vnworthy a confidence?

As some stomackfull horse that will not be stopt in his career with the sharpest bit; but runnes on headily till he come to some wall, or ditch, and there stands still and trembles; so did *Dauid*; All the dissw asions of *Ioab* could not restraine him from his intended course; almost ten moneths doth hee runne on impetuously, in a way of his owne, rough and dangerous, at last his heart smites him; the conscience of his offence, and the feare of iudgement haue fetcht him vpon his knees, *O Lord I haue sinned exceedingly in that I haue done; therefore now, Lord, I beseech thee take away the trespasse of thy seruant, for I haue done very foolishly.* It is possible for a sinne not to bait onely, but to sojourne in the holiest soule: but though it sojourne there as a stranger, it shall not dwell there as an owner; the renewed heart after some rouings of errour will once (ere ouerlong) returne home to it selfe, and fall out with that ill guide, wherewith it was misled, and with it selfe for being misled; and now it is resolued into teares, and breaths forth nothing but sighs, and confessions and deprecations.

Here needed no *Nathan* by a parabolicall circumlocution to fetch in *Dauid* to a sight and acknowledgment of his sinne; the heart of the penitent supplyed the Prophet; no others tongue could smite him so deepe as his owne thoughts: But though his reines chastised him in the night, yet his Seer scourges him in the morning, *Thus saith the Lord, I offer thee three things, choose thee which of them I shall doe vnto thee.* But what shall we say to this? When vpon the Prophets reproofe for an adultery cloked with murder, *Dauid* did but say, *I haue sinned*, it was presently returned, *God hath put away thy sinne*; neither did any smart follow, but the death of a mis-begotten infant; & now when hee voluntarily reproued himselfe for but a needlesse muster, and sought for pardon vnbidd̄ with great humiliation, God sends him the three terrible scourges, Famine, Sword, or Pestilence; that he may choose with which of them he had rather to bleed, he shall haue the fauour of an election, not of a remission. God is more angred with a spirituall, and immediate affront offered to his Maiestie, in our pride, and false confidence in earthly things, then with a fleshly crime though hainously seconded.

It

It was an hard and woefull choise; of three yeeres famine added to three fore-past; or of three moneths flight from the sword of an enemy, or three dayes pestilence; The Almighty that had fore-determined his iudgement, referres it to *Dauids* will as fully, as if it were vtterly vndetermined; God hath resolued, yet *Dauid* may choose; That infinite wisdome hath foreseene the very will of his creature; which whiles it freely inclines it selfe to what it had rather, vnwittingly wils that which was fore-appointed in heauen.

We doe well beleeue thee, O *Dauid*, that thou wert in a wonderfull strait; this very libertie is no other then fetters; Thou needst not haue famine, thou needst not haue the sword, thou needst not haue pestilence; one of them thou must haue; There is misery in all, there is misery in any; thou and thy people can dye but once; and once they must dye, either by famine, warre, or pestilence. Oh God, how vainely doe we hope to passe ouer our sinnes with impunity, when all the fauour that *Dauid* and Israel can receiue is to choose their bane?

Yet behold, neither sinnes, nor threats, nor feares can bereaue a true penitent of his faith, *Let vs fall now into the hands of the Lord. for his mercies are great.* There can be no euill of punishment wherein God hath not an hand; their could be no famine, no sword without him, but some euils are more immediate from a diuine stroke; such was that plague into which *Dauid* is vnwillingly willing to fall: He had his choyce of dayes, moneths, yeares in the same number; and though the shortnesse of time prefixed to the threatned pestilence might seeme to offer some aduantage for the leading of his election, yet God meant (and *Dauid* knew it) herein to proportion the difference of time to the violence of the plague; neither should any fewer perish by so few dayes pestilence, then by so many yeares famine: The wealthiest might auoid the dearth, the swiftest might runne away from the sword; no man could promise himselfe safety from that pestilence: In likelihood Gods Angell would rather strike the most guilty; How euer therefore *Dauid* might well looke to be inwrapped in the common destruction, yet he rather chooseth to fall into that mercy which hee had abused, and to suffer from that iustice which he had prouoked; *Let vs now fall into the hands of the Lord.*

Humble confessions, and deuout penance cannot alwayes auert temporall iudgements; Gods Angell is abroad, and within that short compasse of time sweepes away seuenty thousand Israelites; *Dauid* was proud of the number of his subiects, now they are abated; that he may see cause of humiliation in the matter of his glory; In what we haue offended, we commonly smart: These thousands of Israel were not so innocent, that they should onely perish for *Dauids* sinne: Their sinnes were the motiues both of this sinne, and punishment; besides the respect of *Dauids* offence, they die for themselues.

It was no ordinarie pestilence that was thus suddenly and vniuersally mortall; Common eyes saw the torch, and the markes, saw not the Angell, *Dauids* clearer sight hath espyed him (after that killing peragration through the Tribes of Israel) shaking his sword ouer Ierusalem, and houering ouer Mount Sion; and now hee who doubtlesse had spent those three dismall dayes in the saddest contrition, humbly casts himselfe downe at the feet of the auenger, and layes himselfe ready for the fatall stroke of iustice; It was more terrour that God intended in the visible shape of his Angell, and deeper humiliation; and what hee meant he wrought; Neuer soule could be more dejected, more anguished with the sense of a iudgement; in the bitternesse whereof hee cryes out, *Behold I haue sinned, yea I haue done wickedly; But these Sheepe what haue they done? Let thine hand, I pray thee, be against me, and against my fathers house.* The better any man is, the more sensible he is of his owne wretchednesse: Many of those Sheepe were Wolues to *Dauid*; What had they done? They had done that which was the occasion of *Dauids* sinne, and the cause of their owne punishment; But that gracious penitent knew his owne sinne, he knew not theirs; and therefore can say, *I haue sinned, What haue they done?* It is safe accusing, where we may bee boldest, and are best acquainted our selues.

Oh

Oh the admirable charitie of *Dauid*, that would haue ingrossed the plague to himselfe, and his house, from the rest of Israel; and sues to interpose himselfe betwixt his people and the vengeance; He that had put himselfe vpon the pawes of the Beare, and Lyon, for the reseue of his Sheepe, will now cast himselfe vpon the sword of the Angell, for the preseruation of Israel: There was hope in those conflicts; in this yeeldance there could be nothing but death. Thus didst thou, O sonne of *Dauid*, the true and great Shepheard of thy Church, offer thy selfe to death for them who had their hands in thy blood; who both procured thy death and deserued their owne. Here he offered himselfe that had sinned for those whom he professed to haue not done euill; thou that didst no sinne, vouchsafedst to offer thy selfe for vs that were all sinne; Hee offered and escaped, thou offeredst, and diedst; and by thy death we liue, and are freed from euerlasting destruction.

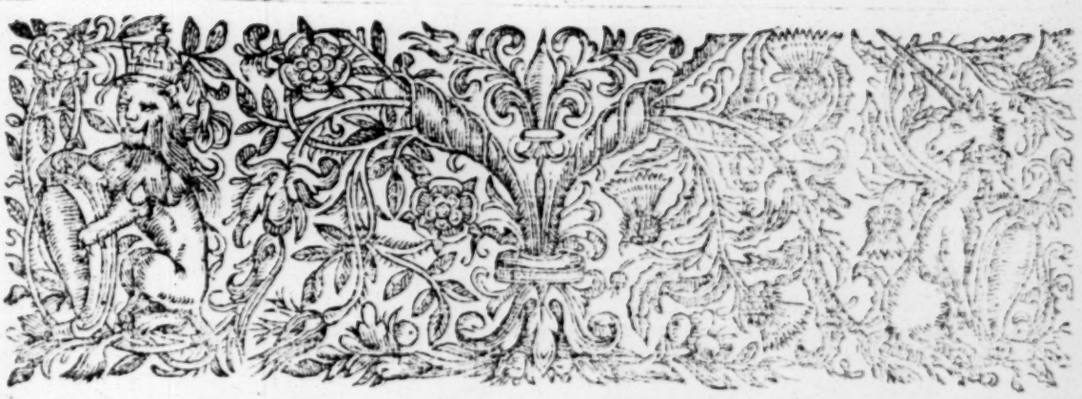
But O Father of all mercies, how little pleasure doest thou take in the blood of sinners? it was thine owne pitie that inhibited the Destroyer: Ere *Dauid* could see the Angell thou hadst restrayned him; *It is sufficient, hold now thy hand*: If thy compassion did not both withhold and abridge thy iudgements, what place were there for vs out of hell?

How easie and iust had it beene for God to haue made the shutting vp of that third euening red with blood? his goodnesse repents of the slaughter; and cals for that Sacrifice wherewith he will be appeased: An Altar must be built in the threshing floore of *Araunah* the Iebusite; Lo, in that very Hill where the Angell held the sword of *Abraham* from killing his Sonne, doth God now hold the Sword of the Angel from killing his people; Vpon this very ground shall the Temple after, stand; here shall be the holy Altar, which shall send vp the acceptable oblations of Gods people in succeeding generations.

O God, what was the threshing-floore of a Iebusite to thee aboue all other soiles? What vertue, what mirit was in this earth? As in places, so in persons, it is not to be heeded what they are, but what thou wilt; That is worthiest which thou pleasest to accept.

Rich and bountifull *Araunah* is ready to meete *Dauid* in so holy a motion; and munificently offers his Sion for the place, his Oxen for the Sacrifice, his Carts, & Ploughs, and other Vtensils of his Husbandry for the wood: Two franke hearts are well met; *Dauid* would buy, *Araunah* would giue; The Iebusite would not sell, *Dauid* will not take: Since it was for God, and to *Dauid*, *Araunah* is loth to bargaine: Since it was for God, *Dauid* wisheth to pay deare, *I will not offer burnt-offerings to the Lord my God, of that which doth cost me nothing*: Heroicall spirits doe well become eminent persons; He that knew it was better to giue then to receiue, would not receiue but giue: There can be no deuotion in a niggardly heart: As vnto dainty palates, so to the Godly soule, that tasts sweetest, that costs most: Nothing is deare enough for the Creator of all things. It is an heartlesse piety of those base-minded Christians, that care onely to serue God good cheape.

(***)



Contemplations.

THE SEVENTEENTH BOOKE.

Containing
- Adonijah *defeated.*
- Dauids *end and* Salomons *beginning.*
- *The execution of* Ioab *and* Shimei.
- Salomons *choice, with his iudgement vpon the two Harlots.*
- *The Temple.*
- Salomon *with the Queene of Sheba.*
- Salomons *defection.*

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

Imprinted at *London* in the yeare 1628.

TO MY WORTHILY MVCH HONOVRED FRIEND, SIR *HENRY MILDMAY* Knight, Master of the Iewell-house;

All Grace and Peace.

SIR,

Besides all priuate obligations, your very name challengeth from mee all due seruices of loue, and honour; If I haue receiued mercy to beare any fruit, next vnder heauen, I may thanke the stocke wherein I was ympe[d]*; which was set by no other then the happy hand of your Right Honorable Grandfather; How haue I so long forborne the publike Testimony of my iust gratulations, and thankfull respects to so true an heyre of his noble Vertues. Pardon me that I pay this debt so late; and accept of this parcell of my well-meant labours: wherein you shall see* Salomon *both in his rising and setting; his rising hopefull and glorious, his declination fearfull: You shall see the proofes of his earely graces; of mercy, in sparing* Adonijah, *and* Abiathar; *of iustice, in punishing that riuall*

of his, with Ioab, *and* Shimei : *of wiſedome, in his award betwixt the two Harlots, and the adminiſtration of his Court, and State : of pietie, in building and hallowing the Temple; all daſhed in his fall, repayred in his repentance. I haue no cauſe to miſdoubt eyther the acceptation or vſe of theſe mine high pitched thoughts : which, together with your ſelfe, and your worthy and vertuous Lady, I humbly commend to the care and bleſsing of the Higheſt; who am bound by your worth and merits to be euer*

Yours ſyncerely and thankfully

deuoted in all obſeruance,

Ios. Hall.

Contemplations.

THE SEVENTEENTH BOOKE.

ADONIJAH *Defeated.*

DAVID had not ſo carefully husbanded his yeeres, as to maintaine a vigorous age; he was therefore what through warres, what with ſorrowes, what with ſickneſſe, decrepit betimes; By that time hee was Seuentie yeeres old, his naturall heat was ſo waſted, that his clothes could not warme him; how many haue wee knowne of more ſtrength, at more age? The holieſt ſoule dwels not in an impregnable fort; If the reuenging Angel ſpared *David*, yet age and death will not ſpare him; Neither his new altar, nor his coſtly ſacrifice can bee of force againſt decay of nature; Nothing but death can preuent the weakeneſſes of age.

None can blame a people if when they haue a good King, they are deſirous to hold him; *Dauids* ſeruants and ſubiects haue commended vnto his bed a fayre young Virgin; not for the heat of luſt, but of life; that by this meanes they might make an outward ſupply of fuell for that vitall fire which was well-neere extinguiſhed with age.

As it is in the market, or the ſtage, ſo it is in our life; One goes in, another comes out, when *David* was withering, *Adonijah* was in his bloſſome; That ſonne, as he was next to *Abſalom* both in the beautie of his body, and the time of his birth, ſo, was he too like him in practice; He alſo taking aduantage of his fathers infirmitie, will be carying himſelfe of the Kingdome of Iſrael; That he might no whit vary from his patterne, he gets him alſo Chariots and Horſmen, and fifty men to runne before him: Theſe two *Abſalom* and *Adonijah* were the darlings of their father; Their father had not diſpleaſed them from their childhood, therefore they both diſpleaſed him in his age; Thoſe children had need to bee very gracious, that are not marred with pampering; It is more then God owes vs, if we receiue comfort in thoſe children whom wee haue ouer-loued; The indulgence of parents at laſt payes them home in croſſes.

It is true that *Adonijah* was *Dauids* eldest son now remaining, and therefore might seeme to challenge the iustest title to the Crowne; But the Kingdome of Israel (in so late an erection) had not yet knowne the right of succession: God himselfe that had ordayned the gouernment, was as yet the immediate elector; He fetcht *Saul* from among the stuffe, and *Dauid* from the Sheepfold; and had now appointed *Salomon* from the ferule, to the Scepter.

And if *Adonijah* (which is vnlike) had not knowne this, yet it had beene his part to haue taken his father with him in this claime of his succession; and not so to preuent a brother, that he should shoulder out a father; and not so violently to preoccupate the throne, that he should rather be a rebell, then an heire.

As *Absalom*, so *Adonijah* wants not furtherers in this vsurpation, whether spirituall, or temporall; *Ioab* the Generall, and *Abiathar* the Priest giue both counsell, and aid to so vnseasonable a challenge: These two had beene firme to *Dauid* in all his troubles, in all insurrections; yet now finding him fastened to the bed of age, and death, they shew themselues thus slipperie in the loose: Outward happinesse and friendship are not knowne till our last act; in the impotencie of either our reuenge or recompence, it will easily appeare who loued vs for our selues, who for their owne ends.

Had not *Adonijah* knowne that *Salomon* was designed to the kingdome both by God, and *Dauid*, hee had neuer inuited all the rest of the Kings sonnes, his brethren, and left out *Salomon*; who was otherwise the most vnlikely to haue beene his riuall in his honour; all the rest were elder then hee; and might therefore haue had more pretence for their competition; Doubtlesse the Court of Israel could not but know, that immediately vpon the birth of *Salomon*, God sent him by *Nathan* the Prophet, a name and message of loue; neither was it for nothing that God called him *Iedidiah*; and fore-promised him the honor of building an house to his Name; and (in returne of so glorious a seruice) the establishment of the throne of his Kingdome ouer Israel for euer: Notwithstanding all which, *Adonijah* backed by the strength of a *Ioab*, and the grauitie of an *Abiathar*, will vnderworke *Salomon*, and iustle into the not-yet-vacant seat of his father *Dauid*. Vaine men, whiles like proud and yet brittle clay, they will bee knocking their sides against the solid, and eternall decree of God, breake themselues in peeces.

I doe not finde that *Adonijah* sent any message of threats or vnkindnesse to *Zadock* the Priest, or *Nathan* the Prophet, or *Benaiah* the sonne of *Iehoiada*, and the other Worthies; onely he inuited them not to his feast with the Kings sonnes, and seruants; Sometimes a very omission is an affront, and a menace. They well knew that since they were not called as guests, they were counted as enemies; Ceremonies of courtesie, though they bee in themselues slieght, and arbitrarie, yet the neglect of them in some cases may vndergoe a dangerous construction.

Nathan was the man by whom God had sent that errand of grace to *Dauid*, concerning *Salomon*, assuring him both to raigne, and prosper; yet now when *Adonijahs* plot was thus on foot, he doth not sit still and depend vpon the issue of Gods decree, but he bestirres him in the businesse, and consults with *Bathsheba* how at once to saue their liues, and to aduance *Salomon*, and defeat *Adonijah*; Gods pre-determination includes the meanes as well as the end; the same prouidence that had ordained a Crowne to *Salomon*, a repulse to *Adonijah*, preseruation to *Bathsheba* and *Nathan*, had fore-appointed the wise and industrious indeauours of the Prophet to bring about his iust, and holy purposes; If wee would not haue God wanting to vs, wee must not bee wanting to our selues: Euen when we know what God hath meant to vs, wee may not be negligent.

The Prophets of God did not look for reuelation in all their affayres, in some things they were left to the counsell of their owne hearts; the policie of *Nathan* was of vse as well as his prophecie: that alone hath turned the streame into the right channell: Nothing could be more wisely contriued then the sending in of *Bathsheba* to *Dauid*, with so seasonable and forceable an expostulation, and the seconding of hers with his owne.

Though

Though luſt were dead in *Dauid*, yet the reſpects of his old matrimoniall loue liued ſtill; the very preſence of *Bathſheba* pleaded ſtrongly; but her ſpeech more; the time was, when his affection offended in exceſſe towards her being then anothers; he cannot now neglect her being his owne; and if either his age, or the remorſe of his old offence ſhould haue ſet him off, yet ſhee knew his oath was ſure; *My Lord thou ſwareſt by the Lord thy God vnto thine handmaid*, ſaying, *Aſſuredly Salomon thy ſonne ſhall raigne after me, and he ſhall ſit vpon my throne*; His word had beene firme, but his oath was inuiolable; wee are engaged if wee haue promiſed, but if we haue ſworne, wee are bound.

Neither heauen nor earth hath any gieues for that man that can ſhake off the fetters of an oath; for he cares not for that God whom hee dares inuoke to a falſhood; and he that cares not for God will not care for man.

Ere *Bathſheba* can bee ouer the threſhold, *Nathan* (vpon compact) is knocking at the doore. Gods Prophet was neuer but welcome to the bed-chamber of King *Dauid*: In a ſeeming ſtrangeneſſe hee fals vpon the ſame ſuit, vpon the ſame complaint with *Bathſheba*: Honeſt policies doe not miſ-become the holieſt Prophets; Shee might ſeeme to ſpeake as a woman, as a mother, out of paſſion; the word of a Prophet could not be miſ-doubted: He therefore that had formerly brought to *Dauid* that chiding and bloody meſſage concerning *Bathſheba*, comes now to *Dauid*, to ſue for the life and honour of *Bathſheba*; and he that was ſent from God (to *Dauid*) to bring the newes of a gracious promiſe of fauour vnto *Salomon*, comes now to challenge the execution of it from the hands of a father; and hee whoſe place freed him from ſuſpition of a faction, complaines of the inſolent demeanure and proclamation of *Adonijah*; what he began with an humble obeyſance, ſhutting vp in a lowly and louing expoſtulation, *Is this thing done by my Lord the King, and thou haſt not ſhewed thy ſeruant who ſhould ſit on the Throne of my Lord the King after him?* As *Nathan* was of Gods Counſell vnto *Dauid*, ſo was he of *Dauids* Counſell both to God, and the State; As God therefore vpon all occaſions told *Nathan* what he meant to doe with *Dauid*, ſo had *Dauid* wont to tell *Nathan* what he meant to doe in his holy and moſt important ciuill affaires. There are caſes wherein it is not vnfit for Gods Prophets to meddle with matters of State: It is no diſparagement to religious Princes to impart their counſels vnto them, who can requite them with the counſels of God.

That wood which a ſingle iron could not riue, is ſoone ſplitted with a double wedge; The ſeaſonable importunitie of *Bathſheba* and *Nathan*, thus ſeconding each other, hath ſo wrought vpon *Dauid*, that now his loue to *Adonijah* giues place to indignation, nature to an holy fidelitie; and now he renewes his ancient oath to *Bathſheba* with a paſſionate ſolemnitie: *As the Lord liueth, who hath redeemed my ſoule out of all aduerſitie, euen as I ſware vnto thee by the Lord God of Iſrael*, ſaying, *Aſſuredly Salomon thy ſonne ſhall raigne after mee, and he ſhall ſit vpon my throne in my ſtead; ſo will I certainly doe this day*: In the decay of *Dauids* bodie I finde not his intellectiue powers any whit impaired: As one therefore that from his bed could with a perfect (if weake) hand ſtere the gouernment of Iſrael; hee giues wiſe and full directions for the inauguration of *Salomon*; *Zadock* the Prieſt, and *Nathan* the Prophet, and *Benaiah* the Captaine receiue his graue and Princely charge for the cariage of that ſo weightie a buſineſſe. They are commanded to take with them the royall guard, to ſet *Salomon* vpon his fathers Mule, to carie him downe in ſtate to *Gihon*, to anoint him with the holy oyle of the Tabernacle, to ſound the trumpets and prolaime him in the ſtreets, to bring him backe with triumph and magnificence to the Court, and to ſet him in the royall Throne with all the due ceremonies of Coronation.

How pleaſing was this command to them who in *Salomons* glory ſaw their owne ſafety? *Benaiah* applauds it, and not fearing a fathers enuie, in *Dauids* preſence wiſheth *Salomons* throne exalted aboue his; The people are rauiſhed with the ioy of ſo hopefull a ſucceſſion; and breake the earth, and fill the heauen with the noyſe of their Muſicke and ſhouting.

Salomons guests had now at last better cheare then *Adonijahs*, whose feast (as all wicked mens) ended in horror; no sooner are their bellies full of meat, then their eares are full of the sound of those trumpets, which at once proclaime *Salomons* triumph, and their confusion; Euer after the meale is ended comes the reckoning; God could as easily haue preuented this iollitie as marred it: But hee willingly suffers vaine men to please themselues for the time in the conceited successe of their owne projects, that afterwards their disappointment may be so much the more grieuous;; No doubt, at this feast there was many a health drunken to *Adonijah*, many a confident boast of their prospering designe; many a scorne of the despised faction of *Salomon*; & now for their last dish is serued vp astonishment, and fearefull expectation of a iust reuenge. *Ionathan* the sonne of *Abiathar* the Priest, brings the newes of *Salomons* solemne and ioyfull enthronization; now all hearts are cold, all faces pale; and euery man hath but life enough to runne away; How suddenly is this brauing troupe dispersed? *Adonijah* their new Prince flyes to the hornes of the Altar, as distrusting all hopes of life, saue the Sanctity of the place, and the mercy of his riuall.

So doth the wise and iust God befoole proud and insolent sinners in those secret plots, wherein they hope to vndermine the true sonne of *Dauid*, the Prince of Peace; he suffers them to lay their heads together, and to feast themselues in a iocund securitie, and promise of successe; at last, when they are at the height of their ioyes, and hopes, he confounds all their deuices, and layes them open to the scorne of the world, and to the anguish of their owne guilty hearts.

DAVIDS *end, and* SALOMONS *beginning.*

IT well became *Salomon* to begin his Raigne in peace. *Adonijah* receiues pardon vpon his good behauiour, and findes the Throne of *Salomon*, as safe as the Altar. *Dauid* liues to see a wise sonne warme in his seat; and now he that had yeelded to succession, yeelds to nature. Many good counsels had *Dauid* giuen his Heire; now hee summes them vp in his end. Dying words are wont to bee weightiest; The Soule when it is entring into glory breathes nothing but diuine. *I goe the way of all the earth*: How well is that Princely heart content to subscribe to the conditions of humane mortalitie; as one that knew Soueraigntie doth not reach to the affayres of nature? Though a King, hee neither expects, nor desires an immunitie from dissolution; making not account to goe in any other then the common track, to the vniuersall home of mankind, the house of age? Whither should earth but to earth? and why should we grudge to doe that, which all doe? *Be thou strong therfore, and shew thy selfe a man*; Euen when his spirit was going out, hee puts spirit into his Sonne; Age puts life into youth, and the dying animates the vigorous. He had well found that strength was requisite to gouernment, that he had need to be no lesse then a man that should rule ouer men; If greatnesse should neuer receiue any opposition, yet those worlds of cares, and businesses that attend the chayre of State, are able to ouer-lay any meane powers. A weake man may obey, none but the strong can gouerne. Graceless courage were but the whetstone of tyranny; *Take heede therefore to the charge of the Lord thy God, to walke in his wayes, and to keepe his Statutes.* The best legacie that *Dauid* bequeathes to his heire, is the care of pietie; himselfe had found the sweetenesse of a good conscience, and now he commends it to his successor. If there bee any thing that in our desires of the prosperous condition of our children, takes place of goodnesse, our hearts are not vpright. Here was the father a King, charging the King his sonne to keepe the Statutes

tures of the King of Kings; as one that knew greatneſſe could neither exempt from obedience, nor priuiledge ſinne; as one that knew the laſt deuiation in the greateſt and higheſt Orbe, is both moſt ſenſible, and moſt dangerous: Neither would he haue his ſonne to looke for any proſperity, ſaue onely from well-doing: That happineſſe is built vpon ſand or Ice, which is raiſed vpon any foundation beſides vertue. If *Salomon* were wiſe; *Dauid* was good; and if old *Salomon* had well remembred the counſell of old *Dauid*, he had not ſo foully miſ-caried.

After the precepts of pietie, follow thoſe of iuſtice; diſtributing in a due recompence, as reuenge to *Ioab* and *Shimei*, ſo fauour to the houſe of *Barzillai*. The bloodineſſe of *Ioab* had laien long vpon *Dauids* heart; the hideous noyſe of thoſe treacherous murders, as it had pierced heauen, ſo it ſtill filled the eares of *Dauid*; He could abhorre the villanie, though hee could not reuenge it; What hee cannot pay, hee will owe, and approue himſelfe at laſt a faithfull debtor: Now he will defray it by the hand of *Salomon*. The ſlaughter was of *Abner*, and *Amaſa*, *Dauid* appropriates it; *Thou knoweſt what Ioab did to me*: The Soueraigne is ſmitten in the Subiect; Neither is it other then iuſt, that the arraignment of meane malefactors runs in the ſtyle of wrong to the Kings Crowne and dignitie. How much more doſt thou, O Sonne of *Dauid*, take to thy ſelfe thoſe inſolencies which are done to thy pooreſt ſubiects, ſeruants, ſonnes, members here vpon earth? No *Saul* can touch a Chriſtian here below, but thou feeleſt it in heauen, and complaineſt.

But what ſhall we thinke of this? *Dauid* was a man of Warre, *Salomon* a King of Peace; yet *Dauid* referrs this reuenge to *Salomon*: How iuſt it was that he who ſhed the blood of warre in peace, and put the blood of war vpon his girdle that was about his loynes, ſhould haue his blood ſhed in peace, by a Prince of peace; Peace is fitteſt to rectifie the out-rages of Warre: Or whether is not this done in type of that diuine adminiſtration, wherein thou, O Father of heauen, haſt committed all iudgement vnto thine eternall Sonne? Thou who couldſt immediately either plague, or abſolue ſinners, wilt doe neither but by the hand of a Mediator.

Salomon learned betimes what his ripeneſſe taught afterwards, *Take away the wicked from the King, and his Throne ſhall be eſtabliſhed in righteouſneſſe*; Cruell *Ioab*, and malicious *Shimei*, muſt be therefore vpon the firſt opportunity remoued, The one lay open to preſent iuſtice, for abetting the conſpiracy of *Adonijah*; neither needes the help oftime for a new aduantage; The other went vnder the protection of an oath from *Dauid*, and therefore muſt be fetcht in vpon a new challenge. The hoare head of both muſt bee brought to the graue with blood, elſe *Dauids* head could not bee brought to his graue in peace: Due puniſhment of malefactors is the debt of authority: If that holy King haue runne into arerages; yet as one that hates and feares to breake the banke, hee giues order to his pay-maſter; It ſhall be defrayed, if not by him, yet for him.

Generous natures cannot be vnthankfull: *Barzillai* had ſhewed *Dauid* ſome kindneſſe in his extremity; and now the good man will haue poſterity to inherite the thanks. How much more bountifull is the Father of mercies; in the remuneration of our poore vnworthy ſeruices? Euen ſucceſſions of generations ſhall fare the better for one good parent.

The dying words and thoughts of the man after Gods owne heart did not confine themſelues to the ſtraites of theſe particular charges, but inlarged themſelues to the care of Gods publike ſeruice; As good men are beſt at laſt, *Dauid* did neuer ſo buſily, and carefully marſhall the affaires of God, as when he was fixed to the bed of his age and death. Then did he lode his ſonne *Salomon* with the charge of building the houſe of God; then did hee lay before the eyes of his ſonne the model and patterne of that whole ſacred worke, whereof if *Salomon* bare the name, yet *Dauid* no leſſe merits it: He now giues the platforme of the Courts, and buildings; Hee giues the gold and ſiluer for that holy vſe; an hundred thouſand talents of gold, a thouſand thouſand talents of ſiluer; beſides braſſe and yron paſſing weight; Hee weighes out thoſe

thoſe precious metalls for their ſeuerall deſignements; Euery future veſſell is laid out already in his poiſe, if not in his forme; Hee excites the Princes of Iſrael to their aſſiſtance, in ſo high a worke; He takes notice of their bounteifull offerings; He numbers vp the Leuites for the publique ſeruices, and ſets them their taskes. Hee appoints the Singers, and other Muſitians to their ſtations; the Porters to the Gates that ſhould be; And now when he hath ſet all things in a deſired order, and forwardneſſe, he ſhuts vp with a zealous bleſſing of his *Salomon*, and his people, and ſleepes with his fathers. Oh bleſſed ſoule, how quiet a poſſeſſion haſt thou now taken (after ſo many tumults) of a better Crowne! Thou that haſt prepared all things for the houſe of thy God, how happily art thou now welcomed to that houſe of his, not made with hands, eternall in the heauens! Who now ſhall enuie vnto good Princes the honour of ouerſeeing the buſineſſes of God, and his Church; when *Dauid* was thus punctuall in theſe diuine prouiſions? What feare can bee of vſurpation where they haue ſo glorious a precedent?

Now is *Salomon* the ſecond time crowned King of Iſrael, and now in his owne right (as formerly in his fathers) ſits peaceably vpon the Throne of the Lord; His awe and power come on faſter then his yeeres; Enuie and ambition where it is once kindled, may ſooner be hid in the aſhes, then quite put out; *Adonijah* yet hangs after his old hopes; He remembers how ſweet he found the name of a King; and now hath laid a new plot for the ſetting vp of his cra kt title: He would make the bed a ſtep to the throne: His old complices are ſure enough: His part would gather much ſtrength, if he might inioy *Abiſhag* the relect of his father, to wife; If it were not the Iewiſh faſhion (as is pretended) that a Kings widow ſhould mary none but a King; yet certainly the power both of the alliance, and friendſhip of a Queene muſt needes not a little aduance his purpoſe: The crafty riuall dare not either moue the ſuit to *Salomon*, or effect the mariage without him; but would cunningly vndermine the ſonne by the ſuit of that mother, whoſe ſuit had vndermined him. The weaker veſſells are commonly vſed in the moſt dangerous ſuggeſtions of euill.

Bathſheba was ſo wiſe a woman that ſome of her counſels are canonized for diuine, yet ſhe ſaw not the depth of this drift of *Adonijah*; therefore ſhe both entertaines the ſuit, and moues it: But what euer were the intent of the ſuitor, could ſhe chooſe but ſee the vnlawfulneſſe of ſo inceſtuous a match? It is not long ſince ſhee ſaw her late husband *Dauid* abominating the bed of thoſe his Concubines, that had beene touched by his ſonne *Abſalom*; and can ſhe hold it lawfull that his ſonne *Adonijah* ſhou'd climb vp to the bed of his fathers wife? Sometimes euen the beſt eyes are dimme and diſcerne not thoſe things which are obuious to weaker ſights: Or whether did not *Bathſheba* well ſee the fouleneſſe of the ſuit, and yet in compaſſion of *Adonijahs* late repulſe (wherein ſhe was the chiefe agent) and in a deſire to make him amends for the leſſe of the Kingdome, ſhe yeelds euen thus to gratifie him. It is an iniurious weakeneſſe to bee drawne vpon any by-reſpects to the furtherance of faulty ſuits, of vnlawfull actions.

No ſooner doth *Bathſheba* come in place, then *Salomon* her ſoone riſes from his chaire of State and meets her and bowes to her, and ſets her on his right hand; as not ſo remembring himſelfe to be a King, that he ſhould forget he was a ſonne. No outward dignity can take away the rights and obligations of nature; Had *Bathſheba* beene as meane as *Salomon* was mighty, ſhe had caried away this honor from a gracious ſonne: Yet for all theſe due complements *Bathſheba* goes away with a denial; Reuerence ſhe ſhall haue, ſhe ſhall not haue a condeſcent.

In the acts of Magiſtracie, all regards of naturall relations muſt giue way; That which ſhe propounded as a ſmall requeſt, is now, after a generall and confuſed ingagement reiected as vnreaſonable. It were pity wee ſhould bee heard in all our ſuits. *Bathſheba* makes a petition againſt herſelfe, and knowes it not; her ſafetie and life depends vpon *Salomons* raign, yet ſhe vnwittingly moues for the aduancement of *Adonijah*.

Salomon

Salomon was too dutifull to checke his mother, and too wise to yeeld to her: In vnfit supplications wee are most heard when we are repelled. Thus doth our God many times answer our prayers with mercifull denialls: and most blesseth vs in crossing our desires.

Wise *Salomon* doth not find himselfe perplexed with the scruple of his promise; he that had said *Aske on, for I will not say thee nay*, can now sware, *God doe so to mee, and more also, if Adonijah haue not spoken this word against his owne life*. His promise was according to his supposition; his supposition was of no other then of a suit, honest, reasonable, expedient; now he holds himselfe free from that grant, wherein there was at once both sin and danger. No man can be intangled with generall words against his owne iust and honest intentions.

The policies of wicked men befoole them at last; this intercession hath vndone *Adonijah*, and in stead of the Throne hastens his graue: The sword of *Benaiah* puts an end to that dangerous riuality. *Ioab* and *Abiathar* still held Champerty with *Adonijah*, Their hand was both in his claime of the Kingdome, and in the suit of *Abishag*; There are crimes wherein there are no accessories, such is this of treason. *Abiathar* may thanke his burden that he liues; Had he not borne the Arke of the Lord before *Dauid*, he had not now carried his head vpon his shoulders; Had he not been afflicted with *Dauid*, he had perished with *Adonijah*; now though he were, in his owne merit, a man of death, yet he shall suruiue his partners, *Get thee to Anathoth vnto thine owne fields*. The Priesthood of *Abiathar*, as it aggrauated his crime, so it shall preserue his life: Such honor haue good Princes giuen to the Ministers of the Sanctuarie, that their very coat hath beene defence enough against the sword of iustice, how much more should it be of proofe against the contempt of base persons?

Besides his function, respect is had to his sufferings, The father and brethren of *Abiathar* where slaine for *Dauids* sake, therefore for *Dauids* sake *Abiathar* (though worthy of death) shall liue; He had beene now a dead man, if he had not beene formerly afflicted; Thus doth our good God deale with vs; by the rod he preuents the sword, and therefore will not condemne vs for our sins, because we haue suffered. If *Abiathar* doe not forfait his life, yet his office he shall, he must change Ierusalem for Anathoth, and the Priesthood for a retired priuacie. It was fourscore yeares agoe since the sentence of iudgement was denounced against the house of *Eli*; now doth it come to execution; This iust quarrell against *Abiathar* (the last of that line) shall make good the threatned iudgement: The wickednesse of *Elies* house was neither purged by sacrifice, nor obliterated by time: If God pay slowly, yet he prayes sure: Delay of most certaine punishment is neither any hindrance to his iustice, nor any comfort to our miseries.

The Execution of IOAB, *and* SHIMEI.

ABiathar shall liue though he serue not; It is in the power of Princes to remit (at least) those punishments which attend the breach of humane Lawes; good reason they should haue power to dispence with the wrongs done to their owne persons. The newes of *Adonijahs* death, and *Abiathars* remouall cannot but affright *Ioab*; who now runnes to *Gibeon*, and takes sanctuary in the Tabernacle of God; all his hope of defence is in the hornes of the Altar. Fond *Ioab*, hadst thou formerly sought for counsell from the Tabernacle, thou hadst not now needed to seeke to it for refuge; if thy deuotions had not beene wanting to that Altar, thou hadst not needed it for a shelter: It is the fashion of our foolish presumption to looke for protection, where wee haue not cared to yeeld obedience.

Euen a *Ioab* clings fast to Gods Altar in his extremity, which in his ruffe and welfare he

he regarded not; The worſt men would be glad to make vſe of Gods ordinances, for their aduantage; Neceſſity will driue the moſt profane and lawleſſe man to God; But what doe theſe bloody hands touching the holy Altar of God? Miſerable *Ioab*, what helpe canſt thou expect from that ſacred pile: Thoſe hornes that were ſprinkled with the blood of beaſts, abhorre to be touched by the blood of men, that Altar was for the expiation of ſin by blood; not for the protection of the ſin of blood If *Adonijah* fled thither and eſcaped, it is murder that perſues thee more then conſpiracie; God hath no ſanctuary for a wilfull Homicide.

Yet ſuch reſpect doth *Benaiah* giue to that holy place, that his ſword is vnwilling to touch him that touches the Altar: Thoſe hornes ſhall put off death from the time; and giue protraction of the execution though not preſeruation of life; How ſweet is life euen to thoſe who haue been prodigall of the blood of others, that *Ioab* ſhifts thus to hold it but ſome few houres? *Benaiah* returnes with *Ioabs* anſwer, in ſtead of his head; *Nay, but I will dy here*; as not daring to vnſheath his ſword againſt a man ſheltered in Gods tabernacle, without a new commiſſion. Yong *Salomon* is ſo well acquainted with the Law of God, in ſuch a caſe, that he ſticks not at the ſentence: he knew that God had enacted, *If a man came preſumptuouſly vpon his neighbour, to ſlay him with guile, thou ſhalt take him from mine Altar, that he may die:* He knew *Ioabs* murders had not been more preſumptuous, the guilfull, and therefore he ſends *Benaiah* to take away the offender, both from God, and men, from the Altar, and the world.

No ſubiect had merited more then *Ioab*; When proclamation was made in Iſrael, that who euer ſhould ſmite the Iebuſites firſt, he ſhould be the Chiefe and Captaine; *Ioab* was the man; When *Dauid* built ſome part of Ieruſalem, *Ioab* built the reſt; ſo as Ieruſalem owes it ſelfe to *Ioab*, both for recouery, and reparation; No man held ſo cloſe to *Dauid*; no man was more intent to the weale of Iſrael, none ſo ſucceſſefull in victories; yet now is he cald to reckon for his old ſinnes, and muſt repay blood to *Amaſa*, and *Abner*: It is not in the power of all our deſerts to buy off one ſinne, either with God or man: where life is ſo deepely forfeited, it admits of no redemption.

The honeſt ſimplicity of thoſe times knew not of any infamy in the execution of iuſtice. *Benaiah*, who was the great Marſhall vnder *Salomon*, thinkes not his fingers defiled with that fatall ſtroke. It is a fooliſh niceneſſe to put more ſhame in the doing of iuſtice, then in the violating of it.

In one act *Salomon* hath approued himſelfe both a good Magiſtrate, and a good ſonne, fulfilling at once the will of a father and the charge of God; concluding vpon this iuſt execution, that, *vpon Dauid, and vpon his ſeed, and vpon his houſe, and vpon his Throne, there ſhall be peace for euer from the Lord*; and inferring, that without this there could haue beene no peace.

Blood is a reſtleſſe ſuitor, and will not leaue clamoring for iudgement, till the mouth bee ſtopped with reuenge. In this caſe fauour to the offender is cruelty to the fauourer.

Now hath *Ioab* paid all his arerages by the ſword of *Benaiah*; there is no ſuit againſt his corps; that hath the honor of a buriall fit for a Peere of Iſrael, for the neere cozen to the King. Death puts an end to all quarrells; *Salomon* ſtrikes off the skore, when God is ſatisfied; The reuenge that ſurmiues death and will not be ſhut vp in the Coffin, is barbarous, and vnbeſeeming true Iſraelites.

Onely *Shimei* remaines vpon the file; his courſe is next, yet ſo, as that it ſhall be in his owne liberty to haſten his end; Vpon *Dauids* remiſſion, *Shimei* dwels ſecurely in Bahurim, a town of the Tribe of *Beniamin*; Doubtleſſe, when he ſaw ſo round iuſtice done vpon *Adonijah*, and *Ioab*, his guilty heart could not think *Salomons* meſſage portended ought but his execution; and now he cannot but be well pleaſed with ſo eaſie conditions, of dwelling at Ieruſalem, and not paſſing ouer the brooke Kidron; What more delightful place could he chooſe to liue in, thē that city, which was the glory to the whole earth? What more pleaſing bounds could he wiſh then the ſweet bankes of Kidron? Ieruſalem could be no priſon to him, whiles it was a Paradiſe to his betters;

and

and if he had a desire to take fresh ayre, hee had the space of six furlongs to walke from the city to the brooke, Hee could not complaine to bee so delectably confined; And besides, thrice euery yeere he might bee sure to see all his friends without stirring his foot.

Wise *Salomon* whiles he cared to seeme not too seuere an exactor of that, which his father had remitted; prudently laies insensible twigs for so foule an offender; Besides the old grudge, no doubt *Salomon* saw cause to suspect the fidelitie of *Shimei*; as a man who was euer knowne to be hollow to the house of *Dauid*; the obscuritie of a Country life would easily afford him more safe opportunities of secret mischiefe; Many eyes shall watch him in the citie; he cannot looke out vnseene, he cannot whisper vnheard: Vpon no other termes shall hee enioy his life, which the least straying shall forfait.

Shimei feeles no paine in this restraint; How many Nobles of Israel doe that for pleasure, which he doth vpon command? Three yeers hath he liued within compasse; limited both by *Salomons* charge and his owne oath: It was still in his power (notwithstanding *Dauids* Caueat) to haue laid downe his hoare-head in the graue, without blood: The iust God infatuates those whom he meanes to plague: Two of *Shimeies* seruants are fled to Gath; and now hee saddles his Asse and is gone to fetch them backe; Either (he thinkes) this word of *Salomon* is forgotten, or in the multitude of greater affayres, not heeded; or this so small an occurrence will not come to his eare: Couetousnesse and presumption of impunitie are the destruction of many a soule; *Shimei* seekes his seruants, and loses himselfe; How many are there who crie out of this folly, and yet imitate it: These earthly things either are our seruants or should be; how commonly doe we see men run out of the bounds, set by Gods Law, to hunt after them, till their soules incurre a fearefull iudgment?

Princes haue thousands of eies & eares: If *Shimei* will for more secresie saddle his own Asse, and take (as is like) the benefit of night, for his passage; his iourney cannot be hid from *Salomon*; How warie had those men need to be which are obnoxious? Without delay is *Shimei* complained of, conuented, charged with violation both of the oath of God, and the iniunction of *Salomon*; and that all these might appeare to be but an occasion of that punishment, whose cause was more remote, now is all that old venome laid before him, which his malice had long since spit at Gods anointed: *Thou knowest all the wickednesse, whereto thine heart is priuie, that thou didst to Dauid my father.*

Had this old tallie beene striken off; yet could not *Shimei* haue pleaded ought for his life: For, had he sayd, Let not my Lord the King be thus mortally displeased for so small an offence: Who euer died for passing ouer Kidron? What man is the worse for my harmelesse iourney? It had soone been returned; If the act be small, yet the circumstances are deadly: The Commands of Soueraigne authoritie make the sleightest duties weighty; If the iourney be harmelesse, yet not the disobedience: It is not for subiects to poyse the Princes charge in the scales of their weake constructions; but they must suppose it euer to be of such importance, as is pretended by the Commander: Besides the precept, here was a mutuall adiuration; *Shimei* swore not to goe; *Salomon* swore his death if he went; the one oath must be reuenged, the other must be kept: If *Shimei* were false in offending, *Salomon* will be iust in punishing. Now therefore, that which *Abishai* the sonne of *Zeruiah* wished to haue done in the greeneneſse of the wound, and was repelled; after long festering *Benaiah* is commanded to doe: The stones that *Shimei* threw at *Dauid* strucke not so deepe, as *Benaiahs* sword; The tongue that curled the Lords anointed hath paid the head to boot. Vengeance against rebels may sleepe, it cannot die: A sure, if late, iudgement attends those that dare lift vp either the hand or tongue against the sacred persons of Gods Vice-gerents. How much lesse will the God of heauen suffer vnreuenged the insolencies, and blasphemies against his owne diuine Maiestie? It is a fearefull word, hee should not be iust, if hee should hold these guiltlesse.

Salomons

SALOMONS *Choyce, with his iudgement vpon the two Harlots.*

AFter ſo many meſſages and proofes of grace, *Salomon* begins doubtfully both for his match, and for his deuotion: If *Pharaohs* daughter were not a Proſelyte, his earely choyce was (beſides vnwarrantable) dangerous: The high places not onely ſtood, but were frequented, both by the people, and King; I doe not finde *Dauid* climbing vp thoſe miſ-hallowed hills, in an affection of the varietie of Altars; *Salomon* doth ſo, and yet loues the Lord, and is loued of God againe: Such is the mercy of our God, that he will not ſuffer our well-meant weakneſſes to bereaue vs of his fauours: he rather pities, then plagues vs for the infirmities of vpright hearts.

Gibeon was well worthy to be the chiefe, yea the onely high place; There was the allowed Altar of God, there was the Tabernacle, though (as then) ſeuered from the Arke, hither did yong *Salomon* goe vp; and, as deſiring to begin his raigne with God, there he offers no leſſe then a thouſand ſacrifices.

Salomon worſhips God by day; God appeares to *Salomon* by night; Well may we looke to enioy God, when we haue ſerued him; The night cannot but bee happie whoſe day hath beene holy.

It was no vnuſuall courſe with God to reueale himſelfe vnto his ſeruants by dreams; So did he here to *Salomon*; who ſaw more with his eyes ſhut, then euer they could ſee open, euen him that was inuiſible: The good King had offred vnto God a thouſand burnt ſacrifices, and now God offered him his option, *Aske what I ſhall giue thee:* He whoſe the beaſts are on a thouſand mountaines graciouſly accepts a ſmall returne of his owne. It ſtands not with the munificence of a bountifull God to bee indebted to his creature, we cannot giue him ought vnrecompenſed: There is no way wherein we can be ſo liberall to our ſelues, as by giuing to the poſſeſſor of all things. And art thou ſtill, O God, leſſe free vnto vs thy meaner ſeruants vnder the Goſpell? Haſt thou not ſaid, *Whatſoeuer ye ſhall aske the Father in my name, it ſhall bee giuen you?* Onely giue vs grace not to be wanting vnto thee, and we know thou canſt not ſuffer any thing to be wanting vnto vs.

The night followes the temper of the day; and the heart ſo vſeth to ſleepe, as it wakes: Had not the thoughts of *Salomon* beene intent vpon wiſdome by day, he had not made it his ſuit in his dreame: There needs no leiſure of deliberation: The heart was ſo fore-ſtalled with the loue, and admiration of wiſdome, that not abiding the leaſt motion of a competition, it faſtens on that grace it had longed for: *Giue vnto thy ſeruant an vnderſtanding heart, to iudge thy people.* Had not *Salomon* beene wiſe before, he had not knowne the worth of wiſdome, he had not preferred it in his deſires; The dung-hill cockes of the World cannot know the price of this pearle; thoſe that haue it, know that all other excellencies are but traſh, and rubbiſh vnto it. *Salomon* was a great King, and ſaw that he had power enough, but withall, hee found that royaltie, without wiſdome, was no other then eminent diſhonour; There is no trade of life whereto there belongs not a peculiar wiſdome; without which there is nothing but a tedious vnprofitablenеſſe; much more to the higheſt, and buſieſt vocation, the regiment of men: As God hath no reaſon to giue his beſt fauours vnasked; ſo hath hee no will to with-hold them where they are asked.

He that in his cradle had the title of *Beloued of God*, is now beloued more in the throne for the loue & deſire of wiſdom; this ſoile could neuer haue borne this fruit alone; *Salomon*

man could not so much as haue dreamed of wisdome, if God had not put it into him; and now God takes the suit so well, as if he were beholden to his creature for wishing the best to it selfe: and because *Salomon* hath asked what he should, hee shall now receiue both what he asked, and what he asked not: Riches and honour shall bee giuen him into the match. So doth God loue a good choyce, that he recompences it with ouer-giuing: Could we but first seeke the Kingdome of God and his righteousnesse, all these earthly things should bee super-added to vs; Had *Salomon* made wealth his boone, he had failed both of riches and wisdome; now he askes the best, and speeds of all. They are in a faire way of happinesse that can pray well; It was no dis-comfort to *Salomon*, that he awaked and found it a dreame; for he knew this dreame was diuine, and oracular; and he already found in his first waking, the reall performance of what was promised him sleeping: Such illumination did he sensibly finde in all the roomes of his heart, as if God had now giuen him a new soule: No maruell if *Salomon* now returning from the Tabernacle to the Arke, testified his ioy and thankfulnesse by burnt-offerings, and peace offerings, and publique feastings; The heart that hath found in it selfe the liuely testimonies of Gods presence, and fauour, cannot conteyne it selfe from outward expressions.

God likes not to haue his gifts lie dead where hee hath confered them; Israel shall soone witnesse they haue a King enlightened from heauen; in whom wisdome did not stay for heires; did not admit of any parallel in his predecessors; The all-wise God will finde occasions to draw forth those graces to vse, and light, which hee had bestowed on man. Two Harlots come before young *Salomon* with a difficult plea; It is not like the Princes eare was the first that heard this complaint; there was a subordinate course of iustice for the determination of these meaner incidences: the hardnesse of this decision brought the matter, through all the benches of inferior iudicature, to the Tribunall of *Salomon*; The very Israelitish Harlots were not so vnnaturall as some now adayes that counterfait honesty; These striue for the fruit of their wombe, ours to put thē off; One son is yet aliue, two mothers contend for him. The children were alike for feature, for age; the mothers were alike for reputation: here can be no euidence from others eyes; Whethers now is the liuing Child, and whethers is the dead? Had *Salomon* gone about to wring forth the truth by tortures, he had perhaps plagued the innocent, and added paine to the misery of her losse; the weaker had been guilty, and the more able to heare, had carried away both the child and the victorie: The countenance of either of the mothers bewrayed an equalitie of passion; Sorrow possessed the one, for the sonne she had lost; and the other, for the sonne shee was in danger to lose: Both were equally peremptory, and importunate in their claime; It is in vaine to thinke that the true part can bee discerned by the vehemence of their challenge: falshood is oft-times more clamorous then truth; No witnesses can bee produced; They two dwelt apart vnder one roofe: and if some neighbours haue seene the children at their birth, and circumcision, yet how little difference, how much change is there in the fauour of infants? how doth death alter more confirmed lines?

The impossibilitie of proofe makes the guiltie more confident, more impudent; the true mother pleads that her child was taken away at midnight by the other; but in her sleepe; she saw it not, shee felt it not; and if all her senses could haue witnessed it, yet, here was but the affirmation of the one, against the deniall of the other, which in persons alike credible doe but counterpoise. What is there now to leade the Iudge, since there is nothing either in the act, or circumstances, or persons, or plea, or euidence that might sway the sentence? *Salomon* well saw that when all outward proofes failed, there was an inward affection, which if it could be fetcht out, would certainely bewray the true mother; hee knew sorrow might more easily bee dissembled then naturall loue; both sorrowed for their owne; both could not loue, one, as theirs: To draw forth then this true proofe of motherhood, *Salomon* calls for a sword: Doubtlesse, some of the wiser hearers smiled vpon each other; and thought in themselues, What, will the young King cut these knottie causes in peeces? Will he diuide iustice

with edge tooles? will hee ſmite at hazard before conuiction? The actions of wiſe Princes are ridles to vulgar conſtructions; neither is it for the ſhallow capacities of the multitude to ſadome the deepe proiects of Soueraigne authoritie: That ſword which had ſerued of execution, ſhall now ſerue for triall; *Diuide yee the liuing child in twaine, and giue the one halfe to the one, and the other halfe to the other*; Oh diuine oracle of iuſtice, commanding that which it would not haue done, that it might find out that which could not be diſcouered; Neither God, nor his Deputies may bee ſo taken at their words, as if they alwayes intended their commands for action, and not ſometimes for probation.

This ſword hath already pierced the breſt of the true mother; and diuided her heart with feare, and griefe at ſo killing a ſentence: There needes no other racke to diſcouer nature; and now ſhe thinks, woe is me that came for iuſtice, and am anſwered with cruelty; *Diuide ye the liuing child?* Alas, what hath that poore infant offended that it ſuruiues, and is ſued for? How much leſſe miſerable had I beene, that my childe had beene ſmothered in my ſleepe, then mangled before mine eyes? If a dead carkaſſe could haue ſatisfied me, I needed not to haue complained: What a wofull condition am I falne into, who am accuſed to haue beene the death of my ſuppoſed childe already, and now ſhall be the death of my owne? If there were no loſſe of my childe, yet how can I endure this torment of mine owne bowels? How can I liue to ſee this part of my ſelfe ſprawling vnder that bloody ſword? And whiles ſhe thinkes thus, ſhe ſues to that ſuſpected mercy of her iuſt Iudge, *Oh my Lord, giue her the liuing childe, and ſlay him not*: as thinking, if he liue, he ſhall but change a mother; if he die, his mother loſeth a ſon; Whiles he liues, it ſhall be my comfort that I haue a ſon, though I may not call him ſo: dying, he periſheth to both; it is better he ſhould liue to a wrong mother, then to neither: Contrarily her enuious competitor, as holding her ſelfe well ſatisfied that her neighbour ſhould be as childleſſe, as her ſelfe, can ſay, *Let it be neither mine, nor thine, but diuide it*; Well might *Salomon*, and euery hearer conclude, that either ſhe was no mother, or a monſter, that could be content with the murder of her childe; and that if ſhe could haue been the true mother, and yet haue deſired the blood of her infant, ſhee had beene as worthy to be ſtript of her childe for ſo foule vnnaturalneſſe, as the other had beene worthy to enioy him for her honeſt compaſſion. Not more iuſtly then wiſely therefore doth *Salomon* trace the true mother by the footeſteps of loue, and pity; and adiudgeth the child to thoſe bowels that had yearned at his danger.

Euen in morality it is thus alſo: Truth as it is one, ſo it loues intireneſſe; falſhood, diuiſion: Satan that hath no right to the heart, would be content with a peece of it: God that made it all, will haue either the whole, or none: The erroneous Church ſtriues with the true, for the liuing childe of ſauing doctrine; each claimes it for her owne: Hereſie conſcious of her owne iniuſtice, could be content to goe away with a leg, or an arme of ſound principles, as hoping to make vp the reſt with her owne mixtures: Truth cannot abide to part with a ioynt and will rather endure to leeſe all by violence, then a peece through a willing conniuency.

The Temple.

IT is a weake and iniurious cenſure that taxeth *Salomons* ſlackneſſe in founding the houſe of God: Great bodies muſt haue but ſlow motions; Hee was wiſe that ſaid, the matters muſt be all prepared without, ere we build within: And if *Dauid* haue laid ready a great part of the metals and timber, yet many a tree muſt be felled and ſquared, and many a ſtone hewne and

and poliſhed, ere this foundation could be laid; neither could thoſe large Cedars be cut, ſawne, ſeaſoned in one yeare; Foure yeares are ſoone gone in ſo vaſt a preparation: *Dauid* had not beene ſo intire a friend to *Hiram*, if *Hiram* had not beene a friend to God; *Salomons* wiſdome hath taught him to make vſe of ſo good a neighbour, of a fathers friend; he knew that the Tyrians skill was not giuen them for nothing; Not Iewes onely, but Gentiles muſt haue their hand in building the Temple of God; Onely Iewes medled with the Tabernacle, but the Temple is not built without the aide of Gentiles; They, together with vs, make vp the Church of God.

Euen Pagans haue their Arts from heauen; how iuſtly may we improue their graces to the ſeruice of the God of Heauen; if there be a Tyrian that can worke more curiouſly in gold, in ſiluer, in braſſe, in iron, in purple, and blew ſilke, then an Iſraelite, why ſhould not hee be imployed about the Temple? Their heatheniſme is their own; their skill is their Makers: Many a one workes for the Church of God, that yet hath no part in it.

Salomon raiſes a tribute for the worke; not of mony, but of men: Thirty thouſand Iſraelites are leuied for the ſeruice; yet not conſtantly, but with intermiſſion, their labour is more generous, and leſſe preſſing: it is enough if they keep their courſes one moneth in Lebanon, two at home; ſo as euer ten thouſand worke, whiles twentie thouſand breathe. So fauourable is God to his creature, that he requires vs not to be ouer toyled in the workes of his owne ſeruice. Due reſpirations are requiſite in the holi ſtacts. The maine ſtreſſe of the worke lyes vpon Proſelytes; whoſe both number, and paines was herein more then the Natiues: An hundred and fifty thouſand of them are imployed in bearing burthens, in hewing ſtones; beſides their three thouſand three hundred ouer ſeers: Now were the deſpiſed Gibeonites of good vſe, and in vaine doth Iſrael wiſh that the zeale of *Saul* had not robbed them of ſo ſeruiceable druges.

There is no man ſo meane but may bee ſome way vſefull to the Houſe of God; Thoſe that cannot worke in gold, and ſiluer, and ſilke, yet may cut and hew; and thoſe that can doe neither, yet may cary burdens: Euen the ſeruices that are more homely, are not leſſe neceſſarie: Who can diſ-heart-n himſelfe in the conſcience of his owne inſufficiency, when he ſees God can as well ſeruе himſelfe of his labour, as of his skill.

The Temple is framed in Lebanon, and ſet vp in Sion; Neither hammer nor axe was heard in that holy ſtructure; There was nothing but noiſe in Lebanon, nothing in Sion but ſilence and peace. What euer tumults are abroad, it is fit there ſhould bee all quietneſſe and ſweet concord in the Church; Oh God, that the axes of ſchiſme, or the hammers of furious contentions ſhould bee heard within thy Sanctuary! Thine houſe is not built with blowes, with blowes it is beaten downe: Oh knit the hearts of thy ſeruants together in the vnity of the ſpirit, and the bond of peace; that we may minde and ſpeake the ſame things, that thou who art the God of peace, maiſt take pleaſure to dwell vnder the quite roofe of our hearts.

Now is the foundation laid, and the wals riſing of that glorious fabricke, which all Nations admired, and all times haue celebrated; Euen thoſe ſtones which were laid in the Baſe of the building were not ragged and rude, but hewne and coſtly: the part that lyes couered with earth from the eyes of all beholders, is no leſſe precious, then thoſe that are moſt conſpicuous: God is not all for the eye, he pleaſeth himſelfe with the hidden value of the liuing ſtones of his ſpirituall Temple; How many noble graces of his ſeruants haue beene buried in obſcuritie; not deſcerned ſo much as by their owne eyes? which yet as hee gaue, ſo hee crowneth: Hypocrites regard nothing but ſhew; God nothing but truth.

The matter of ſo goodly a frame ſtriues with the proportion, whether ſhall more excell: Here was nothing but white Marble without; nothing but Cedar and Gold within: vpon the Hill of Sion ſtands that glittering and ſnowy pile, which both inuiteth and dazeleth the eyes of paſſengers a farre off; ſo much more precious within,

as Cedar is better then ſtone, gold then Cedar; No baſe thing goes to the making vp of Gods Houſe: If Satan may haue a dwelling, he cares not though he patch it vp of the rubbiſh of ſtone, or rotten ſticks, or droſſe of metals: God will admit of nothing that is not pure and exquiſite; His Church conſiſts of none but the faithfull, his habitation is in no heart but the gratious.

The faſhion was no other then that of the Tabernacle; onely this was more coſtly, more large, more fixed; God was the ſame that dwelt in both, hee varied not; the ſame myſterie was in both; Onely it was fit there ſhould be a proportion betwixt the worke and the builder: The Tabernacle was erected in a popular eſtate, the Temple in a Monarchy; it was fit this ſhould ſauour of the munificence of a King, as that of the zeale of a multitude; That was erected in the flitting condition of Iſrael in the deſert: this, in their ſetled reſidence in the promiſed Land: it was fit therefore that ſhould bee framed for motion, this for reſt. Both of them were diſtinguiſhed into three remarkable diuiſions, whereof each was more noble, more reſerued then other.

But what doe we bend our eyes vpon ſtone, and wood, and metals? God would neuer haue taken pleaſure in theſe dead materials for their owne ſakes, if they had not had a further intendment: Me thinkes I ſee foure Temples in this one. It is but one in matter, as the God that dwels in it is but one: three yet more in reſemblance: according to the diuiſion of them in whom it pleaſes God to inhabite: For where euer God dwels, there is his Temple; Oh God, thou vouchſafeſt to dwell in the beleeuing heart; as we thy ſilly creatures haue our being in thee, ſo thou the Creator of heauen & earth haſt thy dwelling in vs. The heauen of heauens is not able to containe thee and yet thou diſdaineſt not to dwel in the ſtrait lodgings of our renewed ſoule. So then, becauſe Gods children are many, and thoſe many diuided in reſpect of themſelues, though vnited in their head, therefore this Temple which is but one in collection as God is one, is manifold in the diſtribution, as the Saints are many; each man bearing about him a little ſhrine of this infinite Maieſtie: And for that the moſt generall diuiſion of the Saints is in their place and eſtate; ſome ſtrugling, and toyling in this earthly warfare, others triumphing in heauenly glory; therefore hath God two other, more vniuerſall Temples; One the Church of his Saints on earth; the other, the higheſt heauen of his Saints glorified. In all theſe, O God, thou dwelleſt for euer, and this materiall houſe of thine is a cleare repreſentation of theſe three ſpirituall; Elſe what were a temple made with hands vnto the Gods of ſpirits? And though one of theſe was a true type of all, yet how are they all exceeded each by other? This of ſtone, though moſt rich and coſtly, yet what is it to the liuing Temple of the holy Ghoſt, which is our body? What is the Temple of this body of ours, to the Temple of Chriſts body which is his Church? And what is the Temple of Gods Church on earth, to that which triumpheth glorioufly in heauen?

How eaſily doe wee ſee all theſe in this one viſible Temple: which as it had three diſtinctions of roomes; the Porch, the Holy-place, the Holy of Holies, ſo is each of them anſwered ſpiritually: In the Porch wee finde the regenerate ſoule entring into the bleſſed ſociety of the Church: In the holy place, the Communion of the true viſible Church on earth, ſelected from the world: In the Holy of Holies (whereinto the high-Prieſt entred once a yeare) the glorious heauen, into which our true high-Prieſt, Chriſt Ieſus, entred once for all to make an atonement betwixt God, and man. In all theſe what a meet correſpondence there is both in proportion, matter, ſituation?

In proportion; The ſame rule that skilfull caruers obſerue in the cutting out of the perfect ſtatue of a man, that the height bee thrice the breadth, and the breadth one third of the hight, was likewiſe duely obſerued in the fabricke of the Temple: whoſe length was double to the height, and treble to the breadth, as being ſixty cubits long, thirty high, and twenty broad; How exquiſite a ſymmetry haſt thou ordained (O God) betwixt the faithfull heart, and thy Church on earth, with that in heauen: how accu-

accurate in each of these, in all their powers and parts compared with other; So hath God ordered the beleeuing soule that it hath neither too much shortnesse of grace, nor too much height of conceit, nor too much breadth of passion; So hath he ordered his visible Church, that there is a necessarie inequalitie, without any disproportion; an height of gouernment, a length of extent, a breadth of iurisdiction duely answerable to each other; So hath he ordered his triumphant Church aboue, that it hath a length of eternitie, answered with an height of perfection, and a breadth of incomprehensible glory.

In matter; All was here of the best; The wood was precious, sweet, lasting: The stone beautifull, costly, insensible of age; The gold pure and glittering: So are the graces of Gods children, excellent in their nature, deare in their acceptation eternall in their vse: So are the ordinances of God in his Church, holy, comfortable, irrefragable. So is the perfection of his glorified Saints incomparable, vnconceiuable.

In situation; the outer parts were here more common, the inner more holy, and peculiarly reserued: I finde one Court of the Temple open to the vncleane, to the vncircumcised: Within that, another, open onely to the Israelites; and of them, to the cleane; within that, yet another, proper onely to the Priests and Leuites; where was the Brazen Altar for sacrifice, and the Brazen sea for washings: The eyes of the Laitie might follow their oblations in hither, their feet might not.

Yet more, in the couered roomes of the Temple, there is, whither the Priests onely may enter, not the Leuites; there is, whither the high Priest onely may enter, not his brethren.

It is thus in euery renewed man, the indiuiduall temple of God; the outward parts are allowed common to God and the world; the inwardest and secretest, which is the heart, is reserued onely for the God that made it. It is thus in the Church visible, the false and foule-hearted hypocrite hath accesse to the holy ordinances of God, and treads in his Courts; onely the true Christian hath intire and priuate conuersation with the holy One of Israel: He only is admitted into the Holy of Holies, and enters within the glorious vaile of heauen.

If from the wals we looke vnto the furniture: What is the Altar whereon our sacrifices of prayer and praises are offered to the Almightie but a contrite heart? What the golden Candlesticks, but the illumined vnderstanding, wherein the light of the knowledge of God, and his diuine will shineth for euer? What the Tables of Shew-bread, but the sanctified memory, which keepeth the bread of life continually? Yea, if we shall presume so farre as to enter into the very closet of Gods Oracle; Euen there, O God, doe we finde our vnworthy hearts so honoured by thee, that they are made thy very Arke, wherein thy Royall law, and the pot of thy heauenly Manna is kept for euer; and from whose propitiatorie, shaded with the wings of thy glorious Angels, thou giuest thy gracious Testimonies of thy good spirit, witnessing with ours, that we are the children of thee the liuing God.

Behold, if *Salomon* built a Temple vnto thee, thou hast built a Temple vnto thy selfe in vs? We are not onely through thy grace liuing stones in thy Temple, but liuing Temples in thy Sion: Oh doe thou euer dwell in this thine house; and in this thy house let vs euer serue thee: Wherefore else hast thou a Temple, but for thy presence with vs, and for our worshipping of thee? The time was, when, as thy people, so thy selfe, didst lodge in flitting Tents, euer shifting, euer mouing; thence thou thoughtest best to soiourne both in Shilo; and the roofe of Obed Edom; After that, thou condescendedst to settle thine abode with men, and wouldest dwell in an house of thine owne, at thy Ierusalem. So didst thou in the beginning lodge with our first Parents in a Tent; Soiourne with Israel vnder the lawe; and now makest a constant residence vnder the Gospell, in the hearts of thy chosen children; from whence thou wilt remoue no more; they shall remoue from the world, from themselues, thou shalt not remoue from them.

Whersoeuer thou art, O God, thou art worthy of adoration; Since thou euer wilt

dwell in vs, be thou euer worshipped in vs: Let the Altars of our cleane hearts send vp euer to thee the sweetly perfumed smoakes of our holy meditations and faithfull prayers, and cheerefull thanks-giuings: Let the pure lights of our faith, and godly conuersation shine euer before thee, and men, and neuer be put out: let the bread of life stand euer ready vpon the pure, and precious tables of our hearts. Locke vp thy Law, and thy Manna within vs; and speake comfortably to vs from thy Mercy-seat. Suffer nothing to enter in hither that is vncleane: Sanctifie vs vnto thy selfe, and be thou sanctified in vs.

Salomon, *and the Queene of Sheba.*

GOd hath no vse of the darke lanternes of secret, and reserued perfections; Wee our selues doe not light vp Candles to put them vnder bushels. The great lights whether of heauen or earth, are not intended to obscuritie; but as to giue light vnto others, so to bee seene themselues; *Dan* and *Beersheba* were too strait bounds for the fame of *Salomon*; which now hath flowne ouer all lands and seas, and raised the world to an admiration of his more then humane wisdome. Euen so, O thou euerlasting King of Peace, thy Name is great among the Gentiles; There is no speech nor language where the report of thee is not heard; The sound of thee is gone forth through all the earth; Thy name is an ointment powred out, therefore the virgins loue thee.

No doubt many from all coasts came to learne and wonder; none with so much note as this noble daughter of *Cham*: Who her selfe deserues the next wonder to him whom she came to heare, and admire; That a woman, a Princesse, a rich and great Queene, should trauell from the remotest South, from Saba, a region famous for the greatest deliceies of nature, to learne wisdome, is a matchlesse example. Wee know Merchants that venture to either Indies for wealth; Others wee know daily to crosse the seas for want o i curiositie: Some few Philosophers we haue knowne to haue gone farre from learning, and amongst Princes it is no vnusuall thing to send their Embassadors to farre distant kingdomes, for transaction of businesses either of State, or commerce; but that a royall Lady should in person vndertake and ouercome so tedious a iourney, onely to obserue, and inquire into the mysteries of nature, art, religion, is a thing past both parall.l, and imitation; Why doe we thinke any labour great, or any way long, to heare a greater then *Salomon?* How iustly shall the Queene of the South rise vp in iudgement, and condemne vs, who may heare wisdome crying in our streets, and neglect her?

Certainly so wealthy a Queene, and so great a louer of wisdome could not want great schollers at home; them she had first opposed with her enigmaticall demands; and now finding her selfe vnsatisfied, she takes her selfe to this Oracle of God; It is a good thing to doubt, better to be resolued: The minde that neuer doubts shall learne nothing; the minde that euer doubts shall neuer profit by learning: Our doubts onely serue to stirre vs vp to seeke truth; Our resolutions settle vs in the truth wee haue found. There were no pleasure in resolutions if we had not beene formerly troubled with doubts; There were nothing but discomfort and disquietnesse in doubts, if it were not for the hope of resolution: It is not safe to suffer doubts to dwell too long vpon the heart; there may be good vse of them as passengers, dangerous as inmates: Happy are we if we can finde a *Salomon* to remoue them.

Fame as it is alwayes a blab, so oft-times a lyer. The wise Princesse found cause to distrust so vncertaine an informer: whose reports are still either doubtfull, or fabulous; and

and like winds, or ſtreames, increaſe in paſſing: If very great things were not ſpoken of *Salomon*, fame ſhould haue wronged him; and if but iuſt rumours were ſpread of his wiſedome, there needed much credulitie to beleeue them. This great Queene would not ſuffer her ſelfe to be lead by the eares; but comes in perſon to examine the truth of forraine relations. How much more vnſafe is it in the moſt important buſineſſes of our ſoules, to truſt the opinions and reports of others? Thoſe eares and eyes are ill beſtowed that doe not ſerue to chooſe and iudge for their owners.

When we come to a rich treaſure, we need not bee bidden to carry away what wee are able. This wiſe Lady as ſhe came farre for knowledge, ſo finding the plenty of this veine, ſhe would not depart without her full lode: there was nothing wherein ſhee would leaue her ſelfe vnſatisfied: ſhee knew that ſhe could not euery day meet with a *Salomon*; and therefore ſhe makes her beſt vſe of ſo learned a Maſter: Now ſhee empties her heart of all her doubts, and fils it with inſtruction. It is not good neglecting the opportunities of furniſhing our ſoules with profitable, with ſauing knowledge. There is much wiſedome in moving a queſtion well, though there bee more in aſſoiling it: What vſe doe we make of *Salomons* Teacher, if ſitting at the feet of Chriſt we leaue our hearts either ignorant, or perplexed?

As if the errand of this wealthy Queene had beene to buy wiſedome, ſhee came with her Camels laden with gold, and precious ſtones, and rich odours: Though to a mighty King ſhe will not come to ſchoole empty-handed: If ſhe came to ſeeke an inualuable treaſure, ſhe finds it reaſon to giue thankes vnto him that kept it. As hee is a foole that hath a price in his hand to get wiſedome, and wants an heart: So is hee vnthankfull that hath an heart to get wiſedome, and hath no price in his hand; A price, not counteruailable to what hee ſeekes, but rettributorie to him of whom hee ſeekes. How ſhamefull is it to come alwayes with cloſe hands to them that teach vs the great myſteries of ſaluation.

Expectation is no better then a kinde enemy to good deſerts: Wee leeſe thoſe obiects which we ouer-looke. Many had beene admired if they had not beene ouer-much befriended by fame; who now in our iudgement are caſt as much below their ranke, as they were fore-imagined aboue it. This diſaduantage had wiſe *Salomon* with this ſtranger; whom rumour had bid to looke for incredible excellencies; yet ſo wonderfull were the graces of *Salomon*, that they ouercame the higheſt expectation, and the liberalleſt beliefe: So as when ſhe ſaw the architecture of his buildings, the prouiſions of his tables, the order of his attendants, the religion of his ſacrifices, ſhe confeſſed both her vniuſt incredulitie in not beleeuing the report of his wiſedome, and the iniurie of report, in vnderſtanding it. *I beleeued not the words till I came, and mine eyes had ſeene it, and loe the one halfe was not told mee.* Her eyes were more ſure informers then her eares. She did not ſo much heare as ſee *Salomons* wiſedome in theſe reall effects. His anſwers did not ſo much demonſtrate it, as his prudent gouernment. There are ſome whoſe ſpeeches are witty, whiles their cariage is weake, whoſe deeds are incongruities, whiles their words are Apothegms. It is not worth the name of wiſedome that may bee heard onely, and not ſeene: Good diſcourſe is but the froth of wiſedome; the pure and ſolid ſubſtance of it is in well-framed actions; if wee know theſe things, happy are we if we doe them.

And if this great perſon admired the wiſedome, and buildings, the domeſticke order of *Salomon*, and chiefly his ſtately aſcent into the Houſe of the Lord; how ſhould our ſoules be taken vp with wonder at thee, O thou true ſonne of *Dauid*, and Prince of euerlaſting peace, who receiuedſt the ſpirit not by meaſure? who haſt built this glorious houſe, not made with hands, euen the heauen of heauens? whoſe infinite prouidence hath ſweetly diſpoſed of all the family of thy creatures, both in heauen and earth; and who laſtly didſt aſcend vp on high, and ledſt captiuity captiue, and gaueſt gifts to men?

So well had this ſtudious Ladie profited by the Lectures of that exquiſite Maſter, that now ſhee enuies, ſhee magnifies none but them who may liue within the ayre of

Salomon

Salomons wisedome: *Happy are thy men, and happy are thy seruants, which stand continually before thee, and that heare thy wisedome.* As if shee could haue beene content to haue changed her Throne for the footstoole of *Salomon*. It is not easie to conceiue how great a blessing it is to liue vnder those lips, which doe both preserue knowledge, and vtter it: If we were not glutted with good counsell, wee should finde no relish in any worldly contentment in comparison thereof: But, hee that is full despiseth an hony-combe.

She, whom her owne experience had taught how happy a thing it is to haue a skilfull Pilote sitting at the sterne of the State, blesseth Israel for *Salomon*, blesseth GOD for Israel, blesseth *Salomon* and Israel mutually in each other; *Blessed bee the Lord thy God which delighted in thee, to set thee on the Throne of Israel. Because the Lord loued Israel for euer, therefore made hee thee King to doe iudgment and iustice.* It was not more *Salomons* aduancement to be King of Israel, then it was the aduancement of Israel to be gouerned by a *Salomon*. There is no earthly proofe of Gods loue to any Nation comparable to the substitution of a wise and pious gouernour: to him wee owe our peace, our life, and which is deseruedly dearer, the life of our soules, the Gospell. But, oh God how much hast thou loued thine Israel for euer, in that thou hast set ouer it that righteous Branch of *Iesse*, whose name is *Wonderfull, Counsellor, the mighty God, the euerlasting Father, the Prince of Peace: In whose dayes Iudah shall be saued, and Israel shall dwell safely? Sing O heauen, and reioyce O earth, and breake forth into singing, O mountaines, for God hath comforted his people, and will haue euerlasting mercy vpon his afflicted.*

The Queene of Sheba did not bring her gold and precious stones to looke on, or to re-carie, but to giue to a wealthier then her selfe. She giues therefore to *Salomon* an hundred and twenty talents of gold, besides costly stones and odours. Hee that made siluer in Hierusalem as stones, is yet richly presented on all hands. The riuers still runne into the Sea; To him that hath shall bee giuen: How should wee bring vnto thee, O thou King of Heauen, the purest gold of thine owne graces, the sweetest odours of our obediences? Was not this withall a type of that homage which should be done vnto thee, O Sauiour, by the heads of the Nations? *The Kings of Tarshish and the Iles bring presents; the Kings of Sheba and Saba bring gifts; yea all Kings shall worship thee, all Nations shall serue thee.* They cannot enrich themselues but by giuing vnto thee.

It could not stand with *Salomons* magnificence to receiue rich courtesies without a returne: The greater the person was, the greater was the obligation of requitall; The gifts of meane persons are taken but as tributes of duty; it is dishonourable to take from equals, and not to retribute: there was not therefore more freedome in her gift, then in her receit: Her owne will was the measure of both; She gaue what she would, shee receiued whatsoeuer shee would aske; And shee had little profited by *Salomons* schoole, if she had not learned to aske the best: Shee returnes therefore more richly laden then she came: she gaue to *Salomon* as a thankfull Client of wisedome; *Salomon* returnes to her as a munificent Patrone, according to the liberalitie of a King: We shall be sure to be gainers by whatsoeuer we giue vnto thee, O thou God of wisedome and peace: Oh that we could come from the remote regions of our infidelitie, and worldlinesse, to learne wisedome of thee, who both teacheſt and giueſt it abundantly, without vpbraiding, without grudging; and could bring with vs the poore presents of our faithfull desires, and sincere seruices: how wouldest thou receiue vs with a gracious acceptation, and send vs away laden with present comfort, with eternall glory?

SALOMONS *defection.*

SInce the first man *Adam*, the world hath not yeelded either so great an example of wisedome, or so fearefull an example of apostasie as *Salomon*: What humane knowledge *Adam* had in the perfection of nature by creation, *Salomon* had by infusion; both fully, both from one fountaine: If *Adam* called all creatures by their names, *Salomon* spake from the Cedars of Lebanon, to the mosse that springs out of the wall; and besides these vegetables, there was no Beast, nor Fowle, nor Fish, nor creeping thing that escaped his discourse. Both fell, both fell by one meanes; as *Adam*, so might *Salomon* haue said; *The woman deceiued me*: It is true indeed, that *Adam* fell as all; *Salomon* as one; yet so as that this one is the patterne of the frailtie of all. If knowledge could haue giuen an immunity from sinne, both had stood: Affections are those feet of the soule, on which it either stands, or fals; Salomon *loued many out-landish women*: I wonder not if the wise King mis-caried; Euery word hath bane enough for a man: Women, many women, outlandish, idolatrous, and those not onely had, but doted on; Sexe, multitude, nation, condition, all conspired to the ruine of a *Salomon*: If one woman vndid all mankind, what maruell is it if many women vndid one? yet had those many beene the daughters of Israel, they had tempted him onely to lust; not to misdeuotion; now they were of those Nations, whereof the Lord had said to the Children of Israel, *Goe not ye into them, nor let them come in to you, for surely they will turne your hearts after their gods*; to them did *Salomon* ioyne in loue; who can maruell if they disioyned his heart from God? Satan hath found this bait to take so well, that he neuer changed it since he crept into Paradise. How many haue we knowne whose heads haue beene broken with their owne rib?

In the first world the sonnes of God saw the daughters of men, and tooke them wiues of all they liked; they multiplied not children, but iniquities: *Balaam* knew well if the dames of Moab could make the Israelites wantons, they should soone make them Idolaters: All lyes open where the couenant is not both made with the eye, and kept.

It was the charge of God to the Kings of Israel before they were, that they should not multiply Wiues. *Salomon* hath gone beyond the stakes of the law, and now is readie to leese himselfe amongst a thousand bedfellowes: Who so layes the reines in the necke of his carnall appetite, cannot promise where he will rest. Oh *Salomon*, where was thy wisedome, whiles thine affections runne away with thee into so wilde a voluptuousnesse? What bootes it thee to discourse of all things; whiles thou mis-knowest thy selfe? The perfections of speculation doe not argue the inward powers of selfe-gouernment; The eye may be cleare whiles the hand is palsied. It is not so much to be heeded how the soule is informed, as how it is disciplined; The light of knowledge doth well, but the due order of the affections doth better: Neuer any meere man since the first, knew so much as *Salomon*, many that haue knowne lesse haue had more command of themselues: A competent estate well husbanded, is better then a vast patrimony neglected.

There can be no safety to that soule where is not a strait curbe vpon our desires: If our lusts be not held vnder as slaues, they will rule as tyrants. Nothing can preuent the extremitie of our mis-cariage but early and strong denials of our concupiscence: Had *Salomon* done thus, delicacie and lawlesse greatnesse had not led him into these bogs of intemperance.

The wayes of youth are steepe and slipperie, wherein as it is easie to fall, so it is com-

commonly relieued with pitie; but the wanton inordinations of age are not more vnseasonable then odious; yet behold *Salomons* yonger yeares were studious, and innocent, his ouer-hastened age was licencious and misgouerned; *For, when* Salomon *was old, his wiues turned away his heart after other gods:* If any age can secure vs from the danger of a spirituall fall, it is our last; and if any mans old-age might secure him, it was *Salomons*; the beloued of God, the Oracle, the miracle of wisedome, who would haue looked but that the blossomes of so hopefull a spring, should haue yeelded a goodly and pleasant fruit, in the Autumne of age? yet behold euen *Salomons* old age vicious. There is no time wherein we can be safe, whiles we carie this body of sin about vs: Youth is impetuous, mid-age stubborne, old age weake, all dangerous: Say not now; *The fury of my youthfull flashes is ouer, I shall henceforth finde my heart calme and impregnable*; whiles thou seest old *Salomon* doting vpon his Concubines, yea vpon their Idolatry.

It is no presuming vpon time, or meanes, or strength: how many haue begunne and proceeded well, who yet haue shamed themselues in their last stage? If God vphold vs not, we cannot stand: If God vphold vs we cannot fal; when we are at the strongest, it is the best to bee weake in our selues; and when at our weakest, strong in him, in whom we can doe all things.

I cannot yet thinke so hard of *Salomon*, that he would proiect his person to *Ashteroth* the goddesse of the Sidonians, or Milchom the Idol of the Ammonites, or Chemosh the abomination of *Moab:* Hee that knew all things from the shrub of the Cedar, could not be ignorant that these statues were but stocks, and stones, or metals, and the powers resembled by them, Deuils. It is not like he could be so insensate to adore such Deities; but so farre was the vxorious King blinded with affection, that hee gaue not passige onely to the Idolatry of his heathenish wiues, but furtherance.

So did he dote vpon their persons, that he humoured them in their sinnes: Their act is therefore his, because his eyes winkt at it; his hand aduanced it: Hee that built a Temple to the liuing God, for himselfe and Israel in Sion, built a Temple to Chemosh in the mount of Scandall, for his Mistresses of Moab, in the very face of Gods House: No hill about Ierusalem was free from a Chappell of Deuils: Each of his dames had their Puppets, their Altars their Incense; Because *Salomon* feeds them in their superstition, he drawes the sinne home to himselfe, and is branded for what he should haue forbidden. Euen our very permission appropriates crimes to vs: Wee need no more guiltinesse of any sinne, then our willing toleration.

Who can but yearne, and feare to see the woefull wracke of so rich and goodly a vessell: O *Salomon*, wert not thou hee whose yonger yeares God honoured with a message and stile of loue? To whom God twice appeared; and in a gracious vision renewed the Couenant of his fauour? Whom he singled out from all the generation of men to bee the founder of that glorious Temple which was no lesse cleerely the Type of heauen, then thou wert of Christ the Sonne of the euerliuing God? Wert not thou that deep Sea of wisedome which God ordained to send forth riuers and fountaines of all diuine, and humane knowledge to all Nations, to all ages? Wert not thou one of those select Secretaries, whose hand it pleased the Almighty to imploy in three pieces of the diuine monuments of sacred Scriptures? Which of vs dares euer hope to aspire vnto thy graces? Which of vs can promise to secure our selues from thy ruines? We fall, O God, we fall to the lowest hell, if thou preuent vs not, if thou sustaine vs not; *Vphold thou me according to thy Word that I may liue, and let me not bee ashamed of my hope. Order my steps in thy word, and let not any iniquitie haue dominion ouer me.* All our weakenesse is in our selues, all our strength is in thee. O God bee thou strong in our weakenesse, that our weake knees may bee euer steddy in thy strength.

But in the midst of the horror of this spectacle (able to affright all the sonnes of men) behold some glimpse of comfort: was it of *Salomon* that *Dauid* his father propheseed *Though he fall, he shall not bee vtterly cast downe; for the Lord vpholdeth him with his hand?* If sensible grace, yet finall mercy was not taken from that beloued of God; I

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the hardeſt of this winter, the ſap was gone downe to the root, though it ſhewed not in the branches: Euen whiles *Salomon* remoued, that word ſtood faſt, *Hee ſhall be my ſonne, and I will be his Father.* He that foreſaw his ſinne, threatned and limited his correction, *If he breake my ſtatutes, and keepe not my commandements, then will I viſit his tranſgreſſion with a rod, and his iniquitie with ſtripes; Neuertheleſſe my louing kindneſſe will I not vtterly take from him, nor ſuffer my faithfulneſſe to faile; My Couenant will I not breake; nor alter the thing that is gone out of my mouth;* Behold the fauour of God doth not depend vpon *Salomons* obedience: If *Salomon* ſhall ſuffer his faithfulneſſe to faile towards his God; God will not requite him with the failing of his faithfulneſſe to *Salomon;* If *Salomon* breake his Couenant with God; God will not breake his Couenant with the father of *Salomon,* with the ſonne of *Dauid:* He ſhall ſmart, hee ſhall not periſh. Oh gracious word of the God of all mercies, able to giue ſtrength to the languiſhing, comfort to the deſpairing, to the dying, life. Whatſoeuer wee are, thou wilt be ſtill thy ſelfe, O holy One of Iſrael, true to thy Couenant, conſtant to thy Decree; The ſinnes of thy choſen can neither fruſtrate thy counſell, nor out-ſtrip thy mercies.

Now I ſee *Salomon* of a wanton louer, a graue Preacher of mortification; I ſee him quenching thoſe inordinate flames with the teares of his repentance. Me thinks I heare him ſighing deepely betwixt euery word of that his ſolemne penance, which he would needs enioyne himſelfe before all the world. *I haue applyed my heart to know the wickedneſſe of folly, euen the fooliſhneſſe; of madneſſe; and I finde more bitter then death the woman whoſe heart is as nets and ſnares; and her hands as bands: Who ſo pleaſeth God ſhall be deliuered from her, but the ſinner ſhall be taken by her.*

Salomon was taken as a ſinner, deliuered as a penitent. His ſoule eſcaped as a bird out of the ſnare of the fowlers; the ſnare was broken, and he deliuered: It is good for vs that he was both taken, and diliuered; Taken, that wee might not preſume; and that we might not deſpaire, deliuered. He ſinned, that we might not ſinne; hee recouered, that we may not ſinke vnder our ſinne.

But, oh the iuſtice of God inſeparable from his mercy; *Salomons* ſinne ſhall not eſcape the rod of men; Rather then ſo wiſe an offender ſhall want enemies, God ſhall raiſe vp three aduerſaries vnto *Salomon; Hadad* the Edomite, *Rezon* the King of Aram, *Ieroboam* the ſonne of *Nebat;* whereof two were foraine, one domeſticall: Nothing but loue and peace founded in the name of *Salomon;* nothing elſe was found in his raigne, whiles hee held in good tearmes with his God: But when once hee fell foule with his Maker, all things began to be troubled. There are whips laid vp againſt the time of *Salomons* fore-ſeene offence, which are now brought forth for his correction: On purpoſe was *Hadad* the ſonne of the King of Edom hid in a corner of Egypt from the ſword of *Dauid* and *Ioab,* that he might be reſerued for a ſcourge to the exorbitant ſonne of *Dauid:* God would haue vs make account that our peace ends with our innocence: The ſame ſinne that ſets debate betwixt God and vs, armes the creatures againſt vs: It were pitie wee ſhould be at any quiet whiles wee are falne out with the God of peace.

Contemplations VPON THE PRINCIPALL Passages of the holy STORIE.

The sixt Volume.

IN TVVO BOOKES.

By I. H. D. D.

Imprinted at LONDON in the yeare, 1628.

Contemplations.

THE EIGHTEENTH BOOKE.

Containing
- Rehoboam.
- Ieroboam.
- *The ſeduced Prophet.*
- Ieroboams *Wife.*
- Aſa.
- Elijah *with the Sareptan.*
- Elijah *with the Baalites.*
- Elijah *running before* Ahab, *flying from* Iezebel.

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

Imprinted at *London* in the yeare 1628.

TO THE RIGHT HONOVRABLE IAMES LORD HAYE, BARON OF SALEY, Viſcount *Doncaſter*, Earle of *Carlile*, one of the Lords of his Maieſties moſt Honourable Priuie Councell.

Right Honourable:

I Cannot but thus gratulate to you your happy return from your many & noble imployments; which haue made you ſome yeares a ſtranger at home, and ſo renowned abroad, that all the better parts of Europe know and honour your name, no leſſe, then if you had beene borne theirs: Neyther is any of them ſo ſauage, as not to ſay, when they heare mention of your worth, that Vertue is a thouſand Eſcuchions.

If now your ſhort breathing-time may allow your Lordſhip the freedome of quiet and holy thoughts, caſt your eyes vpon Iſrael and Iudah, vpon the Kings and Prophets of both, in ſuch beneficiall variety as prophane Hiſtory ſhall promiſe in vaine. Your Lordſhip ſhall ſee Rehoboam *following* Salomon *in nothing but his ſeat, and his fall, as much more wilfull then his father, as leſſe wiſe; all head, no heart; loſing thoſe ten Tribes with a churliſh breath, whom he would (and might not) recouer with blood.* Ieroboam *as crafty, as wicked; plotting a reuolt, creating a religion to his ſtate, marring Iſraelites to make ſubiects, branded in his name, ſmitten*

in his hand, in his loynes. You shall see a faithfull messenger of God, after miraculous proofe of his courage, fidelitie, power, good nature, paying deare for a little circumstance of credulous disobedience; The Lyon is sent to call for his blood, as the price of his forbidden harbour: You shall see the blinde Prophet descrying the disguise of a Queene, the iudgement of the King, the remouall of a Prince, too good for Ieroboams *heire. You shall see the right stocke of royall succession flourishing in* Asa, *whiles that true heire of* Dauid (*though not without some blemishes of infirmity*) *inherits a perfect heart; purges his Kingdome of Sodomy, of Idolatry, not balking sinne, euen where he honoured nature. You shall see the wonder of Prophets,* Elijah, *opening and shutting heauen, as his priuate chest; catored for by the Rauens, nor lesse miraculously catoring for the Sareptan, contesting with* Ahab, *confronting the Baalites, speaking both fire and water (from heauen) in one euening; meekly lacquaying his Soueraigne, weakly flying from* Iezebel, *fed supernaturally by Angels, hid in the rocke of* Horeb, *confirmed by those dreadfull apparitions, that had confounded some other; casting his mantle vpon his homely successor, and by the touch of that garment, turning him from a ploughman, to a Prophet. But what doe I with-hold your Lordship in the bare heads of this insuing discourse? In all these your piercing eyes shall easily see beyond mine, and make my thoughts but a station for a further discouery. Your Lordships obseruation hath studyed men, more then bookes; here it shall study God, more then men; That of bookes hath made you full, that of men, iudicious, this of God shall make you holy, and happy: Hitherto shall euer tend the wishes and indeuours of*

Your Lordships humbly deuoted

in all faithfull obseruance,

Ios. Hall.

Contemplations.

REHOBOAM.

WHO would not but haue looked that seuen hundred wiues, and three hundred concubines, should haue furnished *Salomons* Palace with choyce of heires, and haue peopled Israel with royall issue? and now behold, *Salomon* hath by all these but one Sonne; and him by an Ammonitesse: Many a poore man hath an house-full of children by one wife; whiles this great King hath but one sonne by many house-fulls of wiues: Fertilitie is not from the meanes, but from the author: It was for *Salomon* that *Dauid* sung of old; *Lo, children are an heritage of the Lord; and the fruit of the wombe is his reward:* How oft doth God deny this heritage of heyres, where he giues the largest heritage of lands; and giues most of these liuing possessions, where he giues least of the dead? that his blessings may be acknowledged free vnto both; entailed vpon neither.

As the greatest persons cannot giue themselues children, so the wisest cannot giue their children wisedome: Was it not of *Reboboam* that *Salomon* said; *I hated all my labour which I had taken vnder the Sunne; because I should leaue it vnto the man that shall bee after me; and who knoweth whether he shall be a wise man or a foole: Yet he shall rule ouer all my labour, wherein I haue laboured, and shewed my selfe wise vnder the Sunne?* All Israel found that *Salomons* wit was not propagated: Many a foole hath had a wiser sonne, then this wisest father: Amongst many sonnes it it no newes to finde some one defectiue: *Salomon* hath but one sonne, and he no miracle of wisedome: God giues purposely so eminent an instance, to teach men to looke vp to heauen, both for heires and graces.

Salomon was both the King of Israel, and the father of *Reboboam*, when he was scarce out of his childhood; *Reboboam* enters into the Kingdome at a ripe age; yet *Salomon* was the man, and *Reboboam* the child: Age is no iust measure of wisdome: There are beardlesse sages, and gray-headed children: Not the ancient are wise, but the wise is ancient: Israel wanted not for thousands that were wiser then *Reboboam*: Yet because they knew him to bee the sonne of *Salomon*, no man makes question of his gouernement: In the case of succession into Kingdomes we may not looke into the qualities of the person, but into the right. So secure is *Salomon* of the peoples fidelity to *Dauids* seed, that he followes not his fathers example in setting his sonne by him, in his owne throne; here was no danger of a riualitie to enforce it; no eminency in the sonne to merit it; It sufficeth him to know that no bond can bee surer then the naturall allegeance of subiects: I doe not finde that the following Kings stood vpon the confirmation of their people; but as those that knew the way to their throne, ascended those steps

steps without aid; As yet the soueraignty of *Dauids* house was greene, and vnsetled; Israel therefore doth not now come to attend *Rehoboam*, but *Rehoboam* goes vp to meet Israel. They come not to his Ierusalem, but he goes to their *Shechem*: *To Shechem were all Israel come to make him King*; If loyaltie drew them together, why not rather to Ierusalem? there the maiestie of his fathers Temple, the magnificence of his palace, the very stones in those walls, (besides the strength of his Guard) had pleaded strongly for their subiection; *Shechem* had beene many wayes fatall, was euery way incommodious: It is an infinite helpe or disaduantage that arises from circumstances; the very place puts Israel in minde of a rebellion: There *Abimelec* had raised vp his treacherous vsurpation ouer, and against his brethren: There *Gaol* against *Abimelec*: There was *Ioseph* sold by his brethren: As if the very soile had beene stained with perfidiousnesse. The time is no lesse ill chosen; *Rehoboam* had ill counsell ere he bewrayed it: For had he speedily called vp Israel, before *Ieroboam* could haue beene sent for out of Egypt, he had found the way cleere: A little delay may leese a great deale of opportunity: What shall we say of both, but that misery is led in by infatuation.

Had not Israel beene somewhat predisposed to a mutiny, they had neuer sent into Egypt for such a spokesman as *Ieroboam*; a fugitiue, a traytor to *Salomon*; long had that cratty conspirator lurked in a forraine Court: The alliances of Princes, are not euer necessary bonds of friendship: The bother in law of *Salomon* harbours this snake in his bosome, and giues that heat, which is repayed with a sting to the posteritie of so neere an allye: And now *Salomons* death calls him backe to his native soile. That Israel would entertaine a rebell, it was an ill signe: worse yet that they would countenance him; worst of all that they would imploy him: Nothing doth more bewray euill intentions, then the choyce of vicious Agents: Those that meane well will not hazard either the successe, or credit of their actions vpon offensiue instruments: None but the sluttish will wipe their faces with foule clothes. Vpright hearts would haue said, as *Dauid* did to God, so to his anointed: *Doe not I hate them that hate thee? Yea I hate them with a perfect hatred. Ieroboams* head had been a fit present to haue been tendered vnto their new King: and now in stead thereof they tender themselues to *Ieroboam*, as the head of their faction.

Had not *Rehoboam* wanted spirits, he had first (after *Salomons* example) done iustice to his fathers traytor, and then haue treated of mercy towards his subiects: The people soone found the weaknesse of their new Soueraigne, else they durst not haue spoken to him by so obnoxious a tongue: *Thy father made our yoke grieuous, make thou it lighter and wee will serue thee*; Doubtlesse the craftie head of *Ieroboam* was in this suit, which his mouth vttered in the name of Israel; Nothing could haue beene more subtill: It seemed a promise, it was a threat; that which seemed a supplication was a complaint: humilitie was but a vaile for discontentment; One hand held a paper, the other a sword: Had they said, Free vs from Tributes, the capitulation had beene grosse, and strongly sauouring of sedition: now they say *Ease vs*, they professe his power to impose, and their willingnesse to yeeld; onely craving fauour in the weight of the imposition: If *Rehoboam* yeeld, he blemisheth his father: If he denie, he indangers his Kingdome: His wilfulnesse shall seeme worthily to abandon his scepter, if he sticke at so reasonable a suit: Surely Israel came with a purpose to cauill: *Ieroboam* had secretly troubled these waters, that he might fish more gainfully: One malecontent is enough to imbroile a whole Kingdome.

How harshly must it needs sound in the eares of *Rehoboam*, that the first word hee heares from his people, is a querulous challenge of his fathers gouernment: *Thy father made our yoke grieuous*: For ought I see, the suggestion was not more spightfull then vniust: where was the weight of this yoke, the toile of these seruices? Here were none of the turmoiles of warre; no traynings, marchings, encampings, entrenchings, watchings, minings, sieges, fortifications; none of that tedious world of worke that attends hostilitie; *Salomon* had not his name for nought: All was calme during that long

long raigne: And if they had payed deare for their peace, they had no cause to complaine of an hard march; The warlike times of *Saul* and *Dauid* had exhausted their blood together with their substance; what ingratitude was this to cry out of ease? Yea but that peace brought forth costly and laborious buildings: Gods house, and the Kings, the walls of Ierusalem, *Hazor*, *Megiddo*, and *Gezer*, the Cities of store, the cities of defence, could not rise without many a shoulder: True, but not of any Israelites; The remainders of *Amorites*, *Hittites*, *Perizzites*, *Hiuites*, and *Iebusites*, were put to all the drudgery of these great workes; the taskes of Israel were easie, and ingenuous; free from seruilitie, free from painfulnesse. But the charge was theirs, whose-soeuer was the labour: The diet of so endlesse a retinue, the attendance of his Seraglio, the purueyance for his forty thousand stables, the cost of his sacrifices, must needs weigh heauy; Certainly, if it had layne on none but his owne; But wherefore went *Salomons* Nauy euery three yeares to *Ophir*? to what vse serued the six hundred threescore and six Talents of Gold, that came in one yeare to his Exchequer? Wherefore serued the large tributes of forraine nations? How did he make siluer to be in Ierusalem as stones if the exactions were so pressiue? The multitude is euer prone to picke quarrels with their Gouernors; and whom they feared aliue, to censure dead; The benefits of so quiet and happie a raigne are past ouer in silence; the grieuances are recounted with clamor: Who can hope that merit or greatnesse can shield him from obloquie, when *Salomon* is traduced to his owne loynes?

The proposition of Israel puts *Rehoboam* to a deliberation; *Depart yee for three daies; then come againe to me*: I heare no other word of his that argued wisdome; Not to giue sudden resolutions in cases of importance was a point that might well beseeme the son of *Salomon*: I wonder that he who had so much wit as to call for leisure in his answer, should shew so little wit in the improuing of that leisure, in the returne of that answer: Who cannot but hope well to see the grey heads of *Salomons* secret Counsell called to *Rehoboams* Cabinet? As Counsellors, as ancient, as *Salomons*, they cannot choose but see the best the safest course for their new Soueraigne: They had learned of their old Master, that *a soft answer appeaseth wrath*; wisely therefore doe they aduise him, *If thou wilt be a seruant to this people this day; and speake good words to them, they will be thy seruants for euer*: It was an easie condition; with one mouthfull of a breath to purchase an euerlasting homage: with one gentle motion of his tongue, to binde all peoples hearts to his allegeance for euer. Yet (as if the motion had beene vnfit) a new Counsell Table is called: well might this people say; What will not *Rehoboam* grudge vs, if he thinke much to giue good words for a Kingdome. There is not more wisedome in taking varietie of aduice, where the matter is doubtfull, then folly, when it is plaine: The young heads are consulted; This very change argues weakenesse; Some reason might bee pleaded for passing from the younger Counsell to the aged; none, for the contrary: Age brings experience; and, it is a shame, if with the ancient be not wisdome: Youth is commonly rash, heady, insolent, vngouerned, wedded to will, led by humour, a rebell to reason, a subiect to passion, fitter to execute then to aduise: Greene wood is euer shrinking and warping, whereas the well-seasoning holds a constant firmnesse: Many a life, many a soule, many a flourishing state hath beene ruined by vndisciplined Monitors: Such were these of *Rehoboam*; whose great stomach tells them that this conditionating of Subiects, was no other then an affront to their new master, and suggests to them, how vnfit it is for Maiestie to brooke so saucy a treaty: how requisite and Princely, to crush this presumption in the egge: As scorning therefore to bee braued by the base Vulgar, they put words of greatnesse, and terror in their new Prince, *My little finger shall bee thicker then my fathers loynes; My father made your yoake heauy, I will adde to your yoake; My father hath chastised you with whips, I will chastise you with Scorpions.* The very words haue stings, Now must Israel needes thinke, How cruell will this mans hands bee, when hee thus drawes blood with his tongue? Men are not wont to speake out their worst: who can endure the hopes of him that pro-

promiseth tyranny? There can be no good vse of an indefinite profession of rigour and seuerity; Feare is an vnsafe guardian of any state, much lesse of an vnsetled. Which was yet worse, not the sins of Israel were threatned, nor their purses, but their persons; neither had they desired a remission of iustice, but of exactions; and now, they heare of nothing but burthens, and scourges, and Scorpions.

Here was a prince and people well met; I doe not find them sensible of ought, saue their owne profit; They doe not say, Religion was corrupted in the shutting vp of thy fathers dayes; Idolatry found the free fauour of Priests, and Temples, and Sacrifices: Begin thy raigne with God; purge the Church, demolish those piles of abomination: abandon those Idol-mongers, restore deuotion to her puritie: They are all for their penny, for their ease: Hee on the other side, is all for his will, for an imperious Soueraignetie; without any regard either of their reformation or satisfaction: They were worthy of load that cared for nothing but their backs; and he worthy of such subiects, who professed to affect their misery and torment.

Who would not but haue looked any whither for the cause of this euill, rather then to heauen? yet, the holy God challenges it to himselfe: The cause was from the Lord, that he might performe his saying by *Abijah*, the Shilonite to *Ieroboam*: As sinne is a punishment of sinne, it is a part of iustice: The holy One of Israel doth not abhorre to vse euen the grossest sinnes to his owne iust purposes; whiles our wils are free to our owne choice, his decrees are as necessary, as iust; Israel had forsaken the Lord, and worshiped *Ashtaroth*, the goddesse of the Zidonians, and *Chemosh*, and *Milchom*: God owes them and *Salomon* a whipping; The frowardnesse of *Reboboam* shall pay it them; I see *Ieroboams* plot, the peoples insolence, the young mens misaduice, the Princes vnreasonable austeritie, meeting together (through the wise Prouidence of the Almighty) vnwittingly to accomplish his most iust decree: All these might haue done otherwise for any force that was offered to their will; all would no more doe otherwise, then if there had beene no predetermination in heauen; that God may be magnified in his wisedome, and iustice, whiles man wittingly perisheth in his folly.

That three dayes expectation had warmed these smoking Israelites, and made them ready for a combustion: vpon so peremptory a resolution of rigour, the flame bursts out, which all the waters of the Well of *Bethlehem* could neuer quench: The furious multitude flies out into a desperate reuolt; *What portion haue wee in Dauid, neither haue wee inheritance in the sonne of Ieſſe: To your Tents O Israel*; now, *see to thine owne house Dauid.*

How durst these seditious mouthes mention *Dauid* in defiance? One would haue thought that very name had beene able to haue tempered their furie, and to haue contained them within the limits of obedience: It was the father of *Reboboam*, and the sonne of *Dauid* that had led Israel into Idolatry: *Salomon* hath drawne contempt vpon his father, and vpon the sonne: If Israel haue cast off their God, is it maruell that they shake off his annointed? Irreligion is the way to disobedience: There can bee no true subiection but out of conscience: They cannot make conscience of ciuill duties, who make none of diuine.

In vaine shall *Reboboam* hope to preuaile by his Officer, when himselfe is reiected: The persons of Princes carry in them characters of Maiesty; when their presence workes not, how should their message? If *Adoram* sollicit the people too late with good words, they answer him with stones. Nothing is more vntractable and violent, then an inraged multitude; It was time for *Reboboam* to betake himselfe to his Charet; hee saw those stones were throwne at him, in his *Adoram*: As the messenger suffers for his master, so the master suffers in his messenger: Had *Reboboam* beene in *Adoram* clothes, this death had beene his: Onely flight can deliuer him from those that might haue beene subiects: Ierusalem must bee his refuge against the conspiracie of *Shechem*.

Blessed bee GOD for lawfull gouernment: Euen a mutinous body cannot want

want an head: If the rebellious Israelites haue cast off their true Soueraigne, they must choose a false: *Ieroboam* the sonne of *Nebat* must be the man: He had need bee skilfull, and sit sure, that shall backe the horse which hath cast his Rider: Israel could not haue any where met with more craft and courage, then they found in this Leader.

Rehoboam returnes to Ierusalem lighter by a crowne then he went forth; *Iudah* and *Beniamin* sticke still fast to their loyaltie: the example of a generall rebellion cannot make them vnfaithfull to the house of *Dauid*: God will euer reserue a remnant free from the common contagion: Those tribes, to approue their valour, no lesse then their fidelitie, will fight against their brethren, for their Prince; and will hazard their liues to reduce the crowne to the sonne of *Salomon*: An hundred and fourescore thousand of them are vp in armes, ready to force Israel to their denied subiection: No noise sounded on both parts but military; no man thought of any thing but blood; when suddenly God sends his Prophet to forbid the battle: *Shemaiah* comes with a message of cessation: *Ye shall not goe vp, nor fight against your brethren, the children of Israel, returne euery man to his house, for this thing is from me, saith the Lord:* The word of one silly Prophet dismisses these mighty armies: He that would not lay downe the threats of his rigour, vpon the aduice of his ancient Counsellors, will lay downe his sword, vpon the word of a Seer: Shall wee enuie, or shame to see how much the Prophets of the Old Testament could doe; how little those of the new? If our commission be no lesse from the same God, the difference of successe cannot goe away vnreuenged.

There was yet some grace in *Rehoboam*, that hee would not spurne against that which God challenged as his owne worke: Some Godlesse Ruffian would haue said; whosoeuer is the Author, I will be reuenged on the instruments: *Rehoboam* hath learned this lesson of his Grandfather, *I held my peace because thou Lord hast done it*: If hee might striue with the multitude, hee knew it was no striuing with his Maker: quietly therefore doth he lay downe his armes, not daring after that prohibition to seeke the recouery of his kingdome by blood.

Where Gods purposes are hid from vs, wee must take the faireſt wayes of all lawfull remedies; but where God hath reuealed his determinations, wee must sit downe in an humble submission; our struggling may aggrauate, cannot redresse our miseries.

IEROBOAM.

AS there was no publike and vniuersall conflict betwixt the ten Tribes, and the two, so no peace: Either King found reason to fortifie the borders of his owne territories: *Sechem* was worthy to bee deare to *Ieroboam*; a Citie as of old seasoned with many treasons, so now auspicious to his new vsurpation. The ciuill defection was soone followed by the spirituall: As there are neare respects betwixt God, and his anointed, so there is great affinitie betwixt treason and idolatry: there is a connexion betwixt, *Feare God*, and *Honour the King*; and no lesse betwixt the neglects of both: In vaine shall a man looke for faith in a mis-religious heart.

Next to *Achitophel*, I doe not find that Israel yeelded a craftier head then *Ieroboams*, so hath hee plotted this conspiracie, that (what euer fall) there is no place for a challenge; not his owne intrusion, but Israels Election hath raised him to their Throne; neither is his cunning lesse in holding a stolne Scepter: Thus he thinkes in himselfe: If Israel haue made me their King, it is but a pang of discontentment; these violent thoughts

Thoughts will not last alwayes: sudden fits haue commonly sudden recoueries; their returne to their loyaltie shall forfeit my head together with my Crowne: They cannot returne to God, and hold off from their lawfull Soueraigne? They cannot returne to Ierusalem, and keepe off from God, from their loyaltie: Thrice a yeere will their deuotion call them vp thither; besides the exigence of their frequent vowes: How can they be mine, whiles that glorious Temple is in their eye; whiles the magnificence of the royall Palace of *Dauid* and *Salomon*, shall admonish them of their native allegeance: whiles (besides the sollicitation of their brethren) the Priests and Leuites shall preach to them the necessitie of their due obedience, and the abomination of their sacrifices in their wilfull disobedience; whiles they shall (by their presence) put themselues vpon the mercy, or iustice of their lawfull, and forsaken Prince: Either therefore I must diuert them from Ierusalem, or else I cannot liue and reigne. It is no diuerting them by a direct restraint; such prohibition would both endanger their vtter distaste, and whet their desire to more eagernesse: I may change Religion, I may not inhibit it; so the people haue a God, it sufficeth them; they shall haue so much formalitie as may content them: their zeale is not so sharpe, but they can be well pleased with ease: I will profer them both a more compendious, and more plausible worship: Ierusalem shall be supplied within mine owne borders: naturally men loue to see the obiects of their deuotion: I will therefore feed their eyes with two golden representations of their God, nearer home; and what can bee more proper then those, which *Aaron* deuised of old to humour Israel.

Vpon this pestilent ground, *Ieroboam* sets vp two calues in *Dan* and *Bethel*, and perswades the people; *It is too much for you to goe vp to Ierusalem, behold thy Gods O Israel, which brought thee out of the Land of Egypt.* Oh the mischiefe that comes of wicked infidelitie: It was Gods Prophet that had rent *Ieroboams* garment into twelue pieces, and had giuen ten of them to him; in token of his sharing the tenne Tribes; who with the same breath also told him that the cause of this distraction was their Idolatry: Yet now will he institute an Idolatrous seruice for the holding together of them, whom their Idolatry had rent from their true Soueraigne to him: Hee sayes not; God hath promised me this Kingdome, God hath conferd it, God shall finde meanes to maintaine his owne act; I will obey him, let him dispose of mee: The God of Israel is wise and powerfull enough, to fetch about his owne designes: But, (as if the deuices of men were stronger then Gods prouidence, and ordination) he will be working out his owne ends by prophane policies: *Ieroboam* being borne an Israelite, and bred in the Court of a *Salomon*, could not but know the expresse charge of God against the making of Images, against the erecting of any riuall altars, to that of Ierusalem; yet now that he sees both these may auaile much to the aduancing of his ambitious project, he sets vp those Images, those Altars: Wicked men care not to make bold with God in cases of their owne commoditie: If the Lawes of their Maker lye in the way of their profit or promotion, they either spurne them out, or tread vpon them at pleasure: Aspiring mindes will know no God but honour. Israel soiourned in Egypt, and brought home a golden calfe: *Ieroboam* soiournes there, and brought home two; It is hard to dwell in Egypt vntainted; not to sauour of the sinnes of the place we liue in, is no lesse strange, then for wholesome liquor tunned vp in a musty vessell, not to smell of the cask: The best body may be infected in a contagious ayre: Let him beware of Egypt that would be free from Idolatry.

No sooner are *Ieroboams* calues vp, then Israel is downe on their knees: their worship followes immediately vpon the erection: How easily is the vnstable vulgar caried into whatsoeuer religion of authoritie? The weather-cocke will looke which way soeuer the winde blowes: It is no maruell if his Subiects bee bruitish, who hath made a calfe his god.

Euery accessary to sinne is filthy, but the first authors of sinne are abominable: How is *Ieroboam* branded in euery of these sacred leaues? How doe all ages ring of his fact, with the accent of dishonour, and indignation: Ieroboam *the sonne of*

Nebat

Nebat, *that made Israel to sinne?* It was a shame for Israel that it could bee made to sinne by a *Ieroboam*: but, O cursed name of *Ieroboam* that would draw Israel to sinne; The followers and abettors of euill are worthy of torment, but no hell is too deepe for the leaders of publique wickednesse.

Religion is cloathed with many requisite circumstances: As a new King would haue a new god; so that new God must haue new Temples, Altars, Seruices, Priests, Solemnities: All these hath *Ieroboam* instituted: all these hath he cast in the same mold with his golden calues: False deuotion doth not more crosse, then imitate the true. Satan is no lesse a counterfet then an enemy of God: He knowes it more easie to adulterate religion, then to abolish it.

That which God ordained for the auoidance of Idolatry, is made the occasion of it; a limitation of his holy seruices to Ierusalem: How mischieuously doe wicked men peruert the wholesome institutions of God to their sinne, to their bane!

Ieroboam could not be ignorant how fearfully this very act was reuenged vpon Israel, in the Wildernesse; yet he dares renew it in *Dan* and *Bethel*: No example of iudgement can affright wilfull offenders.

It is not the metall that makes their gods, but the worship; the sacrifices. What sacrifices could there be without Priests? No religion could euer want sacred Masters of Diuine ceremonies: Gods Clergy was select and honourable; branches of the holy stemme of *Aaron*; *Ieroboam* rakes vp his Priests out of the channell of the multitude; all Tribes, all persons were good enough for his spurious deuotion; Leaden Priests are well fitted to golden Deities. Religion receiues either much honour, or blemish, by the qualitie of those that serue at her Altars: Wee are not worthy to professe our selues seruants of the True God, if wee doe not hold his seruice worthy of the best.

Ieroboams Calues must haue sacrifices, must haue solemne festiuities; though in a day, and moneth of his owne deuising: In vaine shall we pretend to worship a god, if we grudge him the iust dayes, and rites of his worship.

It is strange that hee who thought the dregs of the vulgar good enough for that Priesthood, would grace those gods by acting their Priest himselfe: and yet behold where the new King of Israel stands before his new Altar, with a Scepter in one hand, and a Censer in the other, ready to sacrifice to his new gods; when the man of God comes from *Iuda*, with a message of iudgement: Oh desperate condition of Israel, that was so farre gone with impiety, that it yeelded not one faithfull monitor to *Ieroboam*: The time was, that the erecting of but a new altar (for memory, for monument) on the other side of *Iordan*, bred a challenge to the Tribes of *Reuben*, *Gad*, and *Manasses*; and had cost much Israelitish blood, if the quarrelled Tribes had not giuen a seasonable and pious satisfaction; and now, lo, how the stronger stomach of degenerated Israel can digest new Altars, new Temples, new Gods: What a difference there is betwixt a Church and Kingdome newly breathing from affliction, and setled vpon the lees of a mis-vsed peace?

But oh the patience, and mercy of our long-suffering God, that will not strike a very *Ieroboam* vnwarned: Iudgement houers ouer the heads of sinners, ere it light: if Israel afford not a bold reprouer of *Ieroboam*, *Iuda* shall: When the King of Israel is in all the height both of his State, and superstition, honouring his solemne day with his richest deuotion, steps forth a Prophet of God, and interrupts that glorious seruice, with a loud inclamation of iudgement. Doubtlesse the man wanted not wit to know what displeasure, what danger must needs follow so vnwelcome a message: yet dares hee (vpon the commission of God) doe this affront to an Idolatrous King, in the middest of all his awfull magnificence. The Prophets of God goe vpon many a thanklesse errand: Hee is no messenger for God that either knowes, or feares the faces of men.

It was the Altar, not the person of *Ieroboam*, which the Prophet thus threatens; Yet not the stones are stricken, but the founder, in both their apprehensions: So

deare as the deuices of our owne braine to vs : as if they were incorporated into our selues; There is no opposition whereof we are so sensible, as that of religion.

That the royall Altar should be thus polluted by dead mens bones, and the blood of the Priests, was not more vnpleasing, then that all this should be done by a childe of the house of *Dauid*; for *Ieroboam* well saw that the throne and the altar must stand, or fall together, that a sonne of *Dauid* could not haue such power ouer the Altar, without an vtter subuersion of the gouernment, of the succession; therefore is he thus galled with this comminatory prediction : The rebellious people who had said, *What portion haue we in Dauid*, heare now, that *Dauid* will perforce haue a portion in them: and might well see, what beasts they had made themselues, in worshipping the image of a beast; and sacrificing to such a God, as could not preserue his owne Altar from violation and ruine.

All this while I doe not see this zealous Prophet laying his hand to the demolition of this Idolatrous Altar; or threatning a knife to the Author of this deprauation of religion; Onely his tongue smites both; not with foule, but sharpe words, of menace, not of reproach : It was for *Iosias* a King, to shed the blood of those sacrificers, to deface those Altars: Prophets are for the tongue, Princes for the hand; Prophets must onely denounce iudgement : Princes execute.

Future things are present to the Eternall : It was some two hundred and sixty years, ere this prophecy should be fulfilled; yet the man of God speaks of it as now in acting: What are some Centuries of yeares to the Ancient of dayes ? How slow, and yet how sure is the pace of Gods reuenge ? It is not in the power of time to frustrate Gods determinations; There is no lesse iustice, nor seueritie in a delayed punishment.

What a perfect Record there is of all names in the roll of Heauen; before they be, after they are past? what euer seeming contingency there is in their imposition, yet they fall vnder the certainty of a decree, and are better knowne in heauen, ere they be, then on earth whiles they are. He that knowes what names wee shall haue, before we or the world haue a being, doth not oft reueale this peece of his knowledge to his creature; here he doth, naming the man that should be two hundred yeeres after; for more assurance of the euent, that Israel may say, this man speakes from a God who knowes what shall be : There cannot bee a more sure euidence of a true Godhead, then the foreknowledge of those things, whose causes haue yet no hope of being; But because the proofe of this prediction was not more certaine, then remote; a present demonstration shall conuince the future; *The Altar shall rend in peeces, the ashes shall be scattered :* How amazedly must the seduced Israelites needes locke vpon this miracle; and why doe they not thinke with themselues; whiles these stones rend, why are our hearts whole? Or what an ouer-ruling power is the God whom wee haue forsaken, that can thus teare the Altars of his corriualls? How shall wee stand before his vengeance, when the very stones breake at the word of his Prophet ? Perhaps, some beholders were thus affected : but *Ieroboam*, whom it most concerned, in stead of bowing his knees for humiliation, stretcheth forth his hand for reuenge, and cryes, Lay hold on him. Resolute wickednesse is impatient of a reproofe, and in stead of yeelding to the voyce of God, rebelleth : lust and discreet reprehension doth not more reforme some sinners, then exasperate others.

How easie it is for God to coole the courage of proud *Ieroboam?* The hand which his rage stretches out, dryes vp, and cannot be pulled backe againe: and now stands the King of Israel like some anticke statue, in a posture of impotent endeuour; so disabled to the hurt of the Propher, that hee cannot command that peece of himselfe; What are the great potentates of the world, in the powerfull hand of the Almighty? Tyrants cannot be so harmefull as they are malicious.

The strongest heart may be brought downe with affliction; Now the stout stomach of *Ieroboam* is fallen to an humble deprecation, *Intreat now the face of the Lord thy God, and pray for me, that my hand may bee restored mee againe.* It must needs bee a great

great streight that could driue a proud heart to begge mercy, where he bent his persecution: so doth *Ieroboam*, holding it no scorne to be beholden to an enemy: In extremities, the worst men can be content to sue for fauour, where they haue spent their malice.

It well becomes the Prophets of God to be mercifull: I doe not see this Seer to stand vpon termes of exprobration, and ouerly contestations with *Ieroboam*, to say, Thine intentions to me were cruell; Had thine hand preuailed, I should haue sued to thee in vaine: Continue euer a spectacle of the fearfull iustice of thy Maker, whom thou hast prouoked by thine Idolatry, whom thou wouldest haue smitten in my persecution: but hee meekely sues for *Ieroboams* release: and (that God might abundantly magnifie both his power and mercy) is heard and answered with successe: We doe no whit sauour of heauen, if we haue not learned to doe good for euill.

When both winde and Sunne, the blasts of iudgement, and the beames of fauour met together to worke vpon *Ieroboam*, who would not looke that hee should haue cast off this cumbrous, and misbeseeming cloake of his Idolatry; and haue said, Lord thou hast stricken mee in iustice, thou hast healed mee in mercy; I will prouoke thee no more. This hand which thou hast restored shall bee consecrated to thee in pulling downe these bold abominations: Yet now, behold hee goes on in his old courses, and, as if God had neither done him good nor euill, liues, and dies idolatrous. No stone is more hard or insensate then a sinfull heart: The changes of iudgement and mercy doe but obdure it, in stead of meltings.

The seduced Prophet.

Ieroboams hand is amended, his soule is not; that continues still dry, and inflexible; Yet whiles hee is vnthankfull to the Author of his recouery, he is thankfull to the instrument: he kindely inuites the Prophet, whom he had threatned, and will remunerate him whom hee endeuoured to punish: The worst men may be sensible of bodily fauours: Ciuill respects may well stand with gracelessenesse: Many a one would be liberall of their purses, if they might be allowed to be niggardly of their obedience.

As God, so his Prophet cares not for these waste courtesies, where hee sees maine duties neglected: More piety would haue done well, with lesse complement: The man of God returnes a blunt and peremptory deniall to so bounteous an offer: *If thou wilt giue me halfe thine house, I will not goe in with thee, neither will I eate bread or drinke water in this place.* Kindnesse is more safely done to an Idolater, then taken from him; that which is done to him obligeth him, that which is taken from him obligeth vs: his obligation to vs may be occasion of his good, our obligation to him may occasion our hurt; the surest way is to keepe aloofe from the infectiously wicked.

The Prophet is not vnciuill, to reiect the fauour of a Prince without some reason: He yeelds no reason of his refusall but the command of his God: God hath charged him, *Eate no bread, nor drinke no water, nor turne againe by the same way that thou camest*: It is not for a Prophet to plead humane, or carnall grounds for the actions of his function: He may not moue but vpon a diuine warrant: would this Seer haue look't with the eyes of flesh and blood, hee might haue found many arguments of his yeeldance. He is a King that inuites me; his reward, by enriching mee, may benefit many: and who knowes how much my further conuersation may preuaile to reforme him? how can he be but well prepared for good counsell by a miraculous cure? how gainefully should my receit of a temporall courtesie be exchanged with a spirituall to him?

him: All *Israel* will follow him either into Idolatry, or reformation; which way can be deuised of doing so great seruice to God and the Church, as by reclaiming him: what can yeeld so great likelihood of his reclamation, as the opportunitie of my further entirenesse with him? But the Prophet dares not argue cases, where hee had a command; what euer become of *Ieroboam*, and *Israel*, God must bee obeyed; Neither profit, nor hopes may carie vs crosse to the word of our Maker. How safe had this Seer beene, if he had kept him euer vpon this sure ward; which he no sooner leaues, then he miscaries.

So deeply doth God detest Idolatry, that he forbids his Prophet to eate the bread, to drinke the water of a people infected with this sinne; yea to tread in those very steps which their feet haue touched. If this inhibition were personall, yet the grounds of it are common. No pestilence should bee more shunned then the conuersation of the misreligious, or openly scandalous: It is no thanke to vs if their familiarity doe not enfeoffe vs of their wickednesse.

I know not what to thinke of an old Propher that dwels in *Bethel*, within the ayre of *Ieroboams* Idol, within the noyse of his sacrifices; that liues where the man of God dares not eate; that permitted his sonnes to bee present at that Idolatrous seruice: If he were a Prophet of God, what did he now in *Bethel*? why did hee winke at the sin of *Ieroboam*? what needed a Seer to come out of *Iuda*, for the reproofe of that sinne, which was acted vnder his nose? why did he lye? why did his family partake with Idolaters? If hee were not a Prophet of God; how had he true visions, how had he true messages from God: why did he second the menacing word of that Prophet, whom he seduced? why did he desire that his owne bones might be honoured with his Sepulcher? Doubtlesse he was a Prophet of God, but corrupt, restie, vicious: Prophecie doth not alwayes presuppose sanctification; many a one hath had visions from God, who shall neuer enioy the vision of God. A very *Balaam* in his extasies, hath so cleare a Reuelation of the Messiah to come, as scarce euer any of the holiest Prophets; yea, his very Asse hath both her mouth miraculously opened, and her eyes; to see and notifie that Angell, which was hid from her Master: Yea, Satan himselfe sometimes receiues notice from God of his future actions, which else that euill Spirit could neither foretell, nor foresee. These kinds of graces are both rare, and common: rare, in that they are seldome giuen to any: common, in that they are indifferently giuen to the euill, and to the good: A little holinesse is worth much illumination.

Whether out of enuy, to heare that said by the Seer of *Iuda*, which he either knew not or smothered; to heare that done by another, which hee could not haue effected, and could not choose but admire: or whether out of desire to make tryall of the fidelitie of so powerfull a Messenger, the old Prophet hastens to ouertake, to recall that man of God, who had so defied his *Bethel*; whom he finds sitting faint and weary vnder an Oake, in the way; taking the benefit of that shade which hee hated to receiue from those contagious groues that he had left behinde him: His habit easily bewrayed him, to a man of his owne trade: neither doth his tongue spare to professe himselfe. The old Prophet of *Bethel* inuites him to a returne, to a repast: and is answered with the same words, wherewith *Ieroboams* offer was repelled, The man of God varies not a syllable from his message: It concernes vs to take good heed of our charge, when we goe on Gods errand. A deniall doth but inuite the importunate; what he cannot doe by entreatie, the old man tries to doe by perswasion, *I am a Prophet also as thou art, and an Angell spake to me, by the word of the Lord*, saying, *Bring him backe with thee into thine house, that he may eat bread, and drinke water*: There is no tentation so dangerous, as that which comes shrouded vnder a vaile of holinesse, and pretends authoritie of God himselfe: *Ieroboam* threatens, the Prophet stands vndanted; *Ieroboam* fawnes, and promises, the Prophet holds constant, now comes a gray-headed Seer, and pleads a counter-message from God, the Prophet yeelds, and transgresses. Satan may affright vs as a fiend, but he seduces vs as an Angell of light.

Who would haue lookt for a lyer vnder hoary haires, and an holy mantle? who would

would not haue trusted that grauity, when there was no colour of any gaine in the vntruth? Nothing is so apt to deceiue as the faireſt ſemblances, as the ſweereſt words. We cannot erre if we beleeue not the ſpeech for the perſon, but the perſon for the ſpeech: Well might this man of God thinke, an aged man, a Prophet, an old Propher, wil not (ſure) bely God vnto a Prophet; No man will forge a lie, but for an aduantage; What can this man gaine by this match, but the entertainment of an vnprofitable gueſt: Perhaps though God would not allow mee to feaſt with *Ieroboam*, yet pitying my faintneſſe, he may allow me to eate with a Prophet: Perhaps now that I haue approued my fidelity in refuſing the bread of *Bethel*, God thinks good to ſend me a gracious releaſe of that ſtrict charge: Why ſhould I thinke that Gods reuelations are not as free to others, as to me? and if this Prophet haue receiued a countermand from an Angell of God, how ſhall I not diſobey God, if I doe not follow him?

Vpon this ground he returnes with this deceitfull hoſt, & when the meat was now in his mouth, receiues the true meſſage of death, from the ſame lips that brought him the falſe meſſage of his inuitation; Thus ſaith the Lord, *for as much as thou haſt diſobeyed the mouth of the Lord, & haſt not kept the commandement of the Lord thy God, but cameſt backe and haſt eaten bread, and drunke water in the place forbidden thee, thy carkaſſe ſhal not come to the Sepulcher of thy fathers.* Oh wofull Prophet, when hee lookes on his hoſt he ſees his executioner, whiles he is feeding of his body, he heares of his carkaſſe at the table, he heares of his denied Sepulcher; and all this, for eating and drinking where he was forbidden by God, though bidden as from God: The violation of the leaſt charge of a God is mortall: No pretences can warrant the tranſgreſſion of a diuine command: A word from God is pleaded on both ſides: The one was receiued immediately from God, the other related mediately by man: One the Prophet was ſure of, the other was queſtionable: A ſure word of God may not bee left for an vncertaine: An expreſſe charge of the Almighty admitteth not of any checke: His will is but one, as himſelfe is; and therefore it is out of the danger of contradiction.

Me thinkes I ſee the man of God change countenance at this ſharpe ſauce of his pleaſing morſels; his face before-hand is died with the paleneſſe of death: me thinkes I heare him vrging many vnkind expoſtulations with his iniurious hoſt; who yet diſmiſſes him better prouided for the eaſe of his iourny, then he found him. Perhaps, this officiouſneſſe was out of deſire to make ſome amends for this late ſeducement. It is a poore recompence when he hath betrayed his life, and wronged the ſoule, to caſt ſome courteſies vpon the body.

This old Bethelite that had taken paines to come, and fetch the man of God into ſin, will not now goe backe with him to accompany his departure: Doubtleſſe hee was afraid to be inwrapped in the iudgement, which hee ſaw hanged ouer that obnoxious head: Thus the miſchieuous guides of wickedneſſe leaue a man, when they haue led him to his bane; as familiar Deuils forſake their Witches, when they haue brought them once into fetters.

The man of God returnes alone, carefull (no doubt) and penſiue for his offence, when a Lion out of the wood meets him, aſſaults him, kils him: Oh the iuſt and ſeuere iudgements of the Almighty, who hath brought this fierce beaſt out of his wild ranges, into the high way, to be the executioner of his offending ſeruant: Doubtleſſe this Prophet was a man of great holineſſe, of ſingular fidelity, elſe he durſt not haue been Gods Herald to carie a meſſage of defiance to *Ieroboam*, King of Iſrael, in the midſt of all his royall magnificence; yet now, for varying from but a circumſtance of Gods command (though vpon the ſuggeſtion of a diuine warrant) is giuen for a prey to the Lion: Our intereſt in God, is ſo farre from excuſing our ſinne, that it aggrauates it; Of all others the ſinne of a Prophet ſhall not paſſe vnreuenged.

The very wild beaſts are led by a prouidence; Their wiſe and powerfull Creator knowes how to ſerue himſelfe of them. The Lions guard one Prophet, kill another, according to the commiſſion receiued from their Maker: What ſinner can hope to eſcape vnpuniſhed, when euery creature of God is ready to be an auenger of euill?

The beasts of the field were made to serue vs, we to serue our Creator: When we forsake our homage to him that made vs, it is no maruell if the beasts forget their duty to vs, and deale with vs not as Masters, but as rebels: When an holy man abuyes so dearely such a slight frailty, of a credulous mistaking, what shall become of our hainous and presumptuous sinnes?

I cannot thinke but this Prophet died in the fauour of God, though by the teeth of the Lion; His life was forfeited for example, his soule was safe: Yea his very carkasse was left though torne, yet faire after those deadly graspes; as if God had said, I will onely take thy breath from thee, as the penalty of thy disobedience, a Lion shall doe that which an apoplexie, or feuer might doe: I owe thee no further reuenge then may be satisfied with thy blood.

Violent euents doe not alwaies argue the anger of God; Euen death it selfe is, to his seruants, a fatherly castigation.

But oh the vnsearchable wayes of the Almighty! The man of God sinnes, and dies speedily: the lying Prophet that seduced him, suruiues; Yea wicked *Ieroboam* enioyes his Idolatry, and treads vpon the graue of his reprouer: There is neither fauour in the delay of stripes, nor displeasure in the haste; Rather whom God loues, he chastises, as sharply, so speedily; whiles the rest prosper to condemnation: Euen the rod of a louing father may draw blood: How much happier is it for vs that wee die now, to liue for euer, then that we liue a while, to die euer?

Had this Lion set vpon the Prophet for hunger, why did hee not deuoure as well as kill him? Why did he not rather kill the beast then the man? since we know the nature of the Lion such, that he is not wont to assaile man, saue in the extreme want of other prey. Certainly the same power that imployed those fangs, restrained them, that the world might see, it was not apperite that prouoked the beast to this violence, but the ouer-ruling command of God: Euen so, O Lord, thy powerfull hand is ouer that roaring Lion, that goes about continually, seeking whom hee may deuoure? thine hand with-holds him, that though he may shed the blood of thine elect, yet he cannot hurt their soules; and whiles he doth those things which thou permittest, and orderest to thy iust ends, yet he cannot doe lesser things, which he desireth, and thou permittest not.

The fierce beast stands by the carkasse; as to auow his owne act, and to tell who sent him: so to preserue that body, which he hath slaine: Oh wonderfull worke of God, the Executioner is turned Guardian; and (as the Officer of the highest) commands all other creatures to stand aloofe from his charge: and commands the fearfull Asse, that brought this burthen thither, not to stirre thence, but stand ready prest, to recarie it to the Sepulcher: and now, when he hath sufficiently witnessed to all passengers, that this act was not done vpon his own hunger, but vpon the quarrell of his Maker, he deliuers vp his charge to that old Prophet; who was no lesse guilty of this blood then himselfe.

This old Seducer hath so much truth, as both to giue a right Commentary vpon Gods intention, in this act, for the terrour of the disobedient, and to giue his voice to the certaintie of that future iudgement, which his late guest had threatned to *Israel*: (sometimes it pleaseth the wisedome of God to expresse and iustifie himselfe euen by the tongues of faulty Instruments.) Withall, he hath so much faith and courage, as to fetch that carkasse from the Lion; so much pitty and compassion, as to weepe for the man of God, to interre him in his owne Sepulcher; so much loue, as to wish himselfe ioyned in death, to that body, which he had hastened vnto death: It is hard to finde a man absolutely wicked: Some grace will bewray it selfe in the most forsaken brests:

It is a cruell courtesie to kill a man, and then to helpe him to his graue; to betray a man with our breath and then to bedew him with our teares: The Prophet had needed no such friend, if hee had not met with such an enemy: *The mercies of the wicked are cruell.*

Iero-

IEROBOAMS *Wife.*

IT is no measuring of Gods fauour by the line of outward welfare: *Ieroboam* the idolatrous vsurper of Israel prospers better, then the true heires of *Dauid*; Hee liues to see three successions in the throne of *Iudah*; Thus the Iuy liues, when the Oake is dead. Yet could not that mis-gotten crown of his, keepe his head alwaies from aching: He hath his crosses too: God whips sometimes more then his owne: His enemies smart from him, as well as his children: his children in loue, his enemies in iudgment: Not simply the rod argues loue, but the temper of the hand, that weelds it, and the backe that feeles it: First *Ieroboams* hand was striken, now his Sonne: *Abijah* the eldest, the best sonne of *Ieroboam*, is smitten with sickneſſe: As children are but the pieces of their Parents in another skin, so Parents are no lesse striken in their children, then in their naturall lims, *Ieroboam* doth not more feele his arme, then his sonne: not wicked men onely, but beasts may haue naturall affections: It is no thanke to any creature, to loue his owne.

Nature wrought in *Ieroboam*, not grace: He is enough troubled with his sons disease, no whit bettered: I would haue heard him say; God followes me with his afflictions, it is for mine impietie: what other measure can I expect from his iustice? While mine Idols stand, how can I looke that my house should prosper? I will turne from my wickednes, O God, turne thou from thy wrath; These thoughts were too good for that obdured heart: his son is sick, he is sorowfull; but (as an amazed man seeks to goe forth at the wrong doore) his distraction sends him to a false help: He thinks not of God, he thinks of his Prophet: He thinkes of the Prophet that had foretold him he should be a King; he thinkes not of the God of that Prophet who made him a King: It is the property of a carnall heart to confine both his Obligations, and his hopes to the meanes, neglecting the Author of good. Vaine is the respect that is giuen to the seruant, where the Master is contemned.

Extremity drawes *Ieroboams* thoughts to the Prophet; whom else hee had not cared to remember. The King of Israel had Diuines enough of his owne: Else, he must needs haue thought them miserable gods that were not worth a Prophet: And besides, there was an old Prophet (if he yet suruiued) dwelling within the smoak of his Palace, whose visions had beene too well approued: why would *Ieroboam* sends so farre to an *Abijah*? Certainly, his heart despised those base priests of his high places; neither could he trust either to the gods, or the Clergie of his own making: His conscience rests vpon the fidelitie of that man, whose doctrine hee had forsaken: How did this Idolater striue against his owne heart, whiles hee inwardly despised those, whom he professed to honour; and inwardly honoured them, whom hee professed to despise? Wicked brests are false to themselues; neither trusting to their owne choyce, nor making choyce of that, which they may dare to trust. They will set a good face vpon their secretly vnpleasing sinnes, and had rather bee selfe-condemned, then wise and penitent: As for that old Seer, it is like *Ieroboam* knew his skill, but doubted of his sincerities; that man was too much his neighbour to be good: *Abijahs* truth had beene tryed in a case of his owne: Hee whose word was found iust in the prediction of his Kingdome, was well worthy of credit in the newes of his sonne: Experience is a great encouragement of our trust: It is a good matter to be faithfull; this loadstone of our fidelity shall draw to vs euen hearts of iron, & hold them to our reliance: As contrarily deceit doth both argue, and make a bankrupt; who can trust where he is disappointed? O God, so oft, so euer, haue we found thee true in all thy promises, in all thy performances, that if we doe not seeke thee, if wee doe not trust thee in the sequell, wee are worthy of our losse, worthy of thy desertions.

Yet I do not see that *Ieroboam* sends to the Prophet for his aide, but for intelligence: Curiosity is guilty of this message, and not deuotion; hee cals not for the prayers, not

for

for the benediction of that holy man, but for meere information of the euent. He well saw what the prayers of a Prophet could doe: That which cured his hand, might it not haue cured his sonne? Yet he that said to a man of God, *Intreat the face of the Lord thy God, that he may restore my hand*: sayes not now in his message to *Abijah*, Intreat thy God to restore my Sonne: Sinne makes such a strangenesse betwixt God and man, that the guilty heart either thinkes not of suing to God or feares it: What a poore contentment it was to foreknow that euill which hee could not auoid, and whose notice could but hasten his misery? Yet, thus fond is our restlesse curiosity, that it seekes ease in the drawing on of torment: He is worthy of sorrow that will not stay till it comes to him, but goes to fetch it.

Whom doth *Ieroboam* send on this message, but his wife, & how but disguised? Why her, and why thus? Neither durst he trust this errand with another, nor with her in her own forme: It was a secret that *Ieroboam* sends to a Prophet of God; none might know it but his owne bosome, and she that lay in it; if this had bin noised in Israel, the example had been dangerous: Who would not haue said, the King is glad to leaue his counterfeit deities: and seeke to the true: Why should we adhere to them whom he forsakes? As the message must not be knowne to the people: so shee that beares it must not be knowne to the Prophet, her name, her habit must be changed: shee must put off her robes, and put on a russet coat; she must put off the Queene, and put on the peasant: in stead of her Scepter, she must take vp a basket, and goe a masked pilgrimage to *Shiloh*: Oh the fondnes of vaine men that thinke to iuggle with the Almighty, & to hide their counsels from that all-seeing eye! If this change of habit were necessary at *Bethel*, yet what needs it at *Shiloh*; though she would hide her face from her subiects, yet why should she not pull off her muffler, and shew her selfe to the Prophet? Certainly, what policy began, guiltinesse must continue: Well might she thinke, there can bee no good answer expected of the wife of *Ieroboam*; my presence will doe no lesse, then solicit a reproofe: No Prophet can speake well to the consort of a founder of Idolatry; I may perhaps heare good as another, though as my selfe I can looke for nothing, but tydings of euill: Wicked hearts know they deserue ill at Gods hands, and therefore they doe all they can to auoyd the eyes of his displeased iustice, and if they cannot doe it by colours of dissimulation, they will doe it by imploration of shelter; they shall say to the Rocks, *Fall on vs, and couer vs.*

But oh the grosse folly mixt with the craft of wickednesse! could *Ieroboam* thinke that the Prophet could know the euent of his sons disease, & did he thinke that he could not know the disguise of his Wife? the one was present, the other future; this was but wrapt in a clout, that euent was wrapt vp in the counsell of God. Yet this politike head presumes that the greater shall be reuealed, where the lesser shall bee hid: There was neuer wicked man that was not infatuate, and in nothing more then in those things wherein he hoped most to transcend the reach of others.

Abijah shunning the iniquity of the times, was retired to a solitary corner of *Shiloh*; no place could be too priuate for an honest Prophet, in so extreame depraudnesse: Yet euen there doth the King of Israel take notice of his reclusion, and send his wife to that poore cell, laden with presents; presents that dissembled their bearer: had she offered iewels, or gold, her greatnesse had bin suspected: now she brings loaues and cracknels, and honey, her hand answers her backe: She giues as she seemes, not as she is: Something she must giue, euen when she acts the poorest client.

The Prophets of God were not wont to haue empty visitations: they who hated bribes, yet refused not tokens of gratitude: Yea the God of heauen who neither needs our goods, nor is capable of our gratifications, yet would haue no man to come to him gift-lesse: Woe to those sacrilegious hands, that in stead of bringing to the Prophets carie from them.

Ieroboam was a bad man, yet, as he had a towardly son, so he had an obedient wife; else she had not wanted excuses to turne off both the iourney, and the disguise; against the disguise shee had pleaded the vnbesetmingnesse for her person and state; against the iourney,

iourney, the perils of so long and solitary a walke; perhaps a Lion might be in the way; the Lion that tore the Prophet in peices; perhaps robbers; or if not they, perhaps her chastity might be in danger: an vnguarded solitarinesse in the weaker sexe might bee a prouocation to some forced vncleannesse: she casts off all these shifting proiections of feare, according to the will of her husband, she changes her raiment, she sets vpon the iourney, and ouercomes it: What needed this disguise to an old Prophet whose dim eyes were set with age? All cloathes, all faces were alike to a blind Seer: The visions of *Abijah* were inward; neither was his bodily sight more dusky, then the eyes of his minde were cleare & piercing: It was not the common light of men whereby hee saw, but diuine illumination; things absent, things future, were no lesse obuious to those spirituall beames, then present things are to vs: Ere the quick eyes of that great Lady can discerne him, he hath espied her; and so soone as he heares the sound of her feete, shee heares from him the sound of her name, *Come in thou Wife of* Ieroboam: How GOD laughes in heauen at the friuolous fetches of crafty politicians, and when they thinke themselues most sure, shames them with a detection, with a defeat? What an idlenesse it is for foolish Hypocrites to hope they can dance in a net vnseene of heauen?

Neuer before was this Queene troubled to heare of her selfe; now shee is: her very name strucke her with astonishment; and prepares her for the assured horrour of following iudgements, *I am sent to thee with heauy tydings; Goe tell* Ieroboam: *Thus saith the Lord God of Israel.* Could this Lady lesse wonder at the mercy of this stile of God, then tremble at the sequel of his iustice? Lo Israel hath forsakē God, yet God stil owncs Israel. Israel had gone a whoring, yet God hath not diuorced her: Oh the infinit goodnes of our long-suffering God, whom our foulest sins cannot rob of his compassions.

By how much dearer Israel was to God, so much more odious is *Ieroboam* that hath marred Israel: Terrible is that vengeance which God thunders against him by his Prophet whose passionate message vpbraids him with his promotions, chargeth him with his sinnes, and lastly denounceth his iudgements: No mouth was fitter to cast this royalty in the teeth of *Ieroboam*, then that, by which it was first foretold, fore-promised; Euery circumstance of the aduancement aggrauates the sin, *I exalted thee*: Thou couldest not rise to honour alone. *I exalted thee from among the people:* not from the Peeres; thy ranke was but common, before this rise: *I exalted thee from among the people to be a Prince*; subordinate height was not enough for thee, no seat would serue thee but a throne; *Yea to be a Prince of my people Israel*: No Nation was for thee, but my choscn one; none but my royall inheritance: Neither did I rayse thee into a vacant throne; a forlorne and forsaken Principalitie might be thankelesse: but *I rent the Kingdome away from another for thy sake*, yea from what other but the grandchild of *Dauid?* out of his hands did I wrest the Scepter, to giue it into thine: Oh what high fauours doth God sometimes cast away vpon vnworthy subiects? How doe his abused bounties double both their sinne and iudgement.

The sinnes of this Prince were no lesse eminent then his obligations, therefore his iudgements shall bee no lesse eminent then his sinnes: How bitterly doth GOD expresse that, which shall be more bitter in the execution: *Behold, I will bring euill vpon the house of* Ieroboam, *and will cut off from* Ieroboam, *him that pisseth against the wall; and him that is shut vp, and left in Israel, and will take away the remnant of the house of* Ieroboam, *as a man taketh away dung, till it be all gone: Him that dieth of* Ieroboam *in the City shall the dogs eate, and him that dyeth in the field, shall the fowles of the ayre eat:* Oh heauy loade that this disguised Princesse must carie to her Husband; but because these euils, though grieuous, yet might be remote, therefore for a present hansell of vengeance, she is dismissed with the sad tydings, of the death of her sonne; *When thy feet enter into the City, the Childe shall dye*: It is heauy newes for a mother that shee must leese her sonne, but worse yet that shee may not see him; In these cases of our finall departures, our presence giues some mitigation to our griefe: might shee but haue closed the eyes, and haue receiued the last breath of her dying sonne, the losse had bin more tolerable; I know not how our personall farewell eases our heart

euen

euen whiles it increaſes our paſſion; but now ſhe ſhall no more ſee, nor bee ſeene of her *Abijah*: She ſhall no ſooner be in the City, then ſhee ſhall be out of the world: Yet, more to perfect her ſorrow, ſhee heares that in him alone there is found ſome good; the reſt of her iſſue, are graceleſſe; ſhe muſt leeſe the good, and hold the graceleſſe; he ſhall die to afflict her, they ſhall liue to afflict her.

Yet what a mixture is here of ſeuerity and fauour in one act? fauour to the ſonne, ſeuerity to the father: Seuerity to the father, that he muſt leeſe ſuch a ſonne, fauour to the ſonne that he ſhall be taken from ſuch a father: *Ieroboam* is wicked, and therefore he ſhall not enioy an *Abijah*; *Abijah* hath ſome good things, therefore hee ſhall be remoued from the danger of the deprauation of *Ieroboam*: Sometimes God ſtrikes in fauour, but more often forbeares out of ſeuerity: The beſt are fitteſt for heauen; the earth is fitteſt for the worſt; this is the region of ſinne, and miſery, that of immortality: It is no argument of diſ-fauour to be taken early from a well-led life; as not of approbation to age in ſinne.

As the ſoule of *Abijah* is fauoured in the remouall, ſo is his body with a buriall; hee ſhall haue alone both teares and tombe; all the reſt of his brethen ſhall haue no graue but dogs and fowles; no ſorrow but for their life: Though the carkaſſe be inſenſible of any poſition, yet honeſt Sepulture is a bleſſing: It is fit the body ſhould bee duely reſpected on earth, whoſe ſoule is glorious in heauen.

Asa.

THe two houſes of Iuda, and Iſrael, grow vp now together in an ambitious riualitie; this ſplitted plant branches out ſo ſeuerally, as if it had forgotten that euer it was ioyned in the root: The throne of *Dauid* oft changeth the poſſeſſors; & more complaineth of their iniquity, then their remoue: *Abijam* inherits the ſins of his father *Rehoboam*, no leſſe then his Crown: and ſo ſpends his three yeares, as if he had beene no whit of kin to his grandfathers vertues. It is no newes that grace is not traduced, whiles vice it: Therefore is his reigne ſhort becauſe it was wicked: It was a ſad caſe when both the Kings of Iudah and Iſraell (though enemies) yet conſpired in ſinne: *Rehoboam* (like his father *Salomon*) began graciouſly, but fell to Idolatry: as he followed his father, ſo his ſonne, ſo his people followed him. Oh, what a face of a Church was here, when Iſrael worſhipped Ieroboams calues, when *Iudah* built them high places, and Images, and groues on euery high Hill, and vnder euery greene tree: On both hands GOD is forſaken, his Temple neglected, his worſhip adulterate: and this, not for ſome ſhort brunt, but during the ſucceſſion of two Kings: For, after the firſt three yeares *Rehoboam* changed his fathers Religion (as his ſhields) from golde to braſſe; the reſt of his ſeuenteene yeares were ledde in impietie: His ſonne *Abyam* trod in the ſame miere ſteps, and Iudah with them both: If there were any (doubtleſſe there were ſome) faithfull hearts, yet remaining in both Kingdomes, during theſe heauy times, what a corroſiue it muſt needs haue beene to them, to ſee ſo deplored and miſerable a depraua-ion.

There was no viſible Church vpon earth, but here; and this what a one? Oh GOD, how low doeſt thou ſometimes ſuffer thine owne flocke to bee driuen? What woefull wanes, and eclipſes haſt thou ordayned for this heauenly body? Yet at laſt, an *Aſa* ſhall ariſe from the loynes, from the graue of *Abijam*: hee ſhall reuiue *Dauid* & reforme *Iudah*: The gloomy times of corruption ſhall not laſt alwaies: The light of truth and peace ſhall at length breake out, and bleſſe the ſad hearts of the righteous.

It

It is a wonder how *Asa* should bee good, of the seed of *Abijam*, of the soyle of *Maachah*, both wicked, both Idolatrous; God would haue vs see that grace is from heauen, neither needes the helpes of these earthly conueiances: Should not the children of good parents sometimes be euill, and the children of euill parents, good; vertue would seeme naturall, and the giuer would leese his thankes: Thus we haue seene a fayre flower spring out of dung; and a well-fruited tree rise out of a sowre stocke: Education hath no lesse power to corrupt, then nature; It is therefore the iust prayse of *Asa* that being trained vp vnder an Idolatrous *Maachah*, hee maintained his piety; As contrarily, it is a shame for those that haue beene bred vp in the precepts and examples of vertue and Godlinesse, to fall off to lewdnesse, or superstition: There are foure principall monuments of *Asaes* vertue, as so many rich stones in his Diadem: He tooke away Sodomie, and Idols out of *Iudah*; Who cannot wonder more that he found them there, then that he remoued them? What a strange incongruitie is this; Sodom in Ierusalem? Idols in Iudah? Surely debauched profession proues desperate; Admit the Idols, yee cannot doubt of the Sodomy; If they haue changed the glory of the vncorruptible God, into an Image, made like to corruptible man, and to birds, and foure-footed beasts, and creeping things, it is no maruell, if God giue them vp to vncleannesse through the lusts of their owne hearts, to dishonour their owne bodies, betweene themselues; If they changed the truth of God into a lye, and worshipped and serued the creature more then the Creator, who is blessed for euer, no maruell, if God giue them to vile affections, to change the naturall vse into that which is against nature; burning in lust one towards another, men with men working that which is vnseemly.

Contrarily, admit the Sodomy, yee cannot doubt of the Idols; vnnaturall beastlinesse in manners, is punished iustly with a sottish dotage in religion; bodily pollution with spirituall: How should the soule care to bee chaste, that keepes a stewes in the body? *Asa* begins with the banishment of both; scouring *Iudah* of this double vncleannesse: In vaine should he haue hoped to restore God to his Kingdome, whiles these abominations inhabited it; It is iustly the maine care of worthy, and religious Princes, to cleare their Coasts of the foulest sinnes: Oh the vnpartiall zeale of *Asa*; There were Idols that challenged a prerogatiue of fauour; The Idols that his father had made, all these he defaces; the name of a father cannot protect an Idoll: The duty to his Parent cannot winne him to a liking, to a forbearance of his misdeuotion: Yea, so much the more doth the heart of *Asa* rise against these puppets, for that they were the sinne, the shame of his father: Did there want (thinke we) some Courtier of his Fathers retinue, to say: Sir, fauour the memory of him that begot you; you cannot demolish these statues, without the dishonour of their Erector: Hide your dislike at the least; It will bee your glory to lay your finger vpon this blot of your fathers reputation: If you list not to allow his act, yet winke at it: The godly zeale of *Asa* turnes the deafe eare to these monitors, and lets them see, that he doth not more honor a father, then hate an Idol; No deareneſſe of person should take off the edge of our detestation of the sinne. Nature is worthy of forgetfulnesse, and contempt, in opposition to the God of Nature: Vpon the same ground, as hee remoued the Idols of his father *Abijam*, so for Idols he remoued his Grand-mother *Maachah*; shee would not bee remoued from her obscene Idols, she is therefore remoued from the station of her honour: That Princesse had aged both in her regency, and superstition: Vnder her rod was *Asa* brought vp; and schooled in the rudiments of her Idolatry; whom she could not infect, she hoped to ouer-awe; so, as if *Asa* will not follow her gods, yet she presumes that shee may retaine her owne: Doubtlesse, no meanes were neglected for her reclamation; none would preuaile: Religious *Asa* gathers vp himselfe, and begins to remember that he is a King, though a sonne: that shee, though a mother yet is a subiect: that her eminence could not but countenance Idolatry, that her greatnesse suppressed religion: which hee should in vaine hope to reforme, whiles her superstition swayed: forgeting therefore the challenges of nature, the awe

awe of infancy, the custome of reuerence, hee strips her of that command, which hee saw preiudiciall to his Maker; All respects of flesh and blood must be trampled on, for God: Could that long-setled Idolatry want abettors? Questionlesse, some or other would say; This was the religion of your father *Abijam*, this of your Grand-father *Rehoboam*, this of the latter dayes of your wise and great Grand-father *Salomon*, this of your Grand-mother *Maachah*, this of your great Grand-mother *Naamah*, why should it not be yours? Why should you suspect either the wisedome, or piety, or saluation of so many Predecessors? Good *Asa* had learned to contemne prescription against a direct law: He had the grace to know it was no measuring truth by so moderne antiquity; his eyes scorning to looke so low, raise vp themselues to the vncorrupt times of *Salomon*, to *Dauid*, to *Samuel*, to the *Iudges*, to *Ioshua*, to *Moses*, to the *Patriarkes*, to *Noah*, to the religious founders of the first world, to the first father of mankinde; to Paradise, to Heauen: In comparison of these, *Maachahs* God cannot ouerlooke yesterday; the ancientest error is but a nouice, to Truth; And if neuer any example could be pleaded for purity of religion; it is enough that the precept is expres: Hee knew what God sayd in Sinai, and wrote in the Tables: *Thou shalt not make to thy selfe any grauen image, nor any similitude*; *Thou shalt not bow downe to them nor worship them*: If all the world had beene an Idolater, euer since that word was giuen, hee knew how little that precedent could auaile for disobedience: Practice must bee corrected by law, and not the law yeeld to practice: *Maachah* therefore goes downe from her seat; her Idols from their grouе; shee to retirednesse, they to the fire, and from thence to the water: Wofull deities that could both burne, and drowne.

Neither did the zeale of *Asa* more magnifie it selfe in these priuatiue acts of weeding out the corruptions of Religion, then in the positiue acts of an holy plantation; In the falling of those Idolatrous shrines, the Temple of God flourishes; That doth he furnish with those sacred treasures, which were dedicated by himselfe, by his Progenitors; Like the true sonne of *Dauid*, hee would not serue God cost-free: *Rehoboam* turned *Salomons* gold into brasse: *Asa* turnes *Rehoboams* brasse into gold: Some of these vessels (it seemes) *Abijam* (*Asaes* father) had dedicated to God; but after his vow, inquired; yea with-held them: *Asa*, like a good sonne, payes his fathers debts, and his owne. It is a good signe of a well-meant deuotion, when wee can abide it chargeable; as contrarily in the affaires of God a niggardly hand argues a cold, and hollow heart.

All these were noble and excellent acts, the extirpation of Sodomie; the demolition of Idols, the remouall of *Maachah*, the bounteous contribution to the Temple; but that which giues true life vnto all these, is a sound root: *Asaes heart was perfect with the Lord all his dayes*; No lesse laudable workes then these haue proceeded from Hypocrisie; which whiles they haue caried away applause from men, haue lost their thankes with God: All *Asaes* gold was but drosse to his pure intentions.

But oh what great, and many infirmities may consist with vprightnesse? what allayes of imperfection will there be found in the most refined soule? Foure no small faults are found in true-hearted *Asa*: First the high-places stood still, vnremoued; What high-places? There were some dedicated to the worship of false gods; these *Asa* tooke away: There were some misdeuoted to the worship of the true God; these hee lets stand; There was grosse Idolatry in the former; there was a weake will-worship in the latter; whiles hee opposes impiety, hee winkes at mistakings, yet euen the varietie of altars was forbidden by an expresse charge from God, who had confined his seruice to the Temple: With one breath doth God report both these; *The high places were not removed, yet neuertheless Asaes heart was perfit.* God will not see weaknesses, where he sees truth: How pleasing a thing is sincerity, that in fauour thereof the mercy of our iust God digests many an error: Oh God, let our hearts goe vpright, through our feet slide, the fall cannot (through thy grace) be deadly; how euer it may shame or paine vs.

Besides

Beſides, to confront his riuall of Iſrael, *Baaſha*, this religious King of Iudah fetches in *Benhadad* the King of Syria into Gods inheritance, vpon too deare a rate; the breach of his league, the expilation of the Temple. All the wealth wherewith *Aſa* had endowed the Houſe of the Lord, was little enough to hire an Edomite, to betray his fidelrie, and to inuade Iſrael: Leagues may bee made with Infidels; not at ſuch a price, vpon ſuch tearmes; There can bee no warrant for a wilfull ſubornation of perfidiouſneſſe: In theſe caſes of outward things, the mercy of God diſpenceth with our true neceſſities, not with the affected: O *Aſa* where was thy piety, whiles thou robbeſt God, to corrupt an Infidell for the ſlaughter of Iſraelites? O Princes, where is your pietie, whiles yee hire Turkes to the ſlaughter of Chriſtians? to the ſpoile of Gods Church? 2

Yet (which was worſe) *Aſa* doth not onely imploy the Syrian, but relies on him, relies not on God; A confidence leſſe ſinfull coſt his Grand-father *Dauid* deare: And when *Hanani* Gods Seer, the Herald of heauen, came to denounce warre againſt him for theſe ſinnes, *Aſa* in ſtead of penitence, breakes into choler: Fury ſparkles in thoſe eyes, which ſhould haue guſhed out with water; Thoſe lips that ſhould haue call'd for mercy, command reuenge; How ill doe theſe two agree, The heart of *Dauid*, the tongue of *Ieroboam*? That holy Grand-father of his would not haue done ſo; when Gods meſſenger reproued him for ſinne, hee condemned it, and himſelfe for it; I ſee his teares, I doe not heare his threats: It ill becomes a faithfull heart to rage, where it ſhould ſorrow; and in ſtead of ſubmiſſion, to perſecute: Sometimes no difference appeares betwixt a ſonne of *Dauid*, and the ſonne of *Nebat*: Any man may doe ill, but to defend it, to outface it, is for rebels; yet euen vpright *Aſa* impriſons the Prophet, and cruſheth his gainſayers. It were pitie that the beſt man ſhould bee iudged by euery of his actions, and not by all; The courſe of our life muſt either allow or condemne vs, not theſe ſudden eruptions. 3

As the Life, ſo the Death-bed of *Aſa* wanted not infirmities; Long and proſperous had his reigne beene; now after forty yeares health and happineſſe, hee that impriſoned the Propher, is impriſoned in his bed; There is more paine in thoſe fetters which God put vpon *Aſa*, then thoſe which *Aſa* puts vpon *Hanani*: And now, behold, hee that in his warre ſeekes to *Benhadad*, not to God, in his ſickneſſe ſeekes not to God, but to Phyſitians: Wee cannot eaſily put vpon God a greater wrong, then the alienation of our truſt: Earthly meanes are for vſe, not for confidence; We may, wee muſt imploy them; we may not rely vpon them: Well may God challenge our truſt, as his peculiar, which if wee caſt vpon any creature, wee deifie it: Whence haue herbes, and drugges, and Phyſitians, their being, and efficacie, but from that diuine hand? No maruell then if *Aſaes* gout ſtrucke to his heart, and his feet caried him to his graue, ſince his heart was miſcaried for the cure of his feet, to an iniurious miſ-confidence in the meanes, with neglect of his Maker. 4

Elijah *with the* Sareptan.

WHo ſhould be match't with *Moſes* in the hill of *Tabor*, but *Elijah*? Surely next after *Moſes*, there was neuer any Prophet of the old Teſtament more glorious then hee: None more glorious, none more obſcure; The other Prophets are not mentioned without the name of their Parent, for the mutuall honour both of the father, and the ſonne; *Elijah*, (as if he had beene a ſonne of the earth) come forth with the bare mention of the place of his birth; Meanneſſe of deſcent is no blocke in Gods way to the moſt honourable vocations; It matters not whoſe ſonne he be whom God will grace with his ſeruice: In the greateſt honours that humane nature is capable of, God forgets our parents: As when we ſhall be raiſed vp to a glorious life, there ſhall be no reſpect had to the loines whence we came; ſo it is proportionally in theſe ſpirituall aduancements.

Theſe times were fit for an *Elijah*; an *Elijah* was fit for them; The eminenteſt Prophet is reſerued for the corrupteſt age; Iſrael had neuer ſuch a King as *Ahab*, for impiety; neuer ſo miraculous a Prophet, as *Elijah*; This *Elijah* is addreſſed to this *Ahab*. The God of Spirits knowes how to proportion men to the occaſions; and to raiſe vp to himſelfe ſuch witneſſes, as may be moſt able to conuince the world: A milde *Moſes* was for the low eſtate of afflicted Iſrael; milde of ſpirit, but mighty in wonders; milde of ſpirit, becauſe he had to doe with a perſecuted, and yet a techy and peruerſe people; mighty in wonders, becauſe he had to doe with a *Pharaoh*. A graue and holy *Samuel* was for the quiet conſiſtence of Iſrael; A fierie-ſpirited *Elijah* was for the deſperateſt declination of Iſrael: and if in the late times of the depraued condition of his Church, God haue raiſed vp ſome ſpirits that haue beene more warme, and ſtirring, then thoſe of common mould, wee cannot cenſure the choyce, when we ſee the ſeruice.

The firſt word that we heare from *Elijah*, is an oath, and a threat to *Ahab*, to Iſrael: *As the Lord God of Iſrael liueth, before whom I ſtand, there ſhall not be dew, nor raine, theſe yeares but according to my word*: Hee comes in like a Tempeſt, who went out in a whirl-wind; Doubtleſſe he had ſpoken faire, and peaceable inuitations to Iſrael (though wee heare them not;) This was but the ſtorme which followed his repulſe, their obſtinacy; After many ſolicitations, and warnings, Iſrael is ſtricken by the ſame tongue that had prayed for it; *Elijah* dares auouch theſe iudgements to their head, to *Ahab*: I doe not ſo much wonder at the boldneſſe of *Elijah*, as at his power; Yea, who ſees his power, can no whit wonder at his boldneſſe: How could hee bee but bold to the face of a man, who was thus powerfull with God? As if God had lent him the keyes of heauen to ſhut it vp, and open it at pleaſure; hee can ſay, *There ſhall be neither dew, nor raine, theſe yeares but according to my word*; Oh God, how farre it hath pleaſed thee to communicate thy ſelfe to a weake man? What Angell could euer ſay thus? Thy hand, O Lord, is not ſhortned; Why art thou not thus marueilous in the miniſters of thy Goſpell? Is it for that their miracles were ours? Is it for that thou wouldſt haue vs liue by faith, not by ſenſe? Is it for that our taske is more ſpirituall, and therefore more abſtracted from bodily helpes? we cannot command the Sunne with *Ioſhua*, nor the Thunder with *Samuel*, nor the Raine with *Elijah*; It ſhall content vs if we can fixe the Sunne of righteouſneſſe in the ſoule, if wee can thunder out the iudgements of God againſt ſinne, if wee can water the earthen hearts of men with the former, and latter raine of heauenly doctrine.

Elijahs mantle cannot make him forget his flesh; whiles he knowes himselfe a Prophet, he remembers to be a man; hee doth not therefore arrogate his power, as his owne, but publisheth it as his masters; This restraint must be according to his word; and that word was from an higher mouth, then his: He spake from him by whom he sware; whose word was sure as his life; and therefore he durst say, *As the Lord liueth, there shall be no raine*: Man onely can denounce what God will execute; which when it is once reuealed, can no more faile, then the Almighty himselfe.

He that had this interest and power in heauen, what needed he flee from an earthly pursuit? Could his prayers restraine the clouds, and not hold the hands of flesh and blood? Yet behold *Elijahs* must flee from *Ahab*, and hide him by the brooke Cherith; The wisedome of God doth not thinke fit so to make a beaten path of miracles; as that hee will not walke beside it; Hee will haue our owne indeuours concurre to our preseruation; *Elijah* wanted neither courage of heart, nor strength of hand, and yet he must trust to his feet for safety; How much more lawfull is it for our impotency to flee from persecution? Euen that God sends him to hide his head, who could as easily haue protected, as nourished him: Hee that wilfully stands still to latch dangers, tempteth God in stead of trusting him.

The Prophet must be gone; not without order taken for his purueyance; Oh the strange Cators for *Elijah*, *I haue commanded the Rauens to feed thee there*; I know not whether had beene more miraculous, to preserue him without meat, or to prouide meat by such mouthes: The Rauen, a deuouring and rauenous fowle, that vses to snatch away meat for others, brings it to him: Hee that could haue fed *Elijah* by Angels, will feed him by Rauens; There was then in Israel an hospitall *Obadiah*, that kept a secret Table in two seuerall caues, for an hundred Prophets of God; There were seuen thousand faithfull Israelites (in spight of the Duell) who had neuer bowed knee to *Baal*; Doubtlesse, any of these would haue had a trencher ready for *Elijah*, and haue thought himselfe happy to haue defrauded his owne maw, for so noble a Prophet; God rather choses to make vse of the most vnlikely fowles of the ayre, then their bounty; that hee might giue both to his Prophet, and vs a pregnant proofe of his absolute command ouer all his creatures, and winne our trust in all extremities. Who can make question of the prouisions of God, when he sees the very Rauens shall forget their owne hunger, and purucy for *Elijah*? Oh God, thou that prouidest meat for the fowles of the ayre, wilt make the fowles of the ayre prouide meat for man, rather then his dependance on thee shall be disappointed; Oh let not our faith be wanting to thee, thy care can neuer be wanting to vs.

Elijah might haue liued for the time with bread and water; neither had his fare been worse then his fellowes in the caues of *Obadiah*; but the munificence of God will haue his meales better furnished; The Rauens shall bring him both bread, and flesh, twice in the day; It is not for a persecuted Prophet to long after delicates; God giues order of competency, not for wantonnesse; Not out of the daintie compositions in *Iezebels* kitchin, not out of the pleasant Wines in her celler; would God prouide for *Elijah*, but the Rauens shall bring him plaine, and homely victualls, and the riuer shall affoord him drinke; If we haue wherewith to sustaine nature (though not to pamper it) we owe thankes to the giuer; Those of Gods family may not be curious, not disdaintull: Ill doth it become a seruant of the highest, to be a slaue to his palate. Doubtlesse, one bit from the mouth of the Rauen was more pleasing to *Elijah*, then a whole Table-full of *Ahab*: Nothing is more comfortable to Gods children, then to see the sensible demonstrations of the diuine care, and prouidence.

The brook Cherith cannot last alwaies; that stream shall not for *Elijahs* sake be exempted from the vniuersall exsiccation; Yea the Prophet himselfe feeles the smart of this drought, which hee had denounced; It is no vnusuall thing with God to suffer his owne deare children to be inwrapped in the common calamities of offenders: He makes difference in the vse, and issue of their stripes, not in the infliction; The corne is cut downe with the weeds, but to a better purpose.

When the brooke failes, God hath a *Zarephath* for *Eliah*; In ſtead of the Rauens, a Widow ſhall there feed him; yea her ſelfe by him: Who can enough wonder at the pitch of this ſelectiue prouidence of the Almighty; *Zarephath* was a towne of Sidon, and therefore without the pale of the Church; Pouerty was the beſt of this Widow, ſhe was a Pagan by birth, heatheniſhly ſuperſtitious by inſtitution; Many Widowes were in Iſrael in the daies of *Eliah* when the heauen was ſhut vp three yeares, and ſix moneths, when great famine was throughout all the Land, but vnto none of them was *Elias* ſent, ſaue vnto this *Sarepta*, a City of Sidon, vnto a woman that was a Widow; He that firſt fed the Prophet by the mouth of vncleane fowles, will now feed him by the hand of an heatheniſh Hoſteſſe; His onely command ſanctifies thoſe creatures which by a generall charge were legally impure.

There were other birds beſides Rauens, other Widowes beſides this *Sareptan*; none but the Rauens, none but the *Sareptan* ſhall nouriſh *Eliah*. Gods choice is not led in the ſtring of humane reaſons, his holy will is the guide, and the ground of all his elections. It is not in him that wils, nor in him that runnes, but in God that ſhewes mercy.

The Prophet followes the call of his God; the ſame hand that brought him to the gate of *Sarepta*, led alſo this poore widow out of her doores, ſhee ſhall then goe to ſeeke her ſtickes, when ſhee ſhall bee found of *Eliah*; ſhee thought of her hearth, ſhe thought not of a Prophet; when the man of God cals to her, *Fetch me a little water (I pray thee) in a veſſell, that I may drinke.* It was no eaſie ſuit in ſo droughtie a ſeaſon; and yet, at the firſt ſight, the Prophet dares ſecond it with a greater; *Bring me a morſell of bread in thine hand*; That long drought had made euery drop, euery crum precious; yet the Prophet is emboldened by the charge of God to call for both water and bread; He had found the Rauens ſo officious, that he cannot make doubt of the *Sareptan*: She ſticks not at the water, ſhe would not ſticke at the bread, if neceſſitie had not preſſed her: *As the Lord thy God liueth, I haue not a cake, but an handfull of meale in a barrell, and a little oyle in a cruſe, and behold I am gathering two ſtickes, that I may goe in and dreſſe it for me and my ſon, that we may eat it and dye.*

If ſhe knew not the man, how did ſhee know his God? and if ſhee knew not the God of *Eliah*, how did ſhee ſweare by him? Certainely though ſhee were without the bounds of Iſrael, yet ſhe was within the borders; ſo much ſhee had gained by her neighbourhood, to know an Iſraelite, a Prophet by his habit; to know the onely liuing God was the God of the Prophet, the God of Iſrael; and if this had not beene, it is no maruell if the widow knew *Eliah*, ſince the Rauens knew him. It was high time for the Prophet to viſit the *Sareptan*; poore ſoule, ſhee was now making her laſt meale, after one meane morſell ſhe was yeelding her ſelfe ouer to death. How opportunely hath God prouided ſuccours to our diſtreſſes? It is his glory to helpe at a pinch, to begin where we haue giuen ouer: that our reliefe might be ſo much the more welcome, by how much it is leſſe look't for.

But oh, what a tryall is this of the faith of a weake Proſelyte, if ſhee were ſo much; *Feare not, goe doe as thou haſt ſaid, but make me thereof a little cake firſt, and bring it to me, and after make for thee, and thy ſonne. For, thus ſaith the God of Iſrael, The barrell of meale ſhall not waſte, nor the cruſe of oyle faile till the day that God ſend raine vpon the earth*: She muſt goe ſpend vpon a ſtranger part of that little ſhe hath, in hope of more which ſhe hath not, which ſhe may haue; ſhe muſt part with her preſent food, which ſhe ſaw, in truſt of future which ſhe could not ſee; ſhe muſt rob her ſenſe in the exerciſe of her beleef, & ſhorten her life in being, vpon the hope of a protractiō of it, in promiſe; ſhe muſt beleeue God will miraculouſly increaſe what ſhee hath yeelded to conſume; ſhe muſt firſt feed the ſtranger with her laſt victuals, and then after her ſelfe, and her ſonne: Some ſharpe dame would haue ſhaken vp the Prophet, and haue ſent him away with an angry repulſe: Bold Iſraelite, there is no reaſon in this requeſt, wert thou a friend, or a brother, with what face couldeſt thou require to pull my laſt bit out of my mouth? Had I ſuperfluitie of prouiſion, thou mighteſt hope for this effect of my

charitie,

charitie; now, that I haue but one morsell for my selfe, and my sonne, this is an iniurious importunitie; what can induce thee to thinke thy life (an vnknowne traueller) should be more deare to me, then my sons, then my owne? How vncouth is this motion that I should first make prouision for thee, in this dying extremitie? It had bin too much to haue begged my last scraps; Thou tellest me the meale shall not waste, nor the oile faile; how shall I beleeue thee? Let me see that done, before thou eatest; In vaine should I challenge thee when the remainder of my poore store is consumed; If thou canst so easily multiply victuals, how is it that thou wantest? Doe that before-hand, which thou promisest shall be afterwards performed, there will be no neede of my little. But this good *Sareptan* was wrought by God not to mistrust a Prophet; she will doe what he bids, and hope for what he promises; she will liue by faith rather then by sense, and giue away the present, in the confidence of a future remuneration; first, she bakes *Elijahs* cake, then her owne; not grudging to see her last morsels goe downe anothers throat, whiles herselfe was famishing. How hard precepts doth God lay where he intends bountie; Had not God meant her preseruation, he had suffred her to eat her last cake alone, without any interpellation; now the mercy of the Almighty purposing as well this miraculous fauour to her, as to his Prophet, requires of her this taske, which flesh and blood would haue thought vnreasonable. So we are wont to put hard questions to those schollers, whom wee would promote to higher formes. So in all atchieuements the difficulty of the enterprise makes way for the glory of the actor.

Happy was it for this widow, that shee did not shut her hand to the man of God; that she was no niggard of her last handfull; Neuer corne or oliue did so increase in growing, as here in consuming; This barrell, this cruse of hers had no bottome; the barrell of meale wasted not, the cruse of oyle failed not; Behold, not getting, not saning, is the way to abundance, but giuing. The mercy of God crownes our beneficence with the blessing of store; who can feare want by a mercifull liberality, when he sees the *Sareptan* had famished, if she had not giuen, and by giuing abounded? With what thankfull deuotion must this woman euery day needs look vpon her barrell, and cruse, wherein shee saw the mercy of God renewed to her continually? Doubtlesse her soule was no lesse fed by faith, then her body with this supernaturall prouision. How welcome a guest must *Elijah* needs be to this widow, that gaue her life and her sonnes to her, for his board? yea, that in that wofull famine gaue her and her sonne their board for his house-roome.

The dearth thus ouercome, the mother lookes hopefully vpon her onely sonne, promising her selfe much ioy in his life and prosperity, when an vnexpected sickness surpriseth him, and doth that which the famine but threatned: When can we hold our selues secure from euills? No sooner is one of these Sergeants compounded withall, then wee are arrested by another.

How ready we are to mistake the grounds of our afflictions, and to cast them vpon false causes; The passionate mother cannot find whither to impute the death of her son, but to the presence of *Elijah*: to whom she comes distracted with perplexitie, not without an vnkinde challenge of him, from whom shee had receiued both that life shee had lost, and that she had; *What haue I to do with thee, O thou man of God; Art thou come to me to call my sin to remembrance, and to slay my sonne?*

As if her son could not haue died if *Elijah* had not been her guest; when as her son had dyed, but for him; why should shee thinke that the Prophet had saued him from the famine, to kill him with sickness? As if God had not been free in his actions; and must needes strike by the same hands, by which he preserued; Shee had the grace to know that her affliction was for her sinne; yet was so vnwise, to imagine the arrerages of her iniquities had not bin called for, if *Elijah* had not been the remembrancer; He who had appeased God towards her, is suspected to haue incensed him; This wrongfull misconstruction was enough to moue any patience; *Elijah* was of an hot spirit; yet his holinesse kept him from fury; This challenge rather increased the zeale of his prayer,

then ſtirred his choller to the offendent: Hee takes the dead child out of his mothers boſome, and layes him vpon his owne bed, and cries vnto the Lord; *Oh Lord my God, haſt thou brought euill alſo vpon the Widow with whom I ſoiourne, by ſlaying her ſonne?* In ſtead of chiding the Sareptan, out of the feruency of his ſoule, he humbly expoſtulates with his God: His onely remedy is in his prayer; that which ſhut heauen for raine, muſt open it for life. Euery word inforceth; Firſt he pleads his intereſt in God, *Oh Lord my God*; then the quality of the patient; a *Widow*, and therefore, both moſt diſtreſſed with the loſſe, and moſt peculiar to the charge of the Almighty. Then, his intereſt, as in God, ſo in this patient; *with whom I ſoiourne*: as if the ſtroke were giuen to himſelfe, through her ſides: and laſtly, the quality of the puniſhment, *By ſlaying her ſon*, the onely comfort of her life; and in all theſe implying the ſcandall, that muſt needes ariſe from this euent, where euer it ſhould be noyſed, to the name of his God, to his owne; when it ſhould be ſaid; Loe how *Eliiahs* entertainment is rewarded; Surely the Prophet is either impotent, or vnthankfull.

Neither doth his tongue moue thus only; Thrice doth hee ſtretch himſelfe vpon the dead body; as if he could wiſh to infuſe of his owne life into the child; and ſo often cals to his God for the reſtitution of that ſoule: What can *Eliiah* aske to be denyed? The Lord heard the voice of the Prophet, the ſoule of the child came into him againe, and he reuiued: What miracle is impoſſible to faithfull prayers! There cannot bee more difference betwixt *Eliiahs* deuotion, and ours, then betwixt ſupernaturall and ordinary acts; If he therefore obtained miraculous fauours by his prayers, do we doubt of thoſe which are within the ſphere of nature, and vſe? What could we want, if wee did not ſlacke to ply heauen with our prayers?

Certainly *Eliiah* had not beene premoniſhed of this ſudden ſickneſſe, and death of the child; He who knew the remote affaires of the world, might not know what God would doe within his owne roofe; The greateſt Prophet muſt content himſelfe with ſo much of Gods counſell, as he will pleaſe to reueale; and he will ſometimes reueale the great ſecrets, and conceale the leſſe, to make good both his owne liberty, and mans humiliation. So much more vnexpected as the ſtroke was, ſo much more welcome is the cure; How ioyfully doth the man of God take the reuiued child into his armes, and preſent him to his mother? How doth his heart leape within him, at this proofe of Gods fauour to him, mercy to the widow, power to the childe.

What life and ioy did now ſhew it ſelfe in the face of that amazed mother, when ſhe ſaw againe the eyes of her ſonne fixed vpon hers; when ſhee felt his fleſh warm, his motions vitall? Now ſhe can ſay to *Eliiah*; *By this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth*; Did ſhe not til now know this? Had ſhe not ſaid before, *What haue I to doe with thee O thou man of God?* Were not her cruſe, and her barrel ſufficient proofes of his diuine commiſſion? Doubtleſſe what her meale and oyle had aſſured her of, the death of her ſonne made her to doubt; and now reuiuing did re-aſcertaine. Euen the ſtrongeſt faith ſometimes ſtaggereth, and needeth new acts of heauenly ſupportation; the end of miracles is confirmation of truth; It ſeemes, had this widowes ſonne continued dead, her beleefe had beene buried in his graue: notwithſtanding her meale and her oile, her ſoule had languiſhed: The mercy of God is faine to prouide new helpes for our infirmities, and graciouſly condeſcends to our owne tearmes, that hee may worke out our faith and ſaluation.

Elijah *with the Baalites.*

THree yeares and an halfe, did Israel lye gasping vnder a parching drought, and miserable famine: No creature was so odious to them, as *Elijah*, to whom they ascribed all their misery: Me thinkes I heare how they railed on, and cursed the Prophet: How much enuy must the seruants of God vndergoe for their master? Nothing but the tongue was *Elijahs*, the hand was Gods; the Prophet did but say what God would doe: I doe not see them fall out with their sins, that had deserued the iudgement, but with the messenger that denounced it; *Baal* had no fewer seruants then if there had beene both raine, and plenty: *Elijah* safely spends this storme vnder the lee of *Sarepta*: Some three yeares hath he lien close in that obscure corner, and liued vpon the barrell, and cruse which he had multiplied: At last, God cals him forth, *Goe shew thy selfe to* Ahab, *and I will send raine vpon the earth*; no raine must fall till *Elijah* were seene of *Ahab*; Hee caried away the clouds with him, he must bring them againe: The King, the people of Israel, shall bee witnesses that God will make good the word, the oath of his Prophet: Should the raine haue falne in *Elijahs* absence, who could haue knowne it was by his procurement? God holds the credit of his messengers precious, and neglects nothing that may grace them in the eyes of the world; Not the necessity of seuen thousand religious Israelites could cracke the word of one *Elijah*; There is nothing wherein God is more tender, then in approuing the varacity of himselfe in his ministers.

Lewd *Ahab* hath an holy Steward: As his name was, so was he, a seruant of God, whiles his Master was a slaue to *Baal*. Hee that reserued seuen thousand in the Kingdome of Israel, hath reserued an *Obadiah* in the Court of Israel: and, by him, hath reserued them: Neither is it likely there had been so many free hearts in the countrey, if Religion had not beene secretly backed in the Court: It is a great happinesse when God giues fauour, and honour to the Vertuous. *Elijah* did not lie more close in *Sarepta*, then *Obadiah* did in the Court: Hee could not haue done so much seruice to the Church, if he had not beene as secret, as good; Policy and religion doe as well together, as they doe ill asunder: The Doue without the Serpent is easily caught; the serpent without the Doue stings deadly; Religion without policy is too simple to be safe: Policy, without religion, is too subtle to be good; Their match makes themselues secure, and many happy.

Oh degenerated estate of Israel; any thing was now lawfull there sauing piety: It is well if Gods Prophets can find an hole to hide their heads in: They must needes bee hard driuen when fifty of them are faine to croud together into one caue; There they had both shade and repast: Good *Obadiah* hazards his owne life to preserue theirs, and spends himselfe in that extreame dearth, vpon their necessary diet; Bread and water was more now, then otherwhiles wine, and delicates; Whether shall wee wonder more at the mercy of God in reseruing an hundred Prophets, or in thus sustaining them being reserued; When did God euer leaue his Israel vnfurnished of some Prophets? When did he leaue his Prophets vnprouided of some *Obadiah*? How worthy art thou, O Lord, to be trusted with thine owne charge? whiles there are men vpon earth, or birds in the ayre, or Angels in heauen, thy messengers cannot want prouision.

Goodnesse caries away trust, where it cannot haue imitation. *Ahab* diuides with *Obadiah* the survey of the whole land; They two set their owne eyes on worke, for the search of water, of pasture, to preserue the horses, and mules aliue: Oh the poore and vaine cares of *Ahab*: He casts to kill the Prophet, to saue the cattle; he neuer seekes to

saue

ſaue his owne ſoule, to deſtroy Idolatry; he takes thought for graſſe, none for mercy: Carnall hearts are euer either grouelling on the earth, or deluing into it; no more regarding God, or their ſoules, then if they either were not, or were worthleſſe.

Eliiah heares of the progreſſe, and offers himſelfe to the view of them both; Here was wiſedome in this courage: Firſt, he preſents himſelfe to *Obadiah*, ere hee will bee ſeene of *Ahab*; that *Ahab* might vpon the report of ſo diſcreet an informer, digeſt the expectation of his meeting: Then he takes the opportunity of *Ahabs* preſence, when he might be ſure *Iezebel* was away.

Obadiah meets the Prophet, knowes him, and (as if he had ſeene God in him) fals on his face to him, whom he knew his maſter perſecuted: Though a great Peere, hee had learned to honor a Prophet. No reſpect was too much for the preſident of that ſacred colledge: To the poore boarder of the *Sareptan*, here was no leſſe, then a proſtration; and My Lord *Eliiah*, from the great High Steward of Iſrael: Thoſe that are truly gracious cannot be niggardly of their obſeruances to the meſſengers of God.

Eliiah receiues the reuerence, returnes a charge: *Goe tell my Lord, behold Eliiah is here*: *Obadiah* finds this lode too heauy; neither is he more ſtriken with the boldneſſe, then with the vnkindneſſe of this command: boldneſſe in reſpect of *Eliiah*; vnkindneſſe in reſpect of himſelfe: For, thus he thinkes, If *Eliiah* doe come to *Ahab*, he dyes: If he doe not come, I die: If it bee knowne that I met him, and brought him not, it is death: If I ſay that hee will come voluntarily, and God ſhall alter his intentions, it is death: How vnhappy a man am I, that muſt be either *Elijahs* executioner, or my owne: were *Ahabs* diſpleaſure but ſmoaking, I might hope to quench it, but now that the flame of it hath broken forth to the notice, to the ſearch of all the Kingdomes and Nations round about, it may conſume me, I cannot extinguiſh it: This meſſage were for an enemy of *Eliiah*; for a client of *Baal*: As for me, I haue well approued my true deuotion to God, my loue to his Prophets: What haue I done, that I ſhould be ſingled out either to kill *Eliiah*, or to be killed for him? Many an hard plunge muſt that man needs be driuen to, who would hold his conſcience together with the ſeruice, and fauour of a Tyrant: It is an happy thing to ſerue a iuſt maſter; there is no danger, no ſtrayne in ſuch obedience.

But, when the Prophet bindes his reſolution with an oath, and cleares the heart of *Obadiah* from all feares, from all ſuſpitions, the good man dares bee the meſſenger of that, which he ſaw was decreed in heauen: Doubtleſſe *Ahab* ſtartled to heare of *Elijah* comming to meet him; as one that did not more hate, then feare the Prophet. Well might he thinke, thus long, thus far haue I ſought *Eliiah*, *Eliiah* would not come to ſeeke me, but vnder a ſure guard, and with ſome ſtrange commiſſion: His courſe mantle hath the aduantage of my robe and Scepter: if I can command a peece of the earth, I ſee hee can command heauen. The edge of his reuenge is taken off with a doubtfull expectation of the iſſue: and now when *Eliiah* offers himſelfe to the eyes of *Ahab*, He who durſt not ſtrike, yet durſt challenge the Prophet, *Art thou hee that troubleth Iſrael? Ieroboams* hand was ſtill in *Ahabs* thoughts; he holds it not ſo ſafe to ſmite, as to expoſtulate: He, that was the head of Iſrael, ſpeakes out that which was in the heart of all his people, that *Elijah* was the cauſe of all their ſorrowes: Alas, what hath the righteous Prophet done? He taxed their ſin, he foretold the iudgement; he deſerued it not, he inflicted it not; yet he ſmarts, and they are guilty: As if ſome fond people ſhould accuſe the Herald or the Trumpet as the cauſe of their warre; or as if ſome ignorant peaſant, when he ſees his fowles bathing to his pond, ſhould cry out of them, as the cauſes of foule weather.

Oh the heroycall Spirit of *Eliiah*! he ſtands alone amids all the traine of *Ahab*, and dares not onely repell this charge, but retort it: *I haue not troubled Iſrael, but thou and thy fathers houſe, in that yee haue forſaken the Commandements of the Lord, and thou haſt followed Baalim.* No earthly glory can daunt him who hath the cleare and heartning viſions of God: This holy Seer diſcernes the true cauſe of our ſufferings, to be our ſinnes: Fooliſh men are plagued for their offences, and it is no ſmall part of

of their plague that they ſee it not; The onely common diſturber of men, Families, Cities, Kingdomes, Worlds, is ſinne; There is no ſuch traitor to any ſtate, as the wilfully wicked; The quieteſt and moſt plauſible offender is ſecretly ſeditious, and ſtirreth quarrels in heauen.

The true meſſengers of God cary authority euen where they are maligned; *Eliiah* doth at once reproue the King, and require of him the improuement of his power, in gathering all Iſrael to *Carmel*, in fetching thither all the Prophets of *Baal*. *Baal* was rich in Iſrael, whiles God was poore; Whiles God hath but one hundred Prophets, hid cloſely in *Obadiahs* caues, *Baal* hath eight hundred and fifty; foure hundred and fifty diſperſed ouer the villages and townes of Iſrael, foure hundred at the Court; Gods Prophets are glad of bread and water, whiles the foure hundred Trencher-Prophets of *Iezebel* feede on her dainties: They lurke in caues, whiles theſe Lord it in the pleaſanteſt groues. Outward proſperity is a falſe note of truth: All theſe with all Iſrael, doth *Eliiah* require *Ahab* to ſummon vnto *Carmel*. It is in the power of Kings to command the Aſſembly of the Prophets; the Prophet ſues to the Prince for the indiction of this Synode: They are iniurious to Soueraignty who arrogate this power to none but ſpirituall hands. How is it that *Ahab* is as ready to performe this charge, as *Eliiahs* to moue it? I dare anſwer for his heart, that it was not drawne with loue: Was it out of the ſenſe of one iudgement, and feare of another? hee ſmarted with the dearth and drought, and well thinkes *Eliiah* would not be ſo round with him, for nothing: Was it out of an expectation of ſome miraculous exploit which the Prophet would doe in the ſight of all Iſrael? Or, was it out of the ouer-ruling power of the Almighty; *The heart of Kings is in the hand of God, and he turnes it which way ſoeuer he pleaſeth.*

Iſrael is met together, *Eliiah* rates them, not ſo much for their ſuperſtition, as for their vnſetledneſſe, and irreſolution: One Iſraelite ſerues God, another *Baal*; yea the ſame Iſraelite perhaps ſerues both God and *Baal*. *How long halt yee betweene two opinions? If the Lord be God, follow him; but if* Baal, *then follow him*: Nothing is more odious to God then a prophane neutralitie in maine oppoſitions of religion: To goe vpright in a wrong way, is a leſſe eye-ſore to God, then to halt betwixt right & wrong; The ſpirit wiſheth that the Laodicean were either hot or cold; either temper would be better borne, then neither, then both: In reconcileable differences nothing is more ſafe then indifferency both of practice and opinion; but in caſes of ſo neceſſary hoſtility, as betwixt God, and *Baal*, hee that is on neither ſide is the deadlieſt enemy to both: Leſſe hatefull are they to God that ſerue him not at all, then they that ſerue him with a riuall.

Whether out of guiltineſſe, or feare, or vncertainty, Iſrael is ſilent; yet whiles their mouth was ſhut, their eyes were open: It was a faire motion of *Eliiah*; *I am onely remaining a Prophet of the Lord*, Baals *Prophets are foure hundred and fifty: Let them chooſe one bullocke, let me chooſe another; Their deuotion ſhall be combined, mine ſingle: The God that conſumes the ſacrifice by fire from heauen, let him be God*: Iſrael cannot but approue it; the Prophets of *Baal* cannot refuſe it; they had the appearance of the aduantage, in their number, in the fauour of King and people. Oh ſtrange diſputation, wherein the argument which muſt be vſed is fire; the place whence it muſt bee fetcht, heauen; the mood and figure, deuotion; the concluſion, death to the ouercomne.

Had not *Eliiah*, by diuine inſtinct, beene aſſured of the euent, he durſt not haue put religion vpon ſuch hazard: That God commanded him this triall, who meant confuſion to the authors of Idolatry, victory to the truth: His power ſhall be approued both by fire and by water: firſt by fire, then by water: There was no leſſe terror in the fire, then mercy in the raine: It was fit they ſhould be firſt humbled by his terrors, that they might be made capable of his mercy: and by both, might be wonne to repentance. Thus ſtill the feares of the law make way for the influences of grace, neither doe thoſe ſweete and heauenly dewes deſcend vpon the ſoule, till way bee made for them by the terrible flaſhes of the law.

Iuſtly

Iuſtly doth *Elijah* vrge this triall: Gods ſacrifices were vſed to none but heauenly fires; whereas the baſe and earthly religion of the heathen contented it ſelfe with groſſe and naturall flames.

The Prophets of *Baal* durſt not (though with faint and guilty hearts) but imbrace the condition; they dreſſe their bullocke, and lay it ready vpon the wood; and ſend out their cryes to *Baal* from morning vntill mid-day; *O* Baal *heare vs:* What a yelling was here, of foure hundred and fifty throats, tearing the skies for an anſwer? What leaping was here vpon the altar, as if they would haue climbed vp to fetch that fire, which would not come downe alone? Mount *Carmel* might giue an Eccho to their voyce, heauen gaue none; In vaine doe they roare out, and wearie themſelues in imploring a dumbe a deafe deitie; Graue and anſtere *Elijah* holds it not too light to flout their zealous deuotion; he laughes at their teares and playes vpon their earneſt; *Cry aloud, for he is a God, either he is talking, or he is purſuing, or hee is trauelling, or he is ſleeping, and muſt be awaked.*

Scornes and taunts are the beſt anſwers for ſerious Idolatry; Holineſſe will beare vs out in diſdainfull ſcoffes, and bitterneſſe againſt will ſuperſtition; No leſſe in the indignation at theſe inſulting frumps, then zeale of their owne ſafety, and reputation, doe theſe Idolatrous Prophets now rend their throats with inclamations, and that they may aſſure the beholders, they were not in ieſt, they cut and flaſh themſelues, with kniues, and lancers, and ſolicit the fire with their blood; How much paynfulneſſe there is in miſ-religion? I doe not finde that the true God euer required or accepted the ſelfe-tortures of his ſeruants; Hee loues true inward mortification of our corruptions, he loues the ſubduing of our ſpirituall inſurrections, by due exerciſes of ſeuere reſtraint; hee takes no pleaſure in our blood, in our carcaſſes: They miſtake God that thinke to pleaſe him by deſtroying that nature, which hee hath made; and meaſure truth by rigour of outward extremities; *Elijah* drew no blood of himſelfe, the Prieſts of *Baal* did: How faine would the Deuill (whom theſe Idolaters adored) haue anſwered the ſuit of his ſuppliants? What would that ambitious ſpirit haue giuen, that as he was caſt downe from heauen like lightning, ſo now he might haue falne downe in that forme vpon his altar?

God forbids it: All the powers of darkneſſe can no more ſhew one flaſh of fire in the ayre, then auoyd the vnquenchable fire in hell: How eaſie were it for the power of the Almighty to cut ſhort all the tyrannicall vſurpations of that wicked one; if his wiſedome and iuſtice did not finde the permiſſion thereof vſefull to his holy purpoſes.

Theſe Idolaters now towards euening, grew ſo much more vehement, as they were more hopeleſſe; and at laſt when neither their ſhrikes, nor their wounds, nor their mad motions could preuaile, they ſit downe hoarſe and wearie; tormenting themſelues afreſh with their deſpayres, and with the feares of bitter ſucceſſe of their aduerſarie; when *Elijah* cals the people to him, (the witneſſes of his ſincere proceedings) and taking the opportunitie both of the time, (the iuſt houre of the euening ſacrifice) and of the place, a ruined altar of God, now by him repaired, conuinces Iſrael with his miracle, and more cuts theſe Baalites with enuy, then they had cut themſelues their lancers.

Oh holy Prophet why didſt thou not ſaue this labor? what needed theſe vnſeaſonable reparations? Was there not an altar, was there not a ſacrifice ready prepared to thine hand? that which the Prophets of *Baal* had addreſſed, ſtood ſtill waiting for that fire from thee, which the founders threatned in vaine: the ſtones were not more impure, either for their touch, or their intentions: yet ſuch was thy deteſtation of Idolatry, that thou abhorredſt to meddle with ought, which their wickednеſſe had defiled: Euen that altar, whoſe ruines thou didſt thus repaire, was miſ-erected though to the name of the True God; yet didſt thou finde it better to make vp the breaches of that altar, which was miſ-conſecrated to the ſeruice of thy God, then to make vſe of that pile, which was idolatrouſly deuoted to a falſe god: It cannot be but ſafe to keepe aloofe from parti-

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ciſion with Idolaters, euen in thoſe things which not onely in nature, but in vſe are vncleane.

Elijah layes twelue ſtones in his repayred altar, according to the number of the Tribes of the ſonnes of *Iacob*: Alas, ten of theſe were peruerted to *Baal*: The Prophet regards not their preſent Apoſtacie; hee regards the ancient couenant, that was made with their father *Iſrael*; he regards their firſt ſtation, to which he would reduce them: he knew that the vnworthineſſe of *Iſrael* could not make God forgetfull: he would by this monument put *Iſrael* in minde of their owne degeneration, and forgetfulneſſe. He employes thoſe many hands for the making a large trench round about the altar; and cauſes it to be filled with thoſe precious remainders of water, which the people would haue grudged to their owne mouthes; neither would eaſily haue parted with, but (as thoſe that poure down a paile full into a drie pump) in the hope of fetching more. The altar, the trench is full: A barrell full is poured out for each of the Tribes, that euery Tribe might be afterwards repleniſhed. *Ahab* and *Iſrael* are no leſſe full of expectation; and now, when Gods appointed houre of the euening ſacrifice was come, *Elijah* comes confidently to his altar, and looking vp into heauen, ſayes, *Lord God of* Abraham, Iſaac, *and* Iſrael, *Let it be knowne this day, that thou art God in Iſrael, and that I am thy ſeruant, and that I haue done all theſe things at thy word: Heare mee, O Lord heare me, that this people may know that thou art the Lord God, & that thou haſt turned their hearts backe againe.*

The *Baalites* prayers were not more tedeous, then *Elijahs* was ſhort; and yet more pithy then ſhort; charging God with the care of his couenant, of his truth, of his glory. It was *Elijah* that ſpake loud; On ſtrong cryes of faith, that pierce the heauens, and irreſiſtibly make their way to the throne of grace: *Iſrael* ſhall well ſee that *Elijahs* God whom they haue forſaken, is neither talking, nor purſuing, nor trauelling, nor ſleeping: Inſtantly, the fire of the Lord fals frō heauen, & conſumes the burnt ſacrifice, the wood, the ſtones, the duſt, & licks vp the water that was in the trench: With what terror muſt *Ahab* and *Iſrael* needs ſee this fire rolling downe out of the skie, and alighting with ſuch fury ſo neere their heads; heads no leſſe fit for this flame then the ſacrifice of *Elijah*: Well might they haue thought, How eaſily might this fire haue dilated it ſelfe, and haue conſumed our bodies, as well as the wood and ſtone, and haue lickt vp our blood, as well as that water? I know not whether they had the grace to acknowledge the mercy of God, they could doe no leſſe then confeſſe his power, *The Lord is God, The Lord is God.*

The iron was now hot with this heauenly fire; *Elijah* ſtayes not till it coole againe, but ſtrikes immediately: *Take the Prophets of* Baal, *let not one of them eſcape.* This wager was for life: Had they preuailed in procuring this fire, and *Elijah* failed of effect; his head had been forfeited vnto them: now in the contrary ſucceſſe, theirs are loſt to him. Let no man complaine that thoſe holy hands were bloody: This ſacrifice was no leſſe pleaſing to God, then that other. Both the man and the act were extraordinarie, and led by a peculiar inſtinct: Neither doth the Prophet this without the aſſent of the ſupreme Magiſtrate; who was now ſo affected with this miraculous worke, that hee could not in the heat of that conuiction, but allow the iuſtice of ſuch ſentence: Farre be it from vs to accuſe Gods commands or executions of cruelty: It was the ancient and peremptory charge of God, that the authors of Idolatry and ſeduction ſhould dye the death; no eye, no hand might ſpare them: The Propher doth but moue the performance of that Law, which *Iſrael* could not without ſinne haue omitted: It is a merciſull and thanke-worthy ſeuerity to rid the world of the Ring-leaders of wickedneſſe.

Elijah *running before* Ahab, *Flying from* Iezebel.

I Heare no newes of the foure hundred Prophets of the Groues: They lie close vnder the wing of *Iezebel* vnder their pleasing shades: neither will be suffered to vndergoe the danger of this triall; the carkeises of their fellowes helpe to fill vp the halfe-dry channell of *Kishon:* Iustice is no sooner done, then *Ahab* heares newes of mercie from *Eliyah: Get thee vp, eate and drinke, for there is a sound of abundance of raine:* Their meeting was not more harsh, then their parting was friendly: It seemes *Ahab* had spent all that day fasting in an eager attendance of those conflicting Prophets: It must needes bee late, ere the execution could be done: *Eliyahs* part began not till the euening: So farre must the King of Israel bee from taking thought for the massacre of those foure hundred and fifty *Baalites*, that now, *hee may goe eate his bread with ioy, and drinke his wine with a chearefull heart:* for God accepteth this worke, and testifies it in the noyse of much raine: Euery drop of that Idolatrous blood was answered with a showre of raine, with a streame of water, and plenty poured downe in euery showre: A sensible blessing followes the vnpartiall stroakes of seuere iustice: Nothing is more cruell then an vniust pitie.

No eares but *Eliyahs* could as yet perceiue a sound of raine; the clouds were not yet gathered, the vapours were not yet risen, yet *Eliyah* heares that which shall bee: Those that are of Gods Counsell can discerne either fauours or iudgements afarre off; the slacke apprehensions of carnall hearts make them hard to beleeue that, as future, which the quick and refined senses of the faithfull receiue as present.

Ahab goes vp to his repast; *Eliyah* goes vp to his prayers: That day had bin painfull to him, the vehemencie of his spirit drawes him to a neglect of his body: The holy man climbes vp to the top of *Carmel*, that now he may talke with his God alone: neither is he sooner ascended, then he casts himselfe downe vpon the earth: He bowes his knees to God, and bowes his face downe to his knees: by this humble posture acknowledging his awfull respects to that Maiestie which he implored: We cannot prostrate our bodies, or soules, too low to that infinitely glorious Deity, who is the Creator of both.

His thoughts were more high then his body was low: what hee said wee know not, we know that what he said opened the heauens, that for three yeares and an halfe had bin shut vp: God had said before, *I will send raine vpon the earth*; yet *Eliyah* must pray for what God did promise; The promises of the Almighty do not discharge our prayers, but suppose them; he will doe what he vndertakes, but we must sue for that which we would haue him doe: Our petitions are included in the decrees, in the ingagements of God.

The prophet had newly seene and caused the fire to descend immediately out of heauen, he doth not looke the water should doe so; he knew that the raine must come from the clouds, and that the clouds must arise from vapours, and those vapours from the Sea, thence doth he expect them: But as not willing that the thoughts of his fixed deuotion should be distracted, he doth not goe himselfe, onely sends his seruant to bring him the newes of his successe: At the first sight nothing appeares: Seuen times must he walke to that prospect; and not till his last view can discerne ought: All that while is the Prophet in his prayers, neither is any whit danted with that delay: Hope holds vp the head of our holy desires, and perseuerance crownes it: If we receiue not

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an answer to our suits at the sixth motion, wee may not bee out of countenance, but must try the seuenth: At last, a little cloud arises out of the Sea, of an hand breadth: So many, so feruent prayers cannot but pull water out of heauen as well as fire: Those sighs reflect vpon the earth, and from the earth reflect vpon heauen, from heauen rebound vpon the Sea, and raise vapours vp thence to heauen againe: If we finde that our prayers are heard for the substance, wee may not cauill at the quantitie: Euen an hand-broad cloud contents *Elijah*, and fils his heart full of ioy and thankfulnesse: He knew well this meteor was not at the biggest, it was newly borne of the wombe of the waters, and in some minutes of age must grow to a large stature: stay but a while, and Heauen is couered with it: From how small beginnings haue greater matters risen? It is no otherwise in all the gracious proceedings of God with the soule, scarce sensible are those first workes of his spirit in the heart, which grow vp at last to the wonder of men, and applause of Angels.

Well did *Elijah* know that God who is perfection it selfe, would not defile his hand with an inchoate and scanted fauour, as one therefore that fore-saw the face of heauen ouer-spread with this cloudy spot, hee sends to *Ahab* to hasten his Chariot, that the raine stop him not: It is long since *Ahab* feared this let; neuer was the newes of a danger more welcome: Doubtlesse the King of *Israel* whiles hee was at his diet, lookt long for *Elijahs* promised showers; where is the raine whose sound the Prophet heard? how is it that his eares were so much quicker then our eyes? Wee saw his fire to our terrour, how gladly would we see his Waters? When now the seruant of *Elijah* brings him newes from heauen, that the clouds were setting forward, and (if hee hastened not) would bee before him: The winde arises, the clouds gather, the sky thickens; *Ahab* betakes him to his Charet; *Elijah* girds vp his loynes, and runnes before him: Surely the Prophet could not want the offer of more ease in his passage; but he will be for the time *Ahabs* lacquey, that the King and all *Israel* may see his humilitie no lesse then his power, and may confesse that the glory of those miracles hath not made him insolent. Hee knew that his very sight was monitory: neither could *Ahabs* minde be beside the miraculous workes of God, whiles his eye was vpon *Elijah*: neither could the Kings heart be otherwise then well-affected towards the Prophet, whiles hee saw that himselfe, and all *Israel*, had receiued a new Life by his procurement. But what newes was here for *Iezebel*? Certainly *Ahab* minced nothing of the report of all those astonishing accidents: If but to salue vp his owne honour, in the death of those *Baalites*, hee made the best of *Elijahs* merits; hee told of his challenge, conflict, victory, of the fire that fell downe from heauen, of the conuiction of *Israel*, of the vnauoidable execution of the Prophets, of the prediction and fall of those happy showers, and lastly of *Elijahs* officious attendance. Who would not haue expected that *Iezebel* should haue said; It is no striuing, no dallying with the Almighty: No reasonable creature can doubt, after so prodigious a diuision; GOD hath wonne vs from Heauen, he must possesse vs: Iustly are our seducers perished; None but the GOD that can command fire and water shall be ours; There is no Prophet but his: But shee contrarily, in stead of relenting, rageth; and sends a message of death to *Elijah*, *So let the gods doe to mee, and more also; if I make not thy life, as the life of one of them by to morrow about this time*: Neither scourges, nor fauours can worke any thing with the obstinately wicked; All euill hearts are not equally dis-affected to good: *Ahab* and *Iezebel* were both bad enough, yet *Ahab* yeelds to that worke of GOD, which *Iezebel* stubbornely opposeth: *Ahab* melts with that water, with that fire, wherewith *Iezebel* is hardened: *Ahab* was bashfully, *Iezebel* audatiously impious. The weaker sexe is euer commonly stronger in passion; and more vehemently carried with the sway of their desires, whether to good or euill: Shee sweares, and stamps at that whereat she should haue trembled. She sweares by those gods of hers, which were not able to saue their Prophets, that she will kill the Prophet of God, who had scorned her gods, and slaine her Prophets.

It is well that *Iezebel* could not keepe counſell: Her threat preſerued him whom ſhee had meant to kill: The wiſedome and power of God could haue found euaſions for his Prophet, in her greateſt ſecreſie: but now, he needs no other meanes of reſcue, but her owne lips: She is no leſſe vayne, then the gods ſhee ſweares by: In ſpight of her fury, and her oath, and her gods, *Eliiah* ſhall liue: At once ſhall ſhe finde her ſelfe fruſtrate, and forſworne: She is now ready to bite her tongue, to eate her heart for anger, at the diſappointment of her cruell Vow. It were no liuing for godly men, if the hands of Tyrants were allowed to bee as bloody as their hearts. Men and Deuils are vnder the reſtraint of the Almighty; neither are their deſignes more lauiſh, then their executions ſhort.

Holy *Eliiah* flees for his life; wee heare not of the command of God, but wee would willingly preſuppoſe it: So diuine a Prophet ſhould doe nothing without God: His heeles were no new refuge; As no where ſafe within the tenne Tribes, hee flees to *Beerſheba*, in the Territories of *Iudah*; as not there ſafe, from the machinations of *Iezebel*, hee flees alone (one dayes iourney) into the wilderneſſe; there hee ſits him downe vnder a Iuniper tree, and (as wearie of life, no leſſe then of his way) wiſhes to riſe no more. *It is enough now, O Lord, take away my life, for I am not better then my fathers*: O ſtrange and vncouth mutation! What is this wee heare? *Eliiah* fainting and giuing vp? that heroicall ſpirit deiected, and proſtrate? Hee that durſt ſay to *Ahabs* face, *It is thou, and thy fathers houſe that troubleth Iſrael*; hee that could raiſe the dead, open and ſhut the Heauens, fetch downe both fire, and water with his prayers; hee that durſt chide and conteſt with all Iſrael, that durſt kill the foure hundred and fifty *Baalites*, with the ſword; doth hee ſhrinke at the frownes and threats of a woman? doth hee wiſh to bee rid of his life becauſe he feared to loſe it? Who can expect an vndaunted conſtancie from fleſh and blood, when *Eliiah* failes? The ſtrongeſt and holieſt Saint vpon earth is ſubiect to ſome qualmes of feare, and infirmitie: To bee alwayes and vnchangeably good, is proper onely to the glorious Spirits in heauen: Thus the wiſe and holy God will haue his power perfitted in our weakeneſſe: It is in vaine for vs, whiles wee carrie this fleſh about vs, to hope for ſo exact health, as not to be caſt downe ſometimes with fits of ſpirituall diſtemper. It is no new thing for holy men to wiſh for death: Who can either maruell at, or blame the deſire of aduantage? For the weary traueller to long for reſt, the priſoner for libertie, the baniſhed for home, it is ſo naturall, that the contrary diſpoſition were monſtrous: The benefit of the change is a iuſt motiue to our appetition: but to call for death, out of a ſatietie of life, out of an impatience of ſuffering, is a weakeneſſe vnbeſeeming a Saint: It is not enough, O *Eliiah*; God hath more worke yet for thee: ſay God hath more honoured thee, then thy fathers, and thou ſhalt liue to honour him.

Toyle and ſorrow haue lulled the Prophet aſleepe, vnder his Iuniper tree; that wholeſome ſhade was well choſen, for his repoſe: whiles death was called for, the couzen of death comes vnbidden: The Angell of God waits on in him that hard lodging: no wilderneſſe is too ſolitarie for the attendance of thoſe bleſſed ſpirits: As hee is guarded, ſo is hee awaked by that Meſſenger of GOD; and ſtirred vp from his reſt, to his repaſt; whiles hee ſlept, his breakefaſt is made ready for him, by thoſe ſpirituall hands; *There was a cake baked on the coales, and a cruſe of water at his head.*: Oh the neuer-ceaſing care and prouidence of the Almightie, not to be barred by any place, by any condition; when meanes are wanting to vs, when wee are wanting to our ſelues, when to GOD, euen then doth he follow vs, with his mercie, and caſt fauours vpon vs, beyond, againſt expectation: What varietie of purueyance doth he make for his ſeruant? One while the Rauens, then the Sarcptan, now the Angell ſhall be his Cator; none of them without a miracle. Thoſe other prouided for him waking, this ſleeping: O GOD, the eye of thy prouidence is not dimmer, the hand of thy power is not ſhorter; onely teach thou vs to ſerue thee, to truſt thee.

Needs

Needs must the Prophet eate, and drinke, and sleepe with much comfort, whiles hee saw that he had such a guardian, attendant, puruciour; and now the second time is he raised, by that happy touch, to his meale, and his way: *Arise, and eate, because the iourney is too great for thee.* What needed hee to trauell further, sith that diuine power could as well protect him in the Wildernesse, as in *Horeb?* what needed hee to eate, since he that meant to sustaine him forty dayes with one meale, might as well haue susteined him without it? God is a most free Agent, neither will he be tied to the tearmes of humane regularities: It is enough that hee knowes and approues the reasons of his owne choyce, and commands: once in forty dayes and nights shall *Elijah* eate, to teach vs what GOD can doe with little meanes: and but once, to teach vs what hee can doe without meanes: once shall the Prophet eate, *Man liues by bread*; and but once, *Man liues not by bread onely, but by euery word that proceeds out of the mouth of God: Moses, Elijah*, our Sauiour fasted each of them forty dayes, and forty nights: the three great fasters met gloriously in *Tabor*: I doe not find where God euer honoured any man for feasting: It is abstinence, not fulnesse, that makes a man capable of heauenly visions, of diuine glory.

The iourney was not of it selfe so long; the Prophet tooke those wayes, those houres which his heart gaue him: In the very same Mount where *Moses* first saw God, shall *Elijah* see him: one and the same caue (as is very probable) was the receptacle to both: It could not bee but a great confirmation of *Elijah*, to renue the sight of those sensible monuments of Gods fauour, and protection, to his faithfull predecessor. *Moses* came to see God in the Bush of *Horeb*: God came to finde *Elijah* in the Caue of *Horeb*: What doest thou here, *Elijah?* The place was directed by a prouidence, not by a command: Hee is hid sure enough from *Iezebel*: hee cannot bee hid from the all-seeing eye of God. *Whither shall I goe from thy Spirit?* or *Whither shall I flye from thy presence? If I ascend vp into Heauen, thou art there; If I make my bed in Hell, behold thou art there: If I take the wings of the morning and dwell in the vtmost parts of the Sea, euen there shall thine hand finde me, and thy right hand shall hold mee:* Twice hath God propounded the same question to *Elijah*: Once in the heart once in the mouth of the Caue: Twice doth the Prophet answer, in the same words: Had the first answer satisfied, the question had not beene re-demanded. Now, that sullen answer which *Elijah* gaue in the darknesse of the Caue is challenged into the Light, not without an awfull preface. The Lord first passeth by him with the terrible demonstrations of his power. A great & strong wind rent the Mountaines, and brake the Rocks in pieces: Thy tearing blast was from God, God was not in it: So was he in it as in his other extraordinary workes; not so in it, as by it to impart himselfe to *Elijah*: it was the Vshier not the cariage of GOD: After the winde came an Earthquake, more fearfull then it: That did but moue the ayre, this the earth; that beat vpon some prominences of earth, this shooke it from the Center. After the earth-quake came a fire more fearfull then either. The other affected the eare, the feeling: but this lets in horrour into the Soule, by the eye, the quickest and and most apprehensiue of the senses. *Elijah* shall see Gods mighty power in the earth, aire, fire, before hee heare him in the soft voyce: all these are but boistrous harbingers of a meeke, and still word: In that God was; Behold, in that gentle and mild breath there was omnipotencie; there was but powerfulnesse in those fierce representations: There is not alwayes the greatest efficacie where is the greatest noise: God loues to make way for himselfe by terrour, but hee conuayes himselfe to vs in sweetnesse: It is happy for vs if after the gusts and flashes of the Law, we haue haue heard the soft voice of Euangelicall mercy.

In this very mount, with the same horrour God had deliuered his Law to *Moses* and *Israel*: It is no maruell if *Elijah* wrapt his face in his mantle: His Obedience drawes him forth to the mouth of the Caue, his feare still hides his head: Had there not beene much courage in the Prophets faith, hee had stood out these affrightfull fore-runners of the diuine presence, though with his face couered: The

very Angels doe no lesse, before that all-glorious Maiestie then vaile themselues with their wings: Farre be it from vs once to thinke of that infinite, and omnipotent Deitie, without an humble awfulnesse.

Feare changes not the tenour of *Eliiahs* answer: Hee hath not left one word behinde him in the Caue: *I haue beene very iealous for the Lord God of Hosts, because the children of Israel haue forsaken thy Couenant, throwne downe thine Altars, and slaine thy Prophets with the sword, and I, euen I onely, am left, and they seeke my life to take it away.* I heare not a direct answer from the Prophet to the demand of GOD: then hee had said, I runne away from the threats of *Iezebel*, and here I hide my head from her malicious pursuit: His guiltinesse would not let him speake out all: Hee had rather say, *I haue beene iealous for the Lord God of Hosts*, then, I was fearefull of *Iezebel*: Wee are all willing to make the best of our owne case: but what hee wants of his owne accusation, hee spends vpon the complaint of *Israel*. Neither doth he more bemone himselfe, then exclaime against them, as Apostates from Gods Couenant, Violaters of his Altars, murtherers of his Prophets: It must needs be a desperate condition of *Israel*, that driues *Eliiah* to indite them before the throne of God: That tongue of his was vsed to plead for them, to sue for their pardon, it could not be but a forceable wickednesse, that makes it their accuser. Those Idolatrous *Israelites* were well forward to reformation: The fire and raine from heauen at the prayers of *Eliiah* had wonne them to a scorne of *Baal*; onely the violence of *Iezebel* turned the streame, and now they are re-setled in impietie, and persecute him for an enemy, whom they almost adored for a benefactor; otherwise, *Eliiah* had not complained of what they had beene: Who would thinke it? *Iezebel* can doe more then *Eliiah*: No miracle is so preualent with the vulgar, as the sway of authoritie, whether to good, or euill.

Thou art deceiued, O *Eliiah*; thou art not left alone; neither is all *Israel* tainted: GOD hath children and Prophets in *Israel*, though thou see them not; Those cleere eyes of the Seer discerne not the secret storie of GOD: they lookt not into *Obadiahs* Caues, they lookt not into the closets of the religious *Israelites*; hee that sees the heart, can say, *I haue left mee seuen thousand in Israel*, all the knees which haue not bowed to *Baal*, and euery mouth which hath not kissed him: According to the fashion of the wealthy, God pleaseth himselfe in hidden treasures; it is enough that his owne eyes behold his riches: Neuer did hee, neuer will hee leaue himself vnfurnished with holy clients, in the midst of the foulest deprauations of his Church: The sight of his faithfull ones hath sometimes beene lost, neuer the being: Doe your worst, O yee Gates of Hell, God will haue his owne: Hee that could haue more, will haue some: that foundation is sure, *God knoweth who are his.*

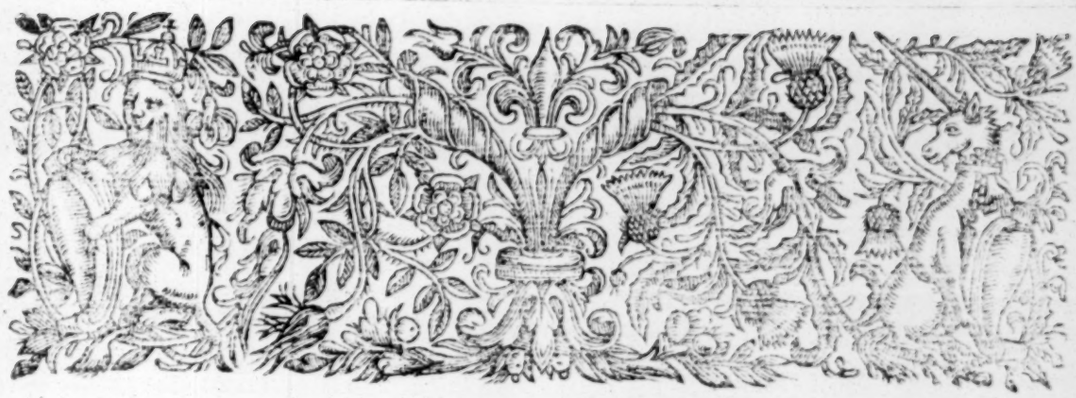
It was a true cordiall for *Eliiahs* solitarinesse, that hee had seuen thousand inuisible abettors; neither is it a small comfort to our weaknesse to haue companions in good: for the wickednesse of *Israel* God hath another receit; the oyle of royall, and propheticall vnction; *Eliiah* must anoint *Hazael* King of Syria, *Iehu* King of *Israel*; *Elisha* for his successor: All these shall reuenge the quarrels of God, and him; one shall begin, the other shall prosecute, the third shall perfect the vengeance vpon *Israel.*

A Prophet shall auenge the wrongs done to a Prophet: *Elisha* is found, not in his study, but, in the field; not with a booke in his hand, but a plough: His father *Shaphat* was a rich farmer in *Abel-Meholah*, himselfe was a good husband not trained vp in the schooles of the Prophets, but, in the thrifty trade of tillage: and behold, this was the man whom God will picke out of all Israel for a Prophet; God seeth not as man seeth: Neither doth he choose men before they are fit, but therefore he fits them, because he hath chosen them; his call is aboue all earthly institution.

I heare not of ought that *Eliiah* sayd: Onely hee cast his cloake vpon *Elisha* in the passage: That Mantle, that act was vocall: Together with this signe, Gods instinct teacheth this amazed sonne of *Shaphat* that hee was designed to an higher worke,

worke, to breake vp the fallow grounds of Israel, by his Propheticall function: Hee findes a strange vertue in that Robe; and (as if his heart were changed with that habit) forgets his teme, and runnes after *Elijah*; and sues for the leaue of a farewell to his Parents, ere hee had any but a dumbe command to follow: The secret call of God offers an inward force to the heart, and insensibly drawes vs beyond the power of our resistance: Grace is no enemy to good nature: well may the respects to our earthly Parents stand with our duties to our Father in heauen. I doe not see *Elisha* wring his hands and deplore his condition, that hee shall leaue the world, and follow a Prophet, but for the ioy of that change, hee makes a feast: those Oxen, those vtensils of husbandry whereon his former labours had beene bestowed, shall now be gladly deuoted to the celebration of that happy day, wherein hee is honoured with so blessed an imployment. If with desire; if with cheerfulnesse wee doe not enter into the workes of our heauenly Master, they are not like to prosper in our hands: Hee is not worthy of this spirituall station, who holds not the seruice of God his highest, his richest preferment.

(***)



Contemplations.

THE NINETEENTH BOOKE.

Containing
- Ahab *and* Benhadad.
- Ahab *and* Naboth.
- Ahab *and* Michaiah, *or the death of* Ahab.
- Ahaziah *ſicke*, Elijah *reuenged*.
- *The Rapture of* Elijah.
- Eliſha *healing the Waters, curſing the Children, Relieuing the three Kings.*
- Eliſha *with the Shunamite.*
- Eliſha *and* Naaman.
- Eliſha *raiſing the iron, blinding the Syrians.*
- *The Famine of Samaria relieued.*

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

Imprinted at *London* in the yeare 1628.

TO THE RIGHT HONOVRABLE EDWARD LORD DENNY, BARON OF *Waltham*, my bountifull and dearely honoured Patron.

Right Honourable:

NOne can challenge so much right in these *Meditations*, as your Lordship, vnder whose happy shade they receiued their first conception: Vnder this Iuniper of yours, haue I (not driuen by force, but drawne by pleasure) slept thus long, sweetly, safely; and haue receiued these Angelicall touches: How iustly may your Lordship claime the fruits of your owne fauours? Your carefull studies in the booke of God, are fit to be exemplary; which haue so inriched you, that your Teacher shall gaine. In this reach of diuine thoughts, you shall see Benhadads insolence taken downe by Ahabs victory, an humble (though Idolatrous) Israelite carrying it from an insulting Pagan: You shall see in Ahab the impotent passions of greatnesse; in Naboth, bleeding honestie; in Iezebel bloody hypocrisie, cruell craft; plotting from hell, pretending from heauen: You shall see the wofull successe of an vniust mercy; Ahab forfaiting what hee gaue, killed by him whom he should haue killed: you shall see resolute Michaiah opposing the mercenary Synode of Prophets, a beaten victor, an imprisoned freeman: You shall see Ahaziah falling through his grate; Elijah climbing vp his Mount, mounting vp to his glory; fetching fire from heauen, fetcht by a fiery charet

charet to heauen. Eliſha *the heire of his mantle, of his ſpirit, no leſſe maruellous in his beneficences, in his reuenges. What doe I foretell all? Me thinkes I feele my ſelfe now too like an Italian hoſt, thus to meet your Lordſhip on the way, and to promiſe beforehand your fare and entertainment: Let it pleaſe your Lordſhip rather to ſee and allow your cheare: Indeed the feaſt is Gods, and not mine, wherein ſtore ſtriues with delicacie: If my cookery hurt it not, it is enough: Through your hands I commend it to the world, as I doe your Lordſhip, and my Honourable good Ladie, to the gracious protection of the Almighty, iuſtly vowing my ſelfe*

Your Lordſhips in all faithfull

obſeruance for euer to command,

IOS. HALL.

Contemplations.

AHAB *and* BENHADAD.

THere is nothing more dangerous for any ſtate, then to call in forraigne powers, for the ſuppreſſion of an home-bred enemie; the remedy hath oft in this caſe, proued worſe then the diſeaſe. *Aſa* King of *Iudah* implores the ayde of *Benhadad*, the *Syrian*, againſt *Baaſha* King of *Iſrael*. That ſtranger hath good colour to ſet his foot in ſome out-skirt-townes of *Iſrael*; and now theſe ſerue him but for the handſell of more; Such ſweetneſſe doth that *Edomite* find in the ſoile of *Iſrael*, that his ambition will not take vp with leſſe then all; He that entred as a Friend, will proceed as a Conqueror; and now aimes at no leſſe then *Samaria* it ſelfe, the heart, the head of the ten Tribes: There was no [illegible] better ſucceſſe of ſo perfidious a League with an Infidell: Who can looke for other then warre when he ſees *Ahab* and *Iezebel* in the Throne, *Iſrael* in the groues and temples of *Baalim*? The ambition of *Benhadad* was not ſo much guilty of his warre, as the Idolatry of that wicked nation; How can they expect peace from Gods, who doe wilfully fight againſt heauen? Rather will the God of Hoſts arme the braue, the ſenſeleſſe creatures againſt *Iſrael*, then he will ſuffer their defiance vnreuenged. *Ahab* and *Benhadad* are well matched, an Idolatrous Iſraelite, with a pagan Idumæan; well may God plague each with other, who meanes vengeance to them both. *Ahab* finds himſelfe hard preſſed with the ſiege; and therefore is glad to enter into treaties of peace; *Benhadad* knowes his owne ſtrength; and offers inſolent conditions, *Thy ſiluer and thy gold is mine, thy wiues alſo and thy children, euen the goodlieſt are mine.* It is a fearefull thing to be in the mercy of an enemy; In caſe of bad, Iry might will carue for it ſelfe: *Ahab* now after the diuiſion of *Iudah*, was but ſtyled a King; *Benhadad* had two and thirty Kings to attend him; What equality was in this oppoſition? Wiſely doth *Ahab* therefore, as a reed in a tempeſt, ſtoop to this violent charge of ſo potent an enemy: *My Lord, O King, according to thy ſaying I am thine, and all that I haue:* It is not for the ouer-powred to capitulate; Weakneſſe may not argue but yeeld. Tyranny is but drawne on by ſubmiſſion; and where it finds feare, and dejection, inſulteth. *Benhadad* not content with the ſoueraigntie of *Ahabs* goods, cals for the poſſeſſion; *Ahab* had offred the Dominion, with reſeruation of his ſubordinate intereſt: he will be a tributary, ſo he may be an owner: *Benhadad* imperiouſly beſides the command, cals for the propriety; and ſuffers not the King of *Iſrael* to inioy thoſe things at all, which he would inioy but vnder the fauour of that predominancie. Ouer-ſtrained ſubiection turnes deſperate; if conditions bee

impoſed

impoſed worſe then death, there needes no long diſputation of the remedy; The Elders of *Iſrael* (whoſe ſhare was proportionably in this dainger) hearten *Ahab* to a denial: which yet comes out ſo fearefully, as that it appeares rather extorted by the peremptory indignation of the people, then proceeding out of any generoſity of his Spirit: Neither doth he ſay, I will not, but, I may not. The proud Syrian (who would haue taken it in foule ſcorne to bee denied, though he had ſent for all the heads of *Iſrael*) ſnuffes vp the wind like a wilde Aſſe in the Wilderneſſe, and brags, and threats, and ſweares, *The gods doe ſo to me, and more alſo, if the duſt of Samaria ſhall ſuffice for handfulls for all the people that follow me*. Not the men, not the goods onely of *Samaria* ſhall bee caried away captiue, but the very earth whereon it ſtands; and this, with how much eaſe? No Souldier ſhall need to bee charged with more then an handfull, to make a valley where the mother City of *Iſrael* once ſtood: Oh vaine boaſter! In whom I know not whether pride or folly be more eminent: Victorie is to bee atchieued, not to bee ſworne; future euents are no matter of an oath; Thy gods (if they had beene) might haue beene called as witneſſes of thy intentions, not of that ſucceſſe, whereof thou wouldeſt be the Author without them: Thy gods can doe nothing to thee, nothing for thee, nothing for themſelues; all thine Aramites ſhall not cary away one corne of ſand out of *Iſrael*, except it bee vpon the ſoles of their feet, in their ſhamefull flight; It is well, if they can cary backe thoſe skins that they brought thither: *Let not him that girdeth on his harneſſe boaſt himſelfe as he that putteth it off*: There is no cauſe to feare that man that truſtes in himſelfe? Man may caſt the dice of war, but the diſpoſition of them is of the Lord.

Ahab was lewd, but *Benhadad* was inſolent; If therefore *Ahab* ſhall be ſcourged with the rod of *Benhadads* feare; *Benhadad* ſhall bee ſmitten with the ſword of *Ahabs* reuenge; Of all things God will not endure a preſumptuous, and ſelfe-confident vaunter; after *Elijahs* flight and complaint, yet a Prophet is addreſſed to *Ahab*; *Thus ſaith the Lord, Haſt thou ſeene all this great multitude? behold I will deliuer it into thine hand, this day, and thou ſhalt know that I am the Lord?* Who can wonder enough at this vnwearied mercy of God? After the fire and raine fetcht miraculouſly from Heauen, *Ahab* had promiſed much, performed nothing, yet againe will God bleſſe and ſolicit him with victory; One of thoſe Prophets whom hee perſecuted to death ſhall comfort his deiection with the newes of deliuerance and triumph: Had this great worke beene wrought without premonition; either chance, or *Baal*, or the golden calues had caried away the thanks: Before hand therefore ſhall *Ahab* know both the Author and the meanes of his victory; God for the Author, the two hundred thirty two yong men of the Princes for the meanes; What are theſe for the Vant-gard, and ſeuen thouſand Iſraelites for the maine battell, againſt the troupes of three & thirty Kings, and as many centuries of Syrians, as *Iſrael* had ſingle ſouldiers? An equality of number had taken away the wonder of the euent; but now, the God of hoaſts will be confeſſed in this iſſue, not the valor of men; How indifferent it is with thee, O Lord, to ſaue by many, or by few; to deſtroy many or few? A world is no more to thee then a man; how eaſie is it for thee to enable vs to be more then Conquerors ouer Principalities and Powers: to ſubdue ſpirituall wickednеſſes to fleſh and blood? Through thee we can doe great things, yea we can doe all things through thee that ſtrengtheneſt vs; Let not vs want faith, we are ſure there can bee no want in thy power or mercy.

There was nothing in *Benhadads* pauilions but drink, and ſurfet, and iollity; as if wine ſhould make way for blood; Security is the certain vſher of deſtruction: we neuer haue ſo much cauſe to feare as when we feare nothing. This handfull of *Iſrael* dares look out (vpon the Prophets aſſurance) to the vaſt hoſt of *Benhadad*: It is enough for that proud pagan to ſit ſtill, and command amongſt his cups: To defile their fingers with the blood of ſo few, ſeemed no maſtery; that act would bee inglorious on the part of the Victors: More eaſily might they bring in three heads of dead enemies then one aliue: Imperiouſly enough therefore doth this boaſter out of his chaire of ſtate

ſtate and eaſe, command, *Whether they be come out for peace, take them aliue; or whether they be come out for warre, take them aliue*; There needs no more, but, *Take them*, this field is won with a word. Oh the vaine and ignorant preſumptions of wretched men that will be reckoning without, againſt their Maker.

Euery Iſraelite kills his man, the Syrians flee, and cannot runne away from death: *Benhadad* and his Kings, are more beholden to their horſes, then to their gods, or themſelues for life and ſafetie, elſe they had beene either taken or ſlaine, by thoſe, whom they commanded to be taken.

How eaſie is it for him that made the heart, to fill it with terror, and conſternation, euen where no feare is? Thoſe whom God hath deſtined to ſlaughter, hee will ſmite, neyther needs hee any other enemy or executioner, then what he findes in their owne boſome: Wee are not the maſters of our owne courage, or feares; both are put into vs by that ouer-ruling power that created vs. Stay now, O ſtay, thou great King of *Syria*, and take with thee thoſe forgotten handfulls of the duſt of *Iſrael*: Thy gods will doe ſo to thee, and more alſo, if thy followers returne without their vowed burden: Learne now of the deſpiſed King of *Iſrael*, from henceforth not to ſound the triumph before the battell; not to boaſt thy ſelfe in the girding on of thy harneſſe, as in the putting off.

I heare not of eyther the publike thankſgiuing, or amendment of *Ahab*. Neyther danger nor victory can change him from himſelfe: *Benhadad* and he, though enemies, agree in vnrepentance; the one is no more moued with mercy, then the other with iudgement: Neyther is God any changeling in his proceedings towards both; his iudgement ſhall ſtill follow the *Syrian*, his mercy *Iſrael*: Mercy, both in fore-warning, and redeliuering *Ahab*; Iudgement, in ouerthrowing *Benhadad*. The Prophet of God comes againe, and both foretels the intended re-encounter of the Syrian, and aduiſes the care, and preparation of *Iſrael*: *Goe ſtrengthen thy ſelfe, and marke, and ſee what thou doeſt; for, at the returne of the yeare, the King of Syria will come vp againſt thee*: God purpoſeth the deliuerance of *Iſrael*, yet may not they neglect their fortifications; The mercifull intentions of God towards them may not make them careleſſe; The induſtry and courage of the Iſraelites fall within the decree of their victory; Security is the bane of good ſucceſſe; It is no contemning of a foyled enemie; the ſhame of a former diſgrace and miſcariage, whets his valor, and ſharpens it to reuenge: No power is ſo dreadfull, as that which is recollected from an ouerthrow.

The hoſtility againſt the *Iſrael* of God may ſleepe, but will hardly die. If the *Aramites* ſit ſtill, it is but till they be fully ready for an aſſault; Time will ſhew that their ceſſation was onely for their aduantage; neither is it otherwiſe with our ſpirituall aduerſaries: ſometimes their onſets are intermitted; they tempt not alwaies, they alwaies hate vs: their forbearance is not out of fauour, but attendance of opportunitie; happy are wee, if out of a ſuſpicion of their ſilence, we can as buſily prepare for their reſiſtance, as they doe for our impugnation.

As it is a ſhame to bee beaten, ſo yet the ſhame is leſſe, by how much the victor is greater; to mitigate the griefe, and indignation of *Benhadads* foile, his paraſites aſcribe it to gods, not to men; an humane power could no more haue vanquiſh't him then a diuine power could by him be reſiſted; Their gods are gods of the hils; Ignorant Syrians, that name gods, and confine them; varying their deities according to ſituations, They ſaw that *Samaria* (whence they were repelled) ſtood vpon the hill of *Shemer*? They ſaw the Temple of *Ieruſalem* ſtood vpon mount *Sion*; they knew it vſuall with the Iſraelites to ſacrifice in their high places, and perhaps they had heard of *Eliahs* altar, vpon mount *Carmel*; and now they ſottiſhly meaſure the effects of the power, by the place of the worſhip; as if he that was omnipotent on the hill, were impotent in the Valley; What doltiſh conceits doth blinde Paganiſme frame to it ſelfe of a Godhead? As they haue many gods, ſo finite; euery region, euery hill, euery dale, euery ſtreame hath their ſeuerall gods, and each ſo knowes his owne bounds, that he dares not offer to incroach vpon the other; or, if he doe, abuyes it with loſſe: Who would thinke

that so grosse blockishnesse should finde harbour in a reasonable soule? A man doth not alter with his station; He that wrestled strongly vpon the hill, loseth not his force in the plaine; all places finde him alike actiue, alike valorous; yet these barbarous Aramites shame not to imagine that of God, which they would blush to affirme of their owne champions. Superstition infatuates the heart out of measure; neither is there any fancy so absurd or monstrous, which credulous infidelity is not ready to entertaine with applause.

In how high scorne doth God take it to bee thus basely vnder valued by rude heathen? This very mis-opinion concerning the God of Israel shall cost the Syrians a shamefull, and perfect destruction; They may call a Counsell of War, and lay their heads together, and change their Kings into Captaines, and their hills into valleyes, but they shall finde more graues in the plaines, then in the mountaines; This very mis-prison of God shall make *Ahab* (though he were more lewd) victorious; An hundred thousand Syrians shall fall in one day, by those few hands of Israel; And a dead wall in *Aphek* (to whose shelter they fled) shall reuenge God vpon the rest that remained; The stones in the wall shall rather turne executioners, then a blasphemous Aramite shall escape vnreuenged. So much doth the iealous God hate to be robd of his glory, euen by ignorant Pagans, whose tongues might seeme no slander. That proud head of *Benhadad*, that spoke such big words of the dust of Israel, and swore by his gods, that hee would kill and conquer, is now glad to hide it selfe in a blinde hole of *Aphek*; and now in stead of questioning the power of the God of Israel, is glad to heare of the mercy of the Kings of Israel; *Behold, now, wee haue heard that the Kings of the house of Israel are mercifull Kings; Let vs, I pray thee, put sackcloth on our loines, and ropes on our heads, and goe out to the King of Israel, peraduenture he will saue thy life.*

There can bee no more powerfull attractiue of humble submission, then the intimation and conceit of mercy; Wee doe at once feare, and hate the inexorable; This is it, O Lord, that allures vs to thy throne of grace, the knowledge of the grace of that throne; with thee is mercy and plentious redemption; thine hand is open before our mouthes, before our hearts; If we did not see thee smile vpon suiters, we durst not presse to thy footstoole; Behold now we know that the King of heauen, the God of Israel, is a mercifull God; Let vs put sackcloth vpon our loynes, and strew ashes vpon our heads, and goe meet the Lord God of Israel, that he may saue our soules.

How well doth this habit become insolent, and blasphemous *Benhadad* and his followers? a rope, and sackcloth? A rope for a Crowne, sackcloth for a robe; Neither is there lesse change in the tongue, *Thy seruant Benhadad* saith, *I pray thee let mee liue*. Euen now the King of Israel said to *Benhadad*, *My Lord O King, I am thine: Tell my Lord the King, all that thou didst send for to thy seruant, I will doe:* Now *Benhadad* sends to the King of Israel, *Thy seruant Benhadad* said, *I pray thee let me liue:* Hee that was erewhile a Lord and King, is now a seruant; and he that was a seruant to the king of Syria, is now his Lord: he that would blow away all Israel in dust, is now glad to beg for his owne life at the doore of a despised enemy; no courage is so haughty, which the God of hosts cannot easily bring vnder; what are mē or deuils in those almighty hāds?

The greater the deiection was, the stronger was the motiue of commiseration; That haltar pleaded for life; and that plea for but a life, stirred the bowels for fauour: How readily did *Ahab* see in *Benhadads* sudden misery the image of the instability of all humane things? and relents at the view of so deepe and passionate a submission. Had not *Benhadad* said, *Thy seruant*, *Ahab* had neuer said, *My brother*; seldome euer was there losse in humility; How much lesse can we feare disparagement, in the annihilating of our selues, before that infinite Maiestie? The drowning man snatches at euery twig; It is no maruell if the messengers of *Benhadad* cacht hastilie at that last of grace, and hold it fast, *Thy brother Benhadad*; Fauours are wont to draw on each other: Kindnesses breed on themselues: neither need wee any other perswasion to beneficence, then from our owne acts. *Ahab* cals for the King of *Syria*, sets

sets him in his owne Charet; treats with him of an easie (yet firme) league, giues him both his life, and his Kingdome. Neither is the Crowne of *Syria* sooner lost, then recouered; Onely hee that came a free Prince, returnes tributarie: Onely his traine is clipt too short for his wings; an hundred twentie seuen thousand *Syrians* are abated of his Guard, homeward. Blasphemy hath escaped too well, *Ahab* hath at once peace with *Benhadad*, warre with God; God proclaimes it by his Herald, one of the sonnes of the Prophets; not yet in his owne forme, but disguised, both in fashion, and complaint; It was a strange suit of a Prophet, *Smite me I pray thee*; Many a Prophet was smitten, and would not; neuer any but this wished to be smitten; The rest of his fellowes were glad to say; *Saue mee*; this onely sayes, *Smite me*; His honest neighbour, out of loue and reuerence, forbeares to strike; There are too many (thinkes hee) that smite the Prophets, though I refraine; What wrong hast thou done that I should repay with blowes? Hadst thou sued for a fauour, I could not haue denyed thee, now thou sueest for thine hurt, the deniall is a fauour; Thus he thought; but Charitie cannot excuse disobedience; Had the man of God called for blowes, (vpon his owne head) the refusall had beene iust and thanke-worthy; but now that he sayes, *In the Word of the Lord, Smite me*, this kindnesse is deadly: *Because thou hast not obeyed the voyce of the Lord, behold, assoone as thou art departed from me a Lyon shall slay thee*; It is not for vs to examine the charges of the Almighty; Be they neuer so harsh, or improbable, (if they bee once knowne for his) there is no way but obedience, or death. Not to smite a Prophet, when God commands, is no lesse sinne, then to smite a Prophet, when God forbids; It is the diuine precept or prohibition, that either makes or aggrauates an euill; And if the Israelite bee thus reuenged, that smote not a Propher, what shall become of *Ahab* that smote not *Benhadad*? Euery man is not thus indulgent; an easie request will gaine blowes to a Prophet from the next hand; yea, and a wound in smiting. I know not whether it were an harder taske for the Prophet to require a wound, then for a well-meaning Israelite to giue it; Both must bee done; The Prophet hath what hee would, what hee must will, a sight of his owne blood: and now disguised herewith, and with ashes vpon his face, hee way-layes the King of Israel, and sadly complaines of himselfe in a reall parable, for dismissing a *Syrian* prisoner deliuered to his hands, vpon no lesse charge then his life; and soone receiues sentence of death, from his owne mouth: Well was that wound bestowed that strucke *Ahabs* soule through the flesh of the Prophet: The disguise is remoued: The King sees not a souldier, but a Seer, and now finds that he hath vnawares passed sentence vpon himselfe. There needs no other doome then from the lips of the offender: *Thus saith the Lord, Because thou hast let goe out of thy hand, a man whom I appointed to vtter destruction, therefore thy life shall go for his life, and thy people for his people*: Had not *Ahab* knowne the will of God concerning *Benhadad*, that had beene mercy to an enemy, which was now cruelty to himselfe, to Israel: His eares had heard of the blasphemies of that wicked tongue: his His eyes had seene God goe before him, in the example of that reuenge; No Prince can strike so deepe into his state, as in not striking: In priuate fauour there may bee publike vnmercifulnesse.

Ahab, *and* Naboth.

Naboth had a faire Vineyard; It had beene better for him to haue had none; His vineyard yeelded him the bitter Grapes of death. Many a one hath beene sold to death by his lands and goods; wealth hath beene a snare, as to the soule, so to the life; Why doe wee call those goods, which are many times the bane of the owner? *Naboths* vineyard lay neere to the Court of *Iezebel*; It had beene better for him, it had beene planted in the wildernesse; Doubtlesse, this vicinity made it more commodious to the possessor; but more enuious and vnsafe: It was now the perpetuall obiect of an euill eye, and stirred those desires, which could neither be well denyed, nor satisfied: Eminency is still ioyned with perill, obscuritie with peace: There can bee no worse annoyance to an inheritance, then the greatnesse of an euill neighbourhood: *Naboths* vines stood too neere the smoake of *Iezebels* chimneys: too much within the prospect of *Ahabs* window; Now lately had the King of Israel beene twice victorious ouer the *Syrians*; no sooner is he returned home then hee is ouercome with euill desires; The foyle hee gaue was not worse then that hee tooke: There is more true glory in the conquest of our lusts, then in all bloody Trophees; In vaine shall *Ahab* boast of subduing a forraine enemy, whiles he is subdued by a domesticke enemy within his owne brest; Opportunity and Conuenience is guilty of many a theft: Had not this ground line so faire, *Ahab* had not beene tempted: His eye lets in this euill guest into the soule, which now dares come forth at the mouth; *Giue mee thy vineyard, that I may haue it for a garden of herbes, because it is neere to my house, and I will giue thee a better vineyard for it, or if it seeme good to thee, I will giue thee the worth of it in money*; Yet had *Ahab* so much ciuility, and iustice, that he would not wring *Naboths* patrimony out of his hand by force, but requires it vpon a faire composition, whether of price, or of exchange: His gouernment was vicious, not tyrannicall; Proprietie of goods was inuiolably maintained by him; No lesse was *Naboth* allowed to claime a right in his vineyard, then *Ahab* in his palace; This wee owe to lawfull Soueraignty to call ought our owne, and well worthy is this priuiledge to be repaid with all humble and loyall respects. The motion of *Ahab* (had it beene to any other then an Israelite) had beene as iust, equall, reasonable, as the repulse had beene rude, churlish, inhumane. It is fit that Princes should receive due satisfaction in the iust demands, not onely of their necessities, but conuenience, and pleasure; well may they challenge this retribution to the benefit of our common peace and protection; If there bee any sweetnesse in our vineyards, any strength in our fields, we may thanke their scepters; Iustly may they expect from vs the commoditie, the delight of their habitation; and if we gladly yeeld not to their full elbow-roome, both of site and prouision, we can be no other then ingratefull; Yet dares not *Naboth* giue any other answer to so plausible a motion, then, *The Lord forbid it me, that I should giue thee the inheritance of my Fathers*: The honest *Israelite* saw violence in this ingenuity; There are no stronger commands, then the requests of the great; It is well that *Ahab* will not wrest away this patrimony, it is not well that he desired it; The land was not so much stood vpon, as the law; One earth might be as good as another, and money equiualent to eyther: The Lord had forbidden to alien their inheritance: *Naboth* did not feare losse, but sinne: What *Naboth* might not lawfully doe, *Ahab* might not lawfully require: It pleased God to bee very punctuall, and cautelous, both in the distinction, and preseruation of the intirenesse of these Iewish inheritances: Nothing but extreme necessitie might warrant a sale of land, and that, but for a time; if not sooner, yet at the Iubile, it must reuert to the first owner:

owner: It was not without a comfortable signification, that whosoeuer had once his part in the land of Promise, could neuer lose it; Certainly *Ahab* could not but know this diuine restriction, yet doubts not to say, *Giue me thy vineyard*; The vnconscionable will know no other law but their profit, their pleasure. A lawlesse greatnesse hates all limitations, and abides not to heare men should need any other warrant but will.

Naboth dares not be thus tractable; How gladly would he be quit of his inheritance, if God would acquit him from the sinne? Not out of wilfulnesse, but obedience, doth this faithfull Israelite hold off from this demand of his Soueraign; not daring to please an earthly King with offending the heauenly: When Princes command lawfull things, God commands by them; when vnlawfull, they command against God; passiue obedience we must giue, actiue we may not; wee follow them as subordinate, not as opposite to the highest.

Who cannot but see and pity the straites of honest *Naboth*: *Ahab* requires what God forbids; he must fall out either with his God, or his King: Conscience caries him against policy; and he resolues not to sinne, that he might be gracious. For a world he may not giue his vineyard: Those who are themselues godlesse, thinke the holy care of others but idly scrupulous: The King of Israel could not chuse but see that onely Gods prohibition lay in the way of his designes, not the stomacke of a froward subiect; yet he goes away into his house heauy and displeased; and casts himselfe downe vpon his bed, turnes away his face, and refuses his meat; Hee hath taken a surfet of *Naboths* grapes which marres his appetite, and threatens his life: How ill can great hearts endure to bee crossed, though vpon the most reasonable and iust grounds: *Ahabs* place call'd him to the Guardianship of Gods Law; and now his heart is ready to breake, that this parcell of that Law may not bee broken: No maruell if hee made not dainty to transgresse a locall statute of God, who did so shamefully violate the eternall Law of both Tables.

I know not whether the spleen, or the gall of *Ahab* be more affected; Whether more of anger, or griefe, I cannot say; but sick he is & keepes his bed, and balkes his meat, as if he should die of no other death, thē the salads that he would haue had: O the impotent passion and insatiable desires of Couetousnesse! *Ahab* is Lord & King of all the territories of Israel; *Naboth* is the owner of one poore Vineyard; *Ahab* cannot inioy Israel, if *Naboth* inioy his Vineyard; Besides Samaria, *Ahab* was the great Lord Paramount of Damascus and all Syria, the victor of him that was attended with two and thirty Kings; *Naboth* was a plaine townsman of Iezreel, the good husband of a little Vineyard; Whether is the wealthier? I doe not heare *Naboth* wish for any thing of *Ahabs*, I heare *Ahab* wishing (not without indignation of a repulse) for somwhat from *Naboth*: Riches & pouerty, is no more in the heart then in the hand; He is wealthy that is contented; he is poore that wanteth more: Oh rich *Naboth* that carest not for all the large possessions of *Ahab*, so thou maist bee the Lord of thine owne Vineyard; Oh miserable *Ahab*, that carest not for thine owne possessions whiles thou mayest not be the Lord of *Naboths* Vineyard.

He that caused the disease sends him a Physitian; Satan knew of old how to make vse of such helpers; *Iezebel* comes to *Ahabs* bed-side, and casts cold water in his face, and puts into him spirits of her owne extracting. *Doest thou now gouerne the Kingdome of Israel? Arise, eat bread, and let thine heart be merry, I will giue thee the Vineyard of Naboth.* *Ahab* wanted neither wit, nor wickednesse; Yet is he in both, a very nouice to this Zidonian dame. There needs no other Deuill, then *Iezebel*, whether to project euill, or to worke it: She chides the pusillanimity of her dejected husband, and perswades him his rule cannot bee free, vnlesse it be licentious, that there should bee no bounds for soueraignetie, but will: Already hath shee contriued to haue by fraud and force, what was denied to intreaty; Nothing needs but the name, but the seale of *Ahab*: let her alone with the rest: How present are the wits of the weaker sex for the deuising of wickednesse? She frames a letter in *Ahabs* name, to the Senatours of Iezreel, wherein, shee requires them to proclaime a fast, to suborne two false witnesses against

Naboth, to charge him with blasphemy against God & the King, to stone him to death; A ready payment for a rich Vineyard: Whose indignation riseth not to heare *Iezebel* name a fast? The great contemners of the most important Lawes of God, yet can be content to make vse of some diuine, both statutes, and customes, for their owne aduantage: She knew the Israelites had so much remainder of grace, as to hold blasphemy worthy of death; She knew their manner was to expiate those crying sinnes with publike humiliation: She knew that two witnesses at least must cast the offender; all these she vrges to her own purpose. There is no mischiefe so deuilliſh, as that which is cloked with piety: Simulation of holinesse doubleth a villany; This murder had not been halfe so foule, if it had not bin thus masked with a religious obseruation; Besides deuotion, what a faire pretence of legality is here? Blasphemy against God and his anointed may not passe vnreuenged; The offender is conuented before the sad and seuere bench of Magistracy; the iustice of Israel allowes not to condemne an absent, an vnheard malefactor; Witnesses come forth, and agree in the intentation of the crime; the Iudges rend their garments, and strike their brests as grieued, not more for the sin, then the punishment; their very countenance must say, *Naboth* should not die, if his offence did not force our iustice, and now, he is no good subiect, no true Israelite, that hath not a stone for *Naboth*.

Iezebel knew well to whom she wrote; Had not those letters falne vpon the times of a wofull degeneration of Israel, they had receiued no lesse strong denials from the Elders, then *Ahab* had from *Naboth*; *God forbid that the Senate of Iezreel should forge a periurie, belie truth, condemne innocency, broke corruption*: Command iust things, wee are ready to die in the zeale of our obedience, wee dare not imbrue our hands in the blood of an innocent.

But she knew whom she had engaged; whom she had marred by making conscious. It were strange if they who can countenance euill with greatnesse, should want factors for the vniustest designes. Miserable is that people whose Rulers (in stead of punishing) plot, and incourage wickednesse; when a distillation of euill fals from the head, vpon the lungs of any State, there must needes follow a deadly consumption.

Yet, perhaps there wanted not some colour of pretence for this proceeding; They could not but heare, that some words had passed betwixt the King and *Naboth*; Haply is was suggested, that *Naboth* had secretly ouer-lashed into saucy and contemptuous termes to his Soueraigne, such as neither might be well borne, nor yet (by reason of their priuacy) legally conuinced; the bench of Iezreel should but supply a forme to the iust matter, and desert of condemnation; What was it for them to giue their hand to this obscure midwifery of Iustice? Is it enough that their King is an accuser and witnesse of that wrong, which onely their sentence can formally reuenge. All this cannot wash their hands from the guilt of blood; If iustice be blinde, in respect of partiality, she may not be blinde in respect of the grounds of execution; Had *Naboth* beene a blasphemer, or a traitor, yet these men were no better then murtherers; What difference is there betwixt the stroke of Magistracie, and of man-slaughter, but due conuiction?

Wickednesse neuer spake out of a Throne, and complained of the defect of instruments; *Naboth* was (it seemes) iustly conscionable, his fellow Citizens loose, & lawlesse; they are glad to haue gotten such an opportunite of his dispatch: No clause of *Ahabs* letter is not obserued; A fast is warned, the city is assembled, *Naboth* is conuented, accused, confronted, sentenced, stoned. His vineyard is escheated to the Crowne; *Ahab* takes speedy and quiet possession; How still doth God sit in heauen, and looke vpon the complots of treachery and villanies, as if they did not concerne him: The successe so answers their desires, as if both heauen and earth were their friends. It is the plague, which seemes the felicity of sinners, to speed well in their lewd enterprises; No reckoning is brought in the midst of the meale, the end payes for all: While *Ahab* is reioycing in his new garden-plot, and promising himselfe contentment in this commodious enlargement, in comes *Eliah*, sent from God with an errand of

vengeance. Me thinkes, I see how the Kings countenance changed; with what agast eyes, and pale cheekes, he lookt vpon that vnwelcome Prophet: Little pleasure tooke he in his prospect, whiles it was clogged with such a guest: yet his tongue begins first; *Hast thou found me, O mine enemy?* Great is the power of conscience: vpon the last meeting (for ought we know) *Ahab* and *Elijah* parted friends: The Prophet had lacquayed his coach, and tooke a peaceable leaue at this Townes end; now *Ahabs* heart told him (neither needed any other messenger) that God, and his Prophet were falue out with him; His continuing Idolatry, now seconded with blood, bids him look for nothing but frownes from heauen: A guilty heart can neuer be at peace: Had not *Ahab* knowne how ill he had deserued of God, he had neuer saluted his Prophet by the name of an enemy: Hee had neuer beene troubled to bee found by *Elijah*, if his owne brest had not found him out for an enemy to God: Much good may thy vineyard doe thee, O thou King of Israel, many faire flowers, and sauoury herbes may thy new Garden yeeld thee; please thy selfe with thy *Iezebel*, in the triumph ouer the carkasse of a scrupulous subiect; let me rather die with *Naboth*, then reioyce with thee: His turne is ouer, thine is to come: The stones that ouerwhelmed innocent *Naboth*, were nothing to those that smite thee; *Hast thou killed, & also taken possession? thus saith the Lord, In the place where dogs licked the blood of* Naboth, *shall dogs lick thy blood, euen thine.* What meanest thou, O *Elijah*, to charge this murther vpon *Ahab*: Hee kept his Chamber, *Iezebel* wrote, the Elders condemned, the people stoned; yet thou sayest, *Hast thou killed?* Well did *Ahab* know that *Iezebel* could not giue this vineyard with drie hands; yet was he content to winke at what she would doe: Hee but sits still whiles *Iezebel* workes: Onely his Signet is suffered to walke for the sealing of this vnknowne purchase: Those that are trusted with authority, may offend no lesse in connuency, or neglect, then others in act, in participation: Not onely command, consent, countenance, but very permission leoffes publike persons in those sinnes, which they might, and will not preuent. God loues to punish by retaliation: *Naboth* and *Ahab* shall both bleed; *Naboth* by the stones of the Iezreelites; *Ahab* by the shafts of the Aramites; The dogs shall tast of the blood of both: What *Ahab* hath done in cruelty, he shall suffer in iustice: The case and the end make the difference happy on *Nabothes* side, on *Ahabs* wofull; *Naboth* bleeds as a Martyr; *Ahab* as a mutherer: What euer is *Ahabs* condition, *Naboth* changes a vineyard on earth, for a Kingdome in heauen. Neuer any wicked man gained by the persecution of an innocent: Neuer any innocent man was a loser by suffering from the Wicked.

Neither was this iudgement personall but hereditarie; I will take away thy posterity; and will make thine house like the house of *Ieroboam*: Him that dyeth of *Ahab* in the City, *the Dogs shall eat*; and him that dieth in the field, *shall the fowles of the ayre eat*: *Ahab* shall not need to take thought for the traducing of this ill gotten inheritance; God hath taken order for his heyres; whom his sin hath made no lesse the heyres of his curse, then of his body: Their fathers cruelty to *Naboth* hath made them, together with their mother *Iezebel*, dogs meat. The reuenge of God doth at last make amends for the delay; Whether now is *Nabothes* vineyard payd for?

The man that had sold himselfe to worke wickednesse, yet rues the bargaine. I doe not heare *Ahab* (as bad as he was) reuile or threaten the Prophet, but hee rends his cloathes, and weares and lies in sack-cloth, and fasts, and walks softly: Who that had seen *Ahab* would not haue deemed him a true penitent: All this was the visor of sorrow, not the face; or if the face, not the heart; or if the sorrow of the heart, yet not the repentance: A sorrow for the iudgement, not a repentance for the sinne: The very deuils howle to be tormented: Griefe is not euer a signe of grace: *Ahab* rends his cloathes, he did not rend his heart; he puts on sack-cloth, not amendment; he lies in sack-cloth, but helies in his Idolatry; he walkes softly, he walks not sincerely; worldly sorrow causeth death: Happy is that griefe for which the soule is the holier.

Yet what is this I see? This very shadow of repentance caries away mercy: It is no small mercy to defer an euill: Euen *Ahabs* humiliation shall proroguo the iudgement; such

such as the penitence was, such shall be the reward; a temporary reward of a temporary penitence: As *Ahab* might be thus sorrowfull, and neuer the better; so, hee may be thus fauoured, and neuer the happier: Oh God, how graciously art thou ready to reward a sound, and holy repentance, who art thus indulgent to a carnall and seruile deiection.

AHAB *and* MICHAIAH:
OR,
The death of AHAB.

WHo would haue look't to haue heard any more of the wars of the Syrians with Israel, after so great a slaughter, after so firme a league; a league not of peace onely, but of Brotherhood: The halters, the sack-cloth of *Benhadads* followers were worn out, as of vse, so of memory, and now they are changed for Iron and steele. It is but three yeares that this peace lasts; and now that warre begins which shall make an end of *Ahab*: The King of Israel rues his vniust mercy; according to the word of the Prophet, that gift of a life, was but an exchange: Because *Ahab* gaue *Benhadad* his life; *Benhadad* shall take *Ahabs*; He must forfeit in himselfe what he hath giuen to another. There can bee no better fruit of too much kindnesse to Infidels: It was one Article of the league betwixt *Ahab* and his brother *Benhadad*, that there should bee a speedy restitution of all the Israelitish Cities: The rest are yeelded, onely *Ramoth Gilead* is held backe, vnthankfully, iniuriously: He that begged but his life, receiues his Kingdome, and now rests not content with his owne bounds: Iustly doth *Ahab* challenge his owne, iustly doth he moue a war to recouer his owne from a perfidious tributary; the lawfulnesse of actions may not be iudged by the euents, but by the grounds; the wise and holy arbiter of the world knowes why many times the better cause hath the worse successe: Many a iust businesse is crossed, for a punishment to the agent.

Yet Israel and Iudah were now peeced in friendship; *Iehoshaphat* the good King of Iudah had made affinitie with *Ahab* the Idolatrous King of Israel: and, besides a personall visitation, ioynes his forces with his new Kinsman, against an old confederate: Iudah had called in Syria against Israel; and now Israel cals in Iuda against Syria: Thus rather should it be: It is fit that the more pure Church should ioyne with the more corrupt, against a common Paganish enemy.

Iehoshaphat hath match't with *Ahab*; not with a diuorce of his deuotion. Hee will fight, not without God; *Inquire I pray thee at the Word of the Lord, to day*: Had hee done thus sooner; I feare *Athaliah* had neuer called him father: This motion was newes in Israel: It was wont to be said, Inquire of *Baal*: The good King of Iudah will bring Religion into fashion in the Court of Israel; *Ahab* had inquired of his counsellors, What needed he be so deuout, as to inquire of his Prophets? Onely *Iehoshaphats* presence made him thus godly: It is an happy thing to conuerse with the vertuous; their counsell and example cannot but leaue some tincture behind them of a good profession, if not of piety: Those that are truely religious dare not but take God with them in all their affaires; with him they can be as valiant as timorous without him.

Ahab had Clergy enough, such as it was: Foure hundred Prophets of the groues were reserued from appearing to *Eliahs* challenge; these are now consulted by *Ahab*: they liue to betray the life of him who saued theirs. These care not so much to inquire what God would say, as what *Ahab* would haue them say; they saw which way the Kings heart was bent, that way they bent their tongues: *Goe vp, for the Lord shall de-*

liuer

liuer it into the hands of the King : Falſe Prophets care onely to pleaſe; a plauſible falſhood paſſes with them aboue an harſh truth. Had they ſeene *Ahab* fearefull, they had ſaid, *Peace, Peace*; now they ſee him reſolute, war and victory: It is a fearefull preſage of ruine when the Prophets conſpire in aſſentation.

Their number, conſent, confidence hath eaſily won credit with *Ahab*: Wee doe all willingly beleeue what we wiſh: *Iehoſhaphat* is not ſo ſoone ſatisfied: Theſe Prophets were (it is like) obtruded to him (a ſtranger) for the true Prophets of the true God: The iudicious King ſees cauſe to ſuſpect them, and now perceiuing at what altars they ſerued, hates to reſt in their teſtimony: *Is there not here a Prophet of the Lord beſides, that we might inquire of him?* One ſingle Prophet ſpeaking from the Oracles of GOD, is more worth then foure hundred Baalites: Truth may not euer be meaſured by the poll. It is not number but weight that muſt cary it in a Councell of Prophets: A ſolid Verity in one mouth is worthy to preponderate light falſhood in a thouſand.

Euen King *Ahab* (as bad as hee was) kept tale of his Prophets; and could giue account of one that was miſſing: *There is yet one man (Michaiah* the ſonne of *Imlah) by whom we may inquire of the Lord, but I hate him, for hee doth not prophecy good concerning me, but euill.* It is very probable that *Michaiah* was that diſguiſed Prophet, who brought to *Ahab* the fearefull meſſage of diſpleaſure, and death, for diſmiſſing *Benhadad*, for which he was euer ſince faſt in priſon, deepe in diſgrace: Oh corrupt heart of ſelfe condemned *Ahab*: If *Michaiah* ſpake true to thee, how was it euill? If others ſaid falſe, how was it good? and if *Michaiah* ſpake from the Lord, why doſt thou hate him? This hath wont to be the ancient lot of Truth, cenſure and hatred: Cenſure of the meſſage, hatred of the bearer. To carnall eares the meſſage is euill, if vnpleaſing; and if plauſible, good: If it be ſweet, it cannot be poiſon: if bitter, it cannot be wholeſome: The diſtemper of the receiuer is guilty of this miſ-conceit: In it ſelfe euery truth as it is good, ſo amiable; euery falſhood loathſome, as euill: A ſicke palate cryes out of the taſt of thoſe liquors, which are well allowed of the healthfull. It is a ſigne of a good ſtate of the ſoule, when euery vendure can receiue his proper iudgement.

Wiſe and good *Iehoſaphat* diſſwades *Ahab* from ſo hard an opinion, and ſees cauſe ſo much more to vrge the conſultation of *Michaiah*, by how much he findes him more vnpleaſing: The King of Iſrael to ſatisfie the importunitie of ſo great, and deare an allie, ſends an Officer for *Michaiah*: He knew well (belike) where to finde him; within thoſe foure walls, where vniuſt cruelty had diſpoſed of that innocent Seer: Out of the obſcurity of the priſon, is the poore Prophet fetcht in the light of ſo glorious a Confeſſion of two Kings, who thought this Conuocation of Prophets not vnworthy of their greateſt repreſentation of State and Maieſtie: There he findes *Zedekiah*, the leader of that falſe crue, not ſpeaking only, but acting his prediction: Signes were no leſſe vſed by the Prophets, then words; this arch-flatterer hath made him hornes of iron; the horne is forceable, the iron irreſiſtible; by an irreſiſtible force ſhall *Ahab* puſh the Syrians; as if there were more certainty in this mans hands then in his tongue: If this ſon *Chenaanah* had not had a fore-head of braſſe for impudency, and a heart of Lead for flexibleneſſe to humours, and times, he had neuer deuiſed theſe horns of iron; wherewith his King was goared vnto blood: Howſoeuer, it is enough for him that he is beleeued, that he is ſeconded: All the great inqueſt of theſe Prophets gaue vp their verdict by this foreman: not one of foure hundred diſſented: Vnanimitie of opinion in the greateſt Eccleſiaſticall aſſemblies is not euer an argument of truth: There may be as common, and as firme agreement in error.

The meſſenger that came for *Michaiah*, like a carnall friend, ſets him in a way of fauour: tels him what the reſt ſaid, how they pleaſed: how vnſafe it would bee for him to varie, how beneficiall to aſſent: Thoſe that adore earthly greatneſſe, thinke euery man ſhould dote vpon their Idols: and hold no tearmes too high for their ambitious purchaſes. Faithfull *Michaiah* ſcornes the motion, hee knowes the price of the word, and contemnes it, *As the Lord liueth, what the Lord ſaith vnto me, that will I ſpeake*: Neither feares, nor fauours, can tempt the holily reſolute: They can trample vpon

vpon dangers, or honors, with a careleſſe foot; and whether they be ſmiled or frowned on by the great, dare not either alter, or conceale their errand.

The queſtion is moued to *Michaiah*; He at firſt ſo yeelds, that he contradicts; yeelds in words, contradicts in pronunciation; The ſyllables are for them, the ſound againſt them: Ironies deny ſtrongeſt in affirming; and now being preſſed home, hee tels them that God had ſhewed him thoſe ſheepe of Iſrael ſhould ere long, by this meanes, want their Shepheard; The very reſemblance, to a good Prince, had beene affectiue; The ſheepe is an helpeleſſe creature, not able either to guard or guide it ſelfe; all the ſafety, all the direction of it, is from the keeper; without whom, euery curre chaſes and wearies it, euery tracke ſeduceth it; Such ſhall Iſrael ſoone bee, if *Ahab* bee ruled by his Prophets; The King of Iſrael doth not beleeue, but quarrell; not at himſelfe, who had deſerued euill, but at the Prophet, who foreſignified it, and is more carefull that the King of Iuda ſhould marke how true hee had fore-told concerning the Prophet, then how the prophet had fore-told concerning him.

Bold *Michaiah* (as no whit diſcouraged with the vniuſt checks of greatneſſe) doubles his prediction, and by a ſecond viſion particularizeth the meanes of this dangerous errour. Whiles the two Kings ſate maieſtically in their Thrones, hee tels them of a more glorious Throne, then theirs, whereon he ſaw the King of Gods ſitting: Whiles they were compaſſed with ſome hundreds of Prophets, and thouſands of Subiects, and Souldiers, he tels them of all the hoſt of heauen, attending that other Throne; Whiles they were deliberating of a war, he tels them of a God of heauen iuſtly decreeing the iudgement of a deadly deception to *Ahab*: The decree of the higheſt is not more plainely reuealed, then expreſſed parabolically. The wiſe and holy God is repreſented, after the manner of men, conſulting of that ruine, which hee intended to the wicked King of Iſrael; That increated, and infinite wiſedome, needs not the aduice of any finite, and created powers, to direct him, needs not the aſſent, and aid of any ſpirit for his execution; much leſſe of an euill one: yet here an euill ſpirit is brought in (by way of viſion mixt with parable) profering the ſeruice of his lie, accepted, imployed, ſucceſſefull: Theſe figures are not voyd of truth: The action and euent is reduced to a decree; the decree is ſhadowed out by the reſemblance of humane proceedings: All euill motions, and counſels are originally from that malignant Spirit: That euill ſpirit could haue no power ouer men, but by the permiſſion, by the decree of the Almighty: That Almighty, as he is no Author of ſin, ſo he ordinates all euill to good: It is good that is iuſt: it is iuſt that one ſinne ſhould be puniſhed by another: Satan is herein no other then the executioner of that God, who is as farre from infuſing euill, as from not reuenging it. Now *Ahab* ſees the ground of that applauſed conſent of his rabble of Prophets: one euil ſpirit hath no leſſe deceiued them, then they their maſter: he is one, therefore he agrees with himſelfe, he is euill, therefore both he & they agree in deceit.

Oh the noble & vndaunted ſpirit of *Michaiah*: neither the Thrones of the Kings, nor the number of the Prophets could abate one word of his true (though diſpleaſing) meſſage: The King of Iſrael ſhall heare, that he is miſ-led by lyers, they by a deuill: Surely *Iehoſhaphat* cannot but wonder at ſo vnequall a contention: to ſee one ſilly Prophet affronting foure hundred: with whom leſt confidence ſhould carie it, behold *Zedekiah* more bold, more zealous: If *Michaiah* haue giuen him (with his fellowes) the lye, he giues *Michaiah* the fiſt: Before theſe two great Guardians of peace, and iuſtice, ſwaggering *Zedekiah* ſmites *Michaiah* on the face: and with the blow expoſtulates: *Which way went the Spirit of the Lord from me, to ſpeake vnto thee?* For a Prophet to ſmite a Prophet, in the face two Kings, was intolerably inſolent: the act was much vnbeſeeming the perſon, more the preſence: Prophets may reproue, they may not ſtrike: It was enough for *Ahab* to puniſh with the hand; no weapon was for *Zedekiah*, but his tongue; neither could this rude preſumption haue beene well taken, if malice had not made magiſtracie inſenſible of this vſurpation: *Ahab* was well content to ſee that hated mouth beaten by any hand. It is no new condition of Gods faithfull meſſengers to ſmart for ſaying truth. Falſhood doth not more bewray it ſelfe in

in any thing then in blowes; Truth ſuffers, whiles errour perſecutes: None are more ready to boaſt of the Spirit of God, then thoſe that haue the leaſt; As in veſſels the full are ſilent.

Innocent *Michaiah*, neither defends, nor complaines; It would haue well beſeemed the religious King of Iudah, to haue ſpoken in the cauſe of the dumbe, to haue checked inſolent *Zedekiah*: Hee is content to giue way to this tide of peremptory, and generall oppoſition: The helpleſſe Prophet ſtands alone, yet layes about him with his tongue, *Behold, thou ſhalt ſee in that day, when thou ſhalt goe into an inner chamber, and hide thy ſelfe.* Now the proud Baalite ſhewed himſelfe too much; ere long he ſhall bee glad to lurke vnſeene; his hornes of iron cannot beare off this danger. The ſonne of *Ahab* cannot chuſe, but in the zeale of reuenging his fathers deadly ſeducement, call for that falſe head of *Zedekiah*: In vaine ſhall that Impoſtor ſeeke to hide himſelfe from iuſtice: But, in the meane while, he goes away with honour: *Michaiah* with cenſure. *Take* Michaiah, *and carie him backe to* Amon, *the Gouernour of the Citie, and to* Ioaſh *the Kings ſonne; and ſay, Thus ſayth the King, Put this fellow in priſon, and feed him with bread of affliction, and with water of affliction, vntill I come in peace.*

An hard doome of Truth; The Iayle for his lodging; coorſe bread and water for his food, ſhall but reſerue *Michaiah* for a further reuenge. The returne of *Ahab* ſhall bee the bane of the Prophet: Was not this hee that aduiſed *Benhadab*, not to boaſt in putting on his Armour, as in the vngirding it; and doth hee now promiſe himſelfe peace and victory, before hee buckle it on? No warning will diſſwade the wilfull; So aſſured doth *Ahab* make himſelfe of ſucceſſe, that hee threats ere hee goe, what he will doe when he returnes in peace: How iuſtly doth God deride the miſreckonings of proud and fooliſh men; If *Ahab* had no other ſinnes, his very confidence ſhall defeat him; yet the Prophet cannot be ouercome in his reſolution; hee knowes his grounds cannot deceiue him, and dare therefore caſt the credit of his function vpon this iſſue: *If thou returne at all in peace, the Lord hath not ſpoken by mee*: And hee ſayd, *Hearken, O people, euery one of you*; Let him neuer bee called a Prophet, that dare not truſt his GOD: This was no aduenture therefore of reputation, or life; ſince hee knew whom hee beleeued, the euent was no leſſe ſure, then if it had beene paſt: Hee is no God that is not conſtant to himſelfe: Hath hee ſpoken, and ſhall he not performe? What hold haue wee for our ſoules, but his eternall Word? The being of God is not more ſure, then his promiſes, then his ſentences of iudgement. Well may we appeale the teſtimonie of the world in both: if there bee not plagues for the wicked; if there be not rewards for the righteous; God hath not ſpoken by vs.

Not *Ahab* onely, but good Iehoshaphat is caried with the multitude; Their forces are ioyned againſt *Ramoth*: The King of Iſrael doth not ſo truſt his Prophets, that he dares truſt himſelfe in his owne cloathes: Thus ſhall hee elude *Michaiahs* threat; Iwis the iudgement of God, the Syrian ſhafts cannot finde him out in this vnſuſpected diſguiſe: How fondly doe vaine men imagine to ſhift off the iuſt reuenges of the Almighty.

The King of Syria giues charge to his Captaines to fight againſt none, but the King of Iſrael: Thus doth the vnthankefull Infidell repay the mercy of his late victor: Ill was the Snake ſaued, that requites the fauour of his life, with a ſting: Thus ſtill the greateſt are the faireſt marke to enuious eyes. By how much more eminent any man is in the Iſrael of God, ſo many more, and more dangerous enemies muſt hee expect: Both earth and hell conſpire in their oppoſition to the worthieſt. Thoſe who are aduanced aboue others, haue ſo much more need of the guard, both of their owne vigilancy, and others prayers. *Iehoſhaphat* had like to haue payd deare for his loue: He is purſued, for him, in whoſe amitie he offended: His cryes deliuer him; his cries, not to his purſuers, but to his God; whoſe mercy takes not aduantage of our infirmitie, but reſcues vs from thoſe euils, which wee wilfully prouoke. It is *Ahab*

againſt

against whom, not the Syrians onely, but God himselfe intends this quarrell: The enemy is taken off from *Iehoshaphat*: Oh the iust and mighty hand of that diuine prouidence, which directeth all our actions to his owne ends; which takes order where euery shaft shall light; and guides the arrow of the strong Archer, into the ioynts of *Ahabs* harnesse: It was shot at a venture, fals by a destiny; and there fals where it may carie death to an hidden debtor: In all actions both voluntary and casuall, thy will, O God, shall bee done by vs, with what euer intentions. Little did the Syrian know whom he had striken, no more then the arrow wherewith hee stroke: An inuisible hand disposed of both, to the punishment of *Ahab*, to the vindication of *Michaiah*: How worthily, O God, art thou to bee adored in thy iustice, and wisedome, to bee feared in thy iudgements. Too late doth *Ahab* now thinke of the faire warnings of *Michaiah*, which he vnwisely contemned; of the painfull flatteries of *Zedekiah*, which hee stubbornly beleeued; That guilty blood of his runs downe out of his wound, into the midst of his charet, and payes *Naboth* his arrerages: O *Ahab*, what art thou the better for thine Iuory house, whiles thou hast a blacke soule? What comfort hast thou now, in those flattering prophets, which tickled thine eares, and secured thee of victories? What ioy is it to thee now, that thou wast great? Who had not rather be a *Michaiah* in the Iayle, then *Ahab* in the Charet? Wicked men haue the aduantage of the way, godly men of the end: The Charet is washed in the poole of Samaria, the dogges come to claime their due: they licke vp the blood of the King of Israel: The tongues of those brute creatures shall make good the tongue of Gods Prophet: *Michaiah* is iustified, *Naboth* is reuenged, the Baalites confounded, *Ahab* iudged: *Righteous art thou O God in all thy wayes, and holy in all thy workes.*

Ahaziah *sicke, and* Elijah *reuenged.*

Ahaziah succeeds his father *Ahab*, both in his throne, and in his sinne: Who could looke for better issue of those loynes, of those examples? God followes him with a double iudgement; of the reuolt of *Moab*, and of his owne sicknesse: All the reigne of *Ahab*, had *Moab* beene a quiet Tributarie; and furnished Israel with rich flockes, and fleeces; now their subiection dies with that warlike King, and will not be inherited: This rebellion tooke aduantage, as from the weaker spirits, so from the sickly body of *Ahaziah*, whose disease was not naturall, but casuall: walking in his Palace of Samaria, some grate in the floore of his Chamber, breakes vnder him, and giues way to that fall, whereby hee is bruised, and languisheth: The same hand that guided *Ahabs* shaft, cracks *Ahaziahs* latteese: How infinite varietie of plagues hath the iust GOD for obstinate sinners: whether in the field or in the chamber, he knowes to finde them out: How fearelesly did *Ahaziah* walke on his wonted pauement? The Lord hath layd a trapp for him, whereinto, whiles he thinkes least, he fals irrecouerably: No place is safe for the man that is at variance with God.

The body of *Ahaziah* was not more sicke, then his soule was graceless: None but chance was his enemy, none but the God of *Ekron* must bee his friend: He lookes not vp to the Omnipotent hand of diuine iustice for the disease, or of mercy for the remedy: An Idols his refuge, whether for cure or intelligence: We heare not till now of *Baal-zebub*: this new God of flies is (perhaps) of his making, who now is suter to his owne erection: All these heathen Deities were but a deuill, with change of appellations; the influence of that euill spirit deluded those miserable clients; else, there

there was no fly ſo impotent as that out ſide of the god of *Ekron*: Who would thinke that any Iſraelite could ſo farre dote vpon a ſtocke, a Fiend? Time gathered much credit to this Idol; in ſo much as the Iewes afterwards ſtiled Beel-zebub, the Prince of all the regions of darkneſſe: *Ahaziah* is the firſt that brings his Oracle in requeſt, and payes him the tribute of his deuotion: Hee ſends meſſengers, and ſayes, *Goe inquire of Baal-zebub the god of Ekron, whether I ſhall recouer of this diſeaſe*: The meſſage was either idle, or wicked: idle, if he ſent it to a ſtock; if to a deuill, both idle and wicked. What can the moſt intelligent ſpirits know of future things, but what they ſee either in their cauſes, or in the light of participation: What a madneſſe was it in *Ahaziah* to ſeeke to the poſterne, whiles the fore-gate ſtood open? Could thoſe euill ſpirits truely foretell euents no way pre-exiſtent, yet they might not, without ſinne, bee conſulted; the euill of their nature debarres all the benefit of their information: If not as intelligencers, much leſſe may they be ſought to, as gods: who cannot bluſh to heare and ſee, that euen the very Euangelicall Iſrael ſhould yeeld Pilgrims to the ſhrines of darkneſſe? How many, after this cleere light of the Goſpell, in their loſſes, in their ſickneſſes, ſend to theſe infernall Oracles, and damne themſelues wilfully, in a vaine curioſitie: The meſſage of the iealous God intercepts them, with a iuſt diſdaine, as here by *Eliah*, *Is it not becauſe there is not a God in Iſrael, that yee goe to enquire of Baal-zebub the god of Ekron?* What can be a greater diſparagement to the True God, then to be neglected, then to ſtand aſide, and ſee vs make loue to an helliſh riuall: were there no God in Iſrael, in heauen, what could wee doe other? what worſe? This affront of what euer *Ahaziah* cannot eſcape without a reuenge: *Therefore thus ſaith the Lord; Thou ſhalt not come downe from that bed, on which thou art gone vp, but ſhalt ſurely die.* It is an high indignitie to the True God, not to be ſought to, in our neceſſities, but ſo to bee caſhiered from our deuotions, as to haue a falſe god thruſt in his roome, is ſuch a ſcorne, as it is well if it can eſcape with one death: Let now the famous god of *Ekron* take off that brand of feared mortalitie, which the liuing God hath ſet vpon *Ahaziah*: Let *Baal-zebub* make good ſome better newes to his diſtreſſed ſuppliant: Rather the King of Iſrael is himſelfe (without his repentance) haſting to *Beel-zebub*. This errand is ſoone done; The meſſengers are returned, ere they goe: Not a little were they amazed to heare their ſecret meſſage from anothers mouth; neither could chuſe but thinke, Hee that can tell what *Ahaziah* ſaid, what hee thought, can foretell how hee ſhall ſpeed: Wee haue met with a greater God then wee went to ſeeke; what need wee inquire for another anſwer? With this conceit, with this report, they returne to their ſicke Lord, and aſtoniſh him with ſo ſhort, ſo ſad a relation: No maruell if the King inquired curiouſly of the habit, and faſhion of the man, that could know this, that durſt ſay this: They deſcribe him a man whether of an hairy skin, or of rough, courſe, careleſſe attire; thus dreſt, thus girded: *Ahaziah* readily apprehends it to be *Eliah*, the old friend of his father *Ahab*, of his mother *Iezebel*: More then once had he ſeene him (an vnwelcome gueſt) in the Court of Iſrael: The times had beene ſuch, that the Prophet could not at once ſpeake true, and pleaſe: Nothing but reproofes and menaces ſounded from the mouth of *Eliah*; *Michaiah* and hee were ſtill as welcome to the eyes of that guilty Prince, as the Syrian arrow was into his fleſh: Too well therefore had *Ahaziah* noted that querulous Seer, and now is not a little troubled to ſee himſelfe (in ſucceſſion) haunted with that bold, and ill-boding ſpirit.

Behold the true ſonne of *Iezebel*; the anguiſh of his diſeaſe, the expectation of death cannot take off the edge of his perſecution of *Eliah*: It is againſt his will that his death bed is not bloody: Had *Ahaziah* meant any other then a cruell violence to *Eliah*, he had ſent a peaceable meſſenger, to call him to the Court, hee had not ſent a Captaine, with a band of Souldiers, to fetch him: the inſtruments which hee vſeth, cary reuenge in their face: If he had not thought *Eliah* more then a man, what needed a band of fifty to apprehend one? and if he did thinke him ſuch, why would hee ſend to apprehend him by fifty? Surely *Ahaziah* knew of old how miraculous a Prophet

Eliah was: what power that man had ouer all their base Deities: what command of the Elements, of the heauens: and yet hee sends to attache him. It is a strange thing to see how wilfully godlesse men striue against the streame of their owne hearts: hating that which they know good, fighting against that which they know diuine. What a grosse disagreement is in the message of this Israelitish Captaine? *Thou man of God, the King hath said, Come downe*; If hee were a man of God, how hath hee offended? and if he haue iustly offended the anointed of God, how is hee a man of God? And if he be a man of God, and haue not offended, why should he come downe to punishment? Here is a kinde confession, with a false heart, with bloody hands: The world is full of these windy courtesies, reall cruelties: Deadly malice lurkes vnder faire complements, and whiles it flatters, killeth. The Prophet hides not himselfe from the pursuit of *Ahaziah*; rather hee sits where hee may bee most conspicuous, on the top of an Hill: this band knowes well where to finde him; and climbes vp, in the sight of *Eliah*, for his arrest: The steepnesse of the ascent (when they drew neere to the highest reach) yeelded a conuenience both of respiration and parle: thence doth the Captaine imperiously call downe the Prophet. Who would not tremble at the dreadfull answer of *Eliah*, *If I be a man of God, then let fire come downe from heauen and consume thee, and thy fifty*: What shall we say? That a Prophet is reuengefull, that Souldiers suffer whiles a Prophet strikes; that a Princes command is answered with imprecation, words with fire, that an vnarmed Seer should kill one and fiftie at a blow? There are few trackes of *Eliah* that are ordinarie, and fit for common feet: His actions are more for wonder, then for precedent: Not in his owne defence would the Prophet haue beene the death of so many, if God had not by a peculiar instinct made him an instrument of this iust vengeance. The diuine iustice finds it meet to doe this for the terrour of Israel, that hee might teach them, what it was to contemne, to persecute a Prophet; that they might learne to feare him whom they had forsaken, and confesse that heauen was sensible of their insolencies, and impieties: If not as visibly, yet as certainly doth God punish the violations of his ordinances, the affronts offered to his messengers, still and euer: Not euer with the same speed: sometimes, the punishment ouer takes the act: sometimes dogs it afarre off, and seizeth vpon the offender, when his crime is forgotten: Here, no sooner is the word out of *Eliahs* mouth, then the fire is out of Heauen. Oh the wonderfull power of a Prophet! There sits *Elijah* in his coorse Mantle, on the top of the Hill, and commands the heauens, and they obey him, *Let fire fall downe from heauen*; Hee needs no more but say what hee would haue done: The fire fals down, as before, vpon the sacrifice in *Carmel*, so now vpon the Souldiers of *Ahaziah*: What is man in the hands of his Maker? One flash of lightning hath consumed these one and fifty. And if all the hosts of Israel, yea of the world, had beene in their roomes, there had needed no other force. What madnesse is it for him whose breath is in his nosthrils to contend with the Almightie? The time was, when two zealous Disciples would faine haue imitated this fierie reuenge of *Elijah*, and were repelled with a checke: The very place puts them in minde of the iudgement: Not farre from Samaria was this done by *Eliah*, and wisht to bee done by the Disciples: So churlish a reiection of a Sauiour seemed no lesse hainous, then the endeuour of apprehending a Prophet: *Lord, wilt thou that wee command fire to come downe from heauen, and consume them, as* Elias *did*. The world yeelded but one *Elias*: That which was zeale in him, might be fury in another, the least variation of circumstance may make an example dangerous; presently therefore doe they heare, *Ye know not of what spirit yee are*: It is the calling that varies the spirit; *Eliah* was Gods Minister for the execution of so seuere a iudgement; they were but the Seruants of their owne impotent anger; there was fire in their breasts, which God neuer kindled: farre was it from the Sauiour of men, to second their earthly fire, with his heauenly: Hee came indeed to send fire vpon earth; but to warme, not to burne; and if to burne, not the persons of men, but their corruptions: How much more safe is it for vs to follow the meeke Prophet of the New Testament, then

then that feruent Prophet of the Old: Let the matter of our prayers be the ſweet dewes of mercy, not the fires of vengeance.

Would not any man haue thought *Ahaziah* ſufficiently warned by ſo terrible a iudgement: Could he chuſe but ſay, It is no medling with a man that can ſpeake lightening and death: what he hath ſaid concerning mee, is too well approued by what hee hath done to my Meſſengers; Gods hand is with him; mine ſhall not bee againſt him: Yet, now, behold, the rage of *Ahaziah* is ſo much the more kindled by this fire from heauen; and a more reſolute Captain, with a ſecond band, is ſend to fetch *Eliiah* to death; This man is in haſte; and commands not onely his deſcent, but his ſpeed; *Come downe quickly*: The charge implyes a threat; *Eliiah* muſt looke for force, if hee yeeld not: There needs no other weapon for defence, for offence, then the ſame tongue, the ſame breath: God hath fire enough for all the troopes of *Ahaziah*: Immediately, doth a ſudden flame breakes out of heauen, and conſume this forward Leader, and his bold followers: It is a iuſt preſage and deſert of ruine, not to be warned: Worthily are they made examples, that will not take them.

What Marble, or Flint is harder then a wicked heart? As if *Ahaziah* would deſpightfully ſpit in the face of heauen, and wreſtle a fall with the Almighty, hee will needs yet againe ſet a third Captaine, vpon ſo deſperate an imploiment: How hot a ſeruice muſt this Commander needs thinke himſelfe put vpon? Who can but pity his ſtraits? There is death before him, death behinde him: If he goe not, the Kings wrath is the meſſenger of death: if he goe, the Prophets tongue is the executioner of death; Many an hard taske will follow the ſeruice of a Prince wedded to his paſſion, diuorced from God: Vnwillingly, doubtleſſe, and fearfully doth this Captaine climbe vp the Hill, to ſcale that impregnable Fort; but now, when hee comes neere to the aſſault, the battery that hee layes to it, is his prayers; his ſureſt fight is vpon his knees: *Hee went vp, and came, and fell vpon his knees, before Eliiah, and beſought him, and ſaid vnto him, O man of God, I pray thee, let my life, and the life of theſe fifty thy ſeruants, bee precious in thy ſight*: he confeſſes the iudgement that befell his Predeceſſors; the monuments of their deſtruction were in his eye, and the terrour of it, in his heart; of an enemy therefore he is become a ſuppliant, and ſues not ſo much for the Prophets yeeldance, as for his owne life: This was the way to offer violence to the Prophet of God, to the God of that Prophet, euen humble ſupplications; Wee muſt deprecate that euill, which wee would auoid: if we would force bleſſings, we muſt intreat them: There is nothing to be gotten from God by ſtrong hand, any thing by ſuit. The life of the Captaine is preſerued: *Eliiah* is by the Angell commanded to goe downe with him, ſpeedily, feareleſly. The Prophet caſts not with himſelfe: What ſafety can there be in this iourney? I ſhall put my ſelfe into the hands of rude Souldiers, and by them, into the hands of an inraged King; if he did not eagerly thirſt after my blood, hee had neuer ſought it, with ſo much loſſe: But, ſo ſoone as hee had a charge from the Angell, hee walkes downe reſolutely, and (as it were) dares the dangers of ſo great an hoſtilitie: Hee knew that the ſame God, who had fought for him, vpon the hill, would not leaue him in the Valley; hee knew that the Angell which bade him goe, was guard enough againſt a world of enemies. Faith knowes not how to feare; and can as eaſily contemne the ſuggeſtion of perils, as infidelitie can raiſe them.

The Prophet lookes boldly vpon the Court; which doubtleſſe was not a little diſaffected to him, and comes confidently into the bed-chamber of *Ahaziah*; and ſticks not to ſpeake ouer the ſame words to his head, which hee had ſent him not long ſince by his firſt meſſengers: Not one ſyllable will the Prophet abate of his errand: It is not for an Herald of heauen to be out of countenance; or to mince ought of the moſt killing meſſages of his God.

Whether the inexpected confidence both of the man, and of the ſpeech amazed the ſicke King of Iſrael, or whether the feare of ſome preſent iudgement (wherewith hee might ſuſpect *Eliiah* to come armed vpon any act of violence that ſhould bee offered)

offered) ouer-awed him; or whether now at the last, vpon the sight and hearing of this man of God, the Kings heart began to relent, and checke it selfe for that sinne, for which hee was iustly reproued, I know not; but sure I am, the Prophet goes away vntouched; neither the furious purposes of *Ahaziah*, nor the exasperations of a *Iezebel* can hurt that Prophet, whom God hath intended to a fiery Chariot: The hearts of Kings are not their owne: Subiects are not so much in their hands, as they are in their Makers: How easily can God tame the fierceneſſe of any creature, and in the midst of their most heady careere, stop them on the sudden, and fetcht them vpon the knees of their humble submission: It is good trusting God with the euents of his owne commands; who can at pleasure either auert euils, or improue them to good.

According to the word of the Propher, *Ahaziah* dies: not two whole yeares doth hee sit in the Throne of Israel: which hee now must yeeld (in the want of children) to his brother. Wickednesse shortens his reigne; he had too much of *Ahab*, and *Iezebel*, to expect the blessing, either of length, or prosperitie of gouernment: As alwaies in the other, so oft-times in this world doth God testifie his anger to wicked men: Some liue long, that they may aggrauate their iudgement; others die soon, that they may hasten it.

The Rapture of Elijah.

IOng and happily hath *Elijah* fought the wars of his God; and now after his noble, and glorious victories, God will send him a chariot of Triumph: Not suddenly would God snatch away his Prophet without warning, without expectation; but acquaints him before-hand with the determination of his glory. How full of heauenly ioy was the soule of *Elijah*, whiles hee fore-knew, and lookt for this instant happinesse: With what contempt did he cast his eyes vpon that earth which he was now presently to leaue? With what rauishment of an inward pleasure did he looke vpon that heauen which he was to enioy? For a meet farewell to the earth, *Elijah* will goe visit the Schooles of the Prophets before his departure: These were in his way: Of any part of the earth they were neerest vnto heauen: In an holy progresse therefore he walks his last round, from *Gilgal* (neare *Iordan*) to *Bethel*, from *Bethel* to *Iericho*, from *Iericho* to *Iordan* againe. In all these sacred Colleges of Diuines, he meant to leaue the legacie of his loue, counsell, confirmation, blessing. How happy a thing it is, whiles wee are vpon earth to improue our time and gifts to the best behoofe of Gods Church? And after the assurance of our owne blessednesse, to helpe others to the same heauen? But, O God, who can but wonder at the course of thy wise and powerfull administrations? Euen in the midst of the degeneration, and Idolatries of Israel hast thou reserued to thy selfe whole societies of holy Prophets; and out of those sinfull and reuolted Tribes, hast raised the two great miracles of Prophets, *Elijah* and *Elisha*, in an immediate succession: *Iudah* it selfe vnder a religious *Iehoshaphat*, yeelded not so eminent, and cleerely illuminated spirits: The mercy of our prouident God will neither be confined, nor excluded: neither confined to the places of publike profession, nor excluded from the depraued Congregations of his owne people; where hee hath loued, he cannot easily be estranged: Rather, where sinne abounds, his grace aboundeth much more; and raiseth so much stronger helps, as he sees the dangers greater.

Happy was *Elisha* in the attendance of so gracious a Master, and the more happy that he knows it: Faine would *Elijah* shake him off at *Gilgal*; if not there, at *Bethel*; if not

not yet there, at *Iericho*. A priuate meſſage (on which *Elijah* muſt goe alone) is pretended, from the Lord: whether ſhall we ſay the Prophet did this for the tryall of the conſtant affection of his carefull and diligent ſeruant; or, that it was concealed from *Elijah* that his departure was reuealed to *Eliſha*: Perhaps hee that knew of his owne reception into heauen, did not know what witneſſes would bee allowed to that miraculous act: and now his humble modeſty affected a ſilent and vn-noted paſſage; Euen *Eliſha* knew ſomething that was hid from his Maſter, now vpon the threſhold of heauen: No meere creature was euer made of the whole counſell of the Higheſt: Some things haue been diſcloſed to babes and nouices, that haue been cloſed vp to the moſt wiſe and iudicious: In naturall ſpeculations the greater wit, and deeper iudgement ſtill caries it; but in the reuelations of God, the fauour of his choice ſwayes all, not the power of our apprehenſion: The maſter may both command and intreat his ſeruants ſtay, in vaine: *Eliſha* muſt bee pardoned this holy and zealous diſobedience, *As the Lord liueth, and as thy ſoule liueth, I will not leaue thee:* His Maſter may be withdrawne from him, he will not be withdrawne from his Maſter. He knew that the bleſſing was at the parting; and if he had diligently attended all his life, and now ſlacked in the laſt act, he had loſt the reward of his ſeruice. The euening praiſes the day, and the chiefe grace of the theater is in the laſt Scene: *Be faithful to the death, and I will giue thee a Crowne of life.*

That *Elijah* ſhould be tranſlated, and what day he ſhould be tranſlated, God would haue no ſecret: The ſonnes of the Prophets at *Bethel*, at *Iericho*, both know it, and aske *Eliſha* if he knew it not: *Knoweſt thou that the Lord will take away thy Maſter from thy head this day?* and hee anſwered, *Yea, I know it, hold yee your peace.* How familiarly do theſe Prophets inter-know one another? How kindly do they communicate their viſions? Seldome euer was any knowledge giuen to keep, but to impart: The grace of this rich Iewell is loſt in concealement. The remouall of an *Elijah* is ſo important a buſineſſe, that it is not fit to be done without noiſe: Many ſhall haue their ſhare in his loſſe: he muſt be miſſed on the ſudden: it was meet therefore that the world ſhould know his rapture ſhould be diuine and glorious. I doe not finde where the day of any naturall death is notified to ſo many: by how much more wonder there was in this Aſſumption, by ſo much more ſhall it bee fore-reuealed. It is enough for ordinarie occurrents to bee knowne in their euent: ſupernaturall things haue need of premonition, that mens hearts may bee both prepared for their receit, and confirmed in their certainty. Thrice was *Eliſha* intreated, thrice hath he denied, to ſtay behinde his now-departing Maſter; on whom both his eyes and his thoughts are ſo fixed, that hee cannot giue allowance ſo much as to the interpellation of a queſtion of his fellow-Prophets: Together therefore are this wonderfull paire comne to the laſt ſtage of their ſeparation, the bankes of *Iordan*. Thoſe that were not admitted to bee attendants of the iourney, yet will not bee debarred from being ſpectators of ſo maruellous an iſſue. Fifty men of the ſonnes of the Prophets, went and ſtood to view afarre off; I maruell there were no more: How could any ſonne of the Prophets ſtay within the Colledge walls that day: when hee knew what was meant to *Elijah?* Perhaps, though they knew that to be the Prophets laſt day; yet they might thinke his diſparition ſhould bee ſudden, and inſenſible; beſides, they found how much hee affected ſecrecie in this intended departure: yet the fifty Prophets of *Iericho* will make proofe of their eyes, and with much intention aſſay who ſhall haue the laſt ſight of *Elijah*: Miracles are not purpoſed to ſilence and obſcuritie: God will not worke wonders without witneſſes; ſince hee doth them on purpoſe to winne glory to his name, his end were fruſtrate without their notice. Euen ſo, O Sauiour, when thou hadſt raiſed thy ſelfe from the dead, thou wouldeſt bee ſeene of more then fiue hundred brethren at once; and when thou wouldeſt raiſe vp thy glorified bodie from earth into Heauen, thou didſt not aſcend from ſome cloſe valley, but from the Mount of Oliues; not in the night, not alone, but in the cleare day, in the view of many eyes; which were ſo fixed

vpon that point of thine heauen, that the could ſcarce bee remoued by the checke of Angels.

Iordan muſt be croſſed be *Eliah* in his way to heauen: There muſt be a meet parallel betwixt the two great Prophets, that ſhall meet Chriſt vpon *Tabor*; *Moſes* and *Elias*; Both receiued viſions on *Horeb*, to both God appeared there in fire, and other formes of terrour; both were ſent to Kings, one to *Pharaoh*, the other to *Ahab*: Both prepared miraculous Tables, the one of Quailes and Manna in the Deſert, the other of meale and Oyle in *Sarepta*: Both opened heauen, the one for that nouriſhing dew, the other for thoſe refreſhing ſhowers: Both reuenged Idolatries with the ſword, the one vpon the worſhippers of the golden Calfe, the other vpon the foure hundred *Baalites*: Both quenched the drought of Iſrael, the one out of the Rocke, the other out of the Cloud: Both diuided the waters, the one of the Red Sea, the other of *Iordan*: Both of them are forewarned of their departure: Both muſt be fetcht away beyond *Iordan*; The body of *Eliah* is tranſlated, the body of *Moſes* is hid: What *Moſes* doth by his Rod, *Eliah* doth by his Mantle; with that hee ſmites the Waters, and they (as fearing the diuine power which wrought with the Prophet) runne away from him; and ſtand on heapes, leauing their dry channell for the paſſage of thoſe awfull feet: It is not long ſince he mulcted them with a generall exſiccation: now hee onely bids them ſtand aſide, and giue way to his laſt walke; that he might with dry feet mount vp into the celeſtiall chariot.

The waters doe not now firſt obey him: they know that Mantle of old; which hath oft giuen lawes to their falling, riſing, ſtanding: they are paſt ouer; and now when *Eliah* finds himſelfe treading on his laſt earth, hee profers a munificent boone to his faithfull ſeruant, *Aske what I ſhall doe for thee before I am taken from thee*; I doe not heare him ſay, *Aske of me when I am gone; In my glorified condition, I ſhall bee more able to beſtead thee*; but, *aske before I goe.* Wee haue a communion with the Saints departed, not a commerce: when they are inabled to doe more for vs, they are leſſe apt to be ſollicited by vs. It is ſafe ſuing where we are ſure that we are heard. Had not *Eliah* receiued a peculiar inſtinct for this profer, he had not been thus liberall: It were preſumption to be bountifull on anothers coſt, without leaue of the owner: The mercy of our good God allowes his fauourites not onely to receiue, but to giue: not onely to receiue for themſelues, but to conuey bleſſings to others: What can that man want that is befriended of the faithfull?

Eliſha needs not goe farre to ſeeke for a ſuit; It was in his heart, in his mouth: *Let a double portion of thy ſpirit be vpon me.* Euery Prophet muſt be a ſonne to *Eliah*; but *Eliſha* would be his heire, and craues the happy right of his primogeniture, the double ſhare to his brethren: It was not wealth, nor ſafety, nor eaſe, nor honour, that *Eliſha* cares for, the world lies open before him, hee may take his choice: the reſt he contemneth: nothing will ſerue him but a large meaſure of his maſters ſpirit: No carnall thoughts was guilty of this ſacred ambition: Affectation of eminence was too baſe a conceit to fall into that man of God: He ſaw that the times needed ſtrong conuictions, he ſaw that he could not otherwiſe weild the ſucceſſion to ſuch a Maſter, therefore he ſues for a double portion of ſpirit; the ſpirit of propheſie to fore-know, the ſpirit of power to worke: We cannot bee too couetous, too ambitious of ſpirituall gifts, ſuch eſpecially as may inable vs to win moſt aduantage to God in our vocations. Our wiſhes are the true touch-ſtone of our eſtate; ſuch as we wiſh to be, we are: worldly hearts affect earthly things; ſpirituall, diuine: wee cannot better know what we are indeed; then by what we would be.

Eliah acknowledges the difficultie, and promiſes the grant of ſo great a requeſt: ſuſpended yet vpon the condition of *Eliſhes* eye-ſight. *If thou ſee me when I am taken from thee, it ſhall be ſo vnto thee; but if not, it ſhall not be:* What are the eyes to the furniture of the ſoule? What power is there in thoſe viſiue beames to draw downe a double portion of *Eliah* Spirit? God doth not alwaies look at efficacy & merit in the conditions of our actions, but at the freedome to his own appointments: The eye was onely

onely to be imployed as the ſeruant of the heart; that the deſires might bee ſo much more intended with the ſight: Vehemence is the way to ſpeed both in earth and in Heauen: If but the eye-lids of *Eliſha* fall, if his thoughts ſlacken, his hopes are daſhed: There muſt bee fixednesſe and vigilance, in thoſe that deſire double graces.

Eliiah was going on, and talking, when the Charet of heauen came to fetch him: Surely, had not that conference been needfull and diuine, it had giuen way to meditation: and *Elijah* had beene taken vp rather from his knees, then from his feet. There can be no better poſture, or ſtate, for the meſſenger of our diſſolution to finde vs in, then in a diligent proſecution of our calling. The buſie attendance of our holy vocation is no leſſe pleaſing to God, then an immediate deuotion: Happy is the ſeruant whom the maſter (when he comes) ſhall finde ſo doing.

Oh the ſingular glory of *Elijah*! What mortall creature euer had this honour to bee viſibly fetched by the Angels of God to his heauen? Euery ſoule of the elect is attended and caried to bleſſednesſe by thoſe inuiſible meſſengers, but, what fleſh and blood was euer graced with ſuch a conuoy? There are three bodily Inhabitants of Heauen; *Henoch*, *Elijah*, our Sauiour Chriſt. The firſt before the law, the ſecond vnder the Law, the third vnder the Goſpell; All three in a ſeuerall forme of tranſlation: Our bleſſed Sauiour raiſed himſelfe to and aboue the heauens, by his own immediate power: he aſcended as the Sonne, they as ſeruants: hee as God, they as creatures: *Elijah* aſcended by the viſible miniſterie of Angels; *Henoch* inſenſibly: Wherefore, O God haſt thou done thus, but to giue vs a taſte of what ſhall be? to let vs ſee that heauen was neuer ſhut to the faithfull: to giue vs aſſurance of the future glorification of this mortall and corruptible part?

Euen thus, O Sauiour, when thou ſhalt deſcend from heauen with a ſhout, with the voice of an Archangell, and with the trumpet of God, we that are aliue & remaine, ſhall be caught vp together with the raiſed bodies of thy Saints, into the clouds, to meet thee in the ayre, to dwell with thee in glory.

Many formes haue thoſe celeſtiall ſpirits taken to themſelues in their apparitions to men: but of all other, moſt often hath the Almighty made his meſſengers *a flame of fire*: neuer more properly then here: How had the ſpirit of GOD kindled the hot fires of zeale in the breſt of *Elijah*? How had this Prophet thrice commanded fire from heauen to earth? How fitly now at laſt doe theſe Seraphicall fires carie him from earth to heauen?

What doe wee ſee in this rapture of *Elijah*, but violence and terrour, whirlewinde and fire? two of thoſe fearfull repreſentations which the Prophet had in the Rocke of *Horeb*: Neuer any man entred into glory with eaſe: Euen the moſt fauourable change hath ſome equiualency to a naturall diſſolution. Although doubtleſſe to *Elijah* this fire had a lightſomneſſe and reſplendance, not terrour: this whilewinde had ſpeed, not violence: Thus haſt thou, O Sauiour, bidden vs when the Elements ſhall be diſſolued, and the heauens ſhall be flaming about our eares, to lift vp our heads with ioy, becauſe our redemption draweth nigh. Come death, come fire, come whirlewinde, they are worthy to be welcome that ſhall carie vs to immortalitie.

This arreption was ſudden, yet *Eliſha* ſees both the Charet, and the horſes, and the aſcent; and cries to his now-changed Maſter, betweene heauen and earth, *My father, my father, the charet of Iſrael, and the horſemen thereof. Shaphat* of *Abel-meholah*, hath yeelded this title to *Elijah*, the naturall father of *Eliſha*, to the ſpirituall; neither of them may bee neglected, but, after the yoake of oxen killed at the farewell, wee heare of no more greetings, no more bewaylings of his bodily parent; and now that *Elijah* is taken from him, hee cries out like a diſtreſſed Orphane, *My father, my father*; and when hee hath loſt the ſight of him, he rends his choathes in peeces according to the faſhion of the moſt paſſionate mourners: That *Eliſha* ſees his maſter halfe-way in heauen, cannot take away the ſorrow of his loſſe: The departure of a faith-

faithfull Prophet of God is worthy of our lamentation: Neither is it priuate affection that muſt ſway our griefe, but reſpects to the publike: *Eliſha* ſayes not onely, *My father*, but *the charet and horſemen of Iſrael*. That we haue forgone a father, ſhould not ſo much trouble vs as that Iſrael hath loſt his guard. Certainely, the view of this heauenly charet and horſes that came for *Eliiah*, puts *Eliſha* in minde of that charet and horſemen, which *Eliiah* was to Iſrael. Theſe were Gods charets, *Eliiah* was theirs: Gods charet and theirs are vpon the ſame wheeles mounted into heauen: No forces are ſo ſtrong as the ſpirituall; the prayers of an *Eliiah* are more powerfull, then all the Armies of fleſh: The firſt thing that this Seer diſcernes, after the ſeparation of his Maſter, is, the nakednesſe of Iſrael in his loſſe. If we muſter Souldiers, and leeſe zealous Prophets, it is but a wofull exchange.

Eliiahs Mantle fals from him in the riſing; there was no vſe of that, whither hee was going, there was, whence he was taken: *Eliſha* iuſtly takes vp this deare monument of his glorified maſter: A good ſupply for his rent garments: This was it which (in preſage of his future right) *Eliiah* inueſted him withall, vpon the firſt ſight, when he was ploughing with the twelue yoke of oxen; now it fals from heauen to his poſſeſſion: I doe not ſee him adore ſo precious a relique, I ſee him take it vp, and caſt it about him: Penſiue and maſterleſſe doth hee now come backe to the bankes of *Iordan*, whoſe ſtreame hee muſt paſſe in his returne to the Schooles of the Prophets. Ere while hee ſaw what way that riuer gaue to the Mantle of *Eliiah*; hee knew that power was not in the cloth, but in the ſpirit of him that wore it: to try therefore whether hee were no leſſe the heire of that ſpirit, then of that garment, he *tooke the mantle of Eliiah* and ſmote the waters, and ſaid, *Where is the Lord God of Eliiah?* *Eliſha* doth not expoſtulate, and challenge, but pray; As if hee ſayd, *Lord God, it was thy promiſe to mee by my departed maſter, that if I ſhould ſee him in his laſt paſſage, a double portion of his Spirit ſhould be vpon mee: I followed him with my eyes in that fire, and whirlewinde; now therefore, O God, make good thy gracious Word to thy ſeruant; ſhew ſome token vpon mee for good; make this the firſt proofe of the miraculous power wherewith thou ſhalt indue mee: Let Iordan giue the ſame way to me as it gaue to my maſter.* Immediately the ſtreame (as acknowledging the ſame Mantle, though in another hand) diuides it ſelfe, and yeelds paſſage to the ſucceſſor of *Eliiah*.

The fifty ſonnes of the Prophets hauing bin a farre off witneſſes of theſe admirable euents, doe well ſee that *Eliiah* (though tranſlated in body) hath yet left his Spirit behinde him; they meete *Eliſha*, and bow themſelues to the ground before him: It was not the outſide of *Eliiah* which they had wont to ſtoope vnto, with ſo much veneration, it was his Spirit; which ſince they now finde in another ſubiect, they entertaine with equall reuerence: No enuy, no emulation raiſeth vp their ſtomacks againſt *Eliiahs* ſeruant, but where they ſee eminent graces, they are willingly proſtrate. Thoſe that are truly gracious, doe no leſſe reioyce in the riches of others gifts, then humbly vnder value their own. Theſe men were trained vp in the ſchooles of the Prophets, *Eliſha* at the plough and cart, yet now they ſtand not vpon tearmes of their worth, and his meanneſſe, but meekely fall downe before him whom God will honour: It is not to be regarded who the man is, but whom God would make him. The more vnlikely the meanes is, the more is the glory of the workman: It is the prayſe of an holy ingenuity to magnifie the graces of God where euer it findes them.

Theſe young Prophets are no leſſe full of zeale, then reuerence; zeale to *Eliiah*, reuerence to *Eliſha*: They ſee *Eliiah* caried vp in the ayre; they knew this was not the firſt time of his ſupernaturall remouall; Imagining it therefore poſſible that the Spirit of God had caſt him vpon ſome remote mountaine, or valley, they proferre the labour of their ſeruants to ſeeke him: In ſome things euen profeſſed Seers are blinde: Could they thinke God would ſend ſuch a Charet and horſes for a leſſe voyage then heauen.

Eliſha (knowing his maſter beyond all the ſphere of mortalitie) forbids them: Good will makes them vnmannerly; their importunitie vrges him till he is aſhamed; not his appro-

approbation but their vehemence caries at last a condescent: Else hee might perhaps haue seemed enuiously vnwilling to fetch backe so admired a Master: and loth to forgoe that mantle. Some things may be yeelded for the redeeming of our owne vexation, and auoidance of others mis-construction, which out of true iudgement we see no cause to affect.

The messengers tyred with three dayes search, turne backe as wise as they went: some men are best satisfied, when they haue wearied themselues in their owne wayes: nothing will teach them wit, but disappointments. Their painfull errour leades them to a right conceit of *Eliahs* happier transportation: Those that would find *Eliah*, let them aspire to the heauenly Paradise: Let them follow the high steps of his sincere faithfulnesse, strong patience, vndaunted courage, feruent zeale; shortly, let them walke in the wayes of his holy and constant obedience: at last God shall send the fiery charet of death to fetch them vp to that heauen of heauens, where they shall triumph in euerlasting ioyes.

ELISHA { *Healing the Waters.* / *Cursing the Children.* / *Releeuing the Kings.*

IT is good making vse of a Prophet whiles we haue him. *Elisha* stayed some-while at *Iericho*; The Citizens resort to him with a common suit: Their structure was not more pleasant, then their waters vnwholesome, and their soile by those corrupt waters: They sue to *Elisha* for the remedie? Why had they not all this while, made their mone to *Eliah?* Was it that they were more awed with his greater austerity? Or was it that they met not with so fit an opportunity of his commoration amongst them? It was told them what power *Elisha* had exercised vpon the waters of *Iordan*, and now they ply him for theirs: Examples of beneficence easily moue vs to a request, and expectation of fauours.

What ailed the waters of *Iericho?* Surely, originally they were not ill affected: No men could be so foolish as to build a city, where neither earth nor water were vsefull: Meere prospect could not cary men to the neglect of health, and profit. *Hiel* the *Bethelite* would neuer haue reedified it with the danger of a curse, so lately as in the dayes of *Ahab*, if it had beene of old notorious for so foule an annoyance: Not therefore the ancient malediction of *Ioshua*, not the neighbourhood of that noysome lake of Sodome, was guilty of this disease of the soyle, and waters, but the late sinnes of the inhabitants. *He turneth the riuers into a wilderneſſe, and water-ſprings into a dry ground; a fruitfull land into barrenneſſe, for the wickedneſſe of them that dwell therein:* How oft haue wee seene the same field both full and famishing? How oft the same waters both safe, and by some irruption or new tincture hurtfull? Howsoeuer naturall causes may concurre, heauen and earth, and ayre, and waters follow the temper of our soules, of our liues, and are therefore indispos'd because we are so: *Iericho* began now to make it selfe capable of a better state, since it was now become a receptacle of Prophets: *Elisha* is willing to gratifie his hosts; it is reason that any place should fare the better for the presence of Diuines. The medicine is more strange then the disease. *Bring mee a new Cruſe, and put ſalt therein:* Why a Cruse? why new? why Salt in that new Cruse? How should Salt make water potable? Or, if there were any such vertue in it, what could a Cruse-full doe to a whole current? Or, if that measure were sufficient, what was the age of the Cruse to the force of the Salt? Yet *Elisha* cals for Salt

Salt in a new Cruſe. God (who wrought this by his Prophet) is a free agent; as hee will not binde his power to meanes; ſo will he by his power binde vnlikely meanes to performe his will.

Naturall proprieties haue no place in miraculous works: No leſſe eaſie is it for God to worke by contrary, then ſubordinate powers.

The Prophet doth not caſt the Salt into the channel, but into the ſpring of the waters: If the fountaine bee redreſſed, the ſtreames cannot bee faulty; as contrarily, the purity and ſoundneſſe of the ſtreame auayles nothing to the redreſſe of the fountaine: Reformation muſt begin at the well-head of the abuſe: The order of being is a good guide to the method of amending. Vertue doth not runne backward: Had *Eliſha* caſt the Salt into the brookes and ditches, the remedy muſt haue ſtriuen againſt the ſtreame, to reach vp to the ſpring: now it is but one labour to cure the fountaine: Our heart is a Well of bitter and venomous water, our actions are the ſtreames: In vaine ſhall we cleanſe our hands, whiles our hearts are euill.

The Cruſe and the Salt muſt bee their owne: The act muſt bee his; the power, Gods: *He caſt the Salt into the ſpring*, and ſaid, *Thus ſaith the Lord, I haue healed theſe waters; there ſhall not bee from thence any more death, or barrenneſſe*. Farre was it from *Eliſha* to challenge ought to himſelfe: Before, when hee ſhould diuide the waters of *Iordan*, he did not ſay, Where is the power of *Eliſha*, but, Where is the Lord God of *Eliiah?* and now, when he ſhould cure the waters of *Iericho*, hee ſaies not, Thus ſayes *Eliſha*, but thus ſaith the Lord, *I haue healed theſe waters*. How carefull is the man of God that no part of Gods glory ſhould ſticke to his owne fingers. *Iericho* ſhall know to whom they owe the bleſſing, that they may duely returne the thankes. *Eliſha* profeſſes he can doe no more of himſelfe then that Salt, then that Cruſe; onely God ſhall worke by him, by it: and what euer that Almighty hand vndertakes, cannot faile, yea is already done: neither doth he ſay, *I will heale*, but *I haue healed*: Euen ſo, O God, if thou caſt into the fountaine of our hearts, but one Cruſe-full of the Salt of thy Spirit, we are whole, no thought can paſſe betweene the receit and the remedy.

As the generall viſitor of the Schooles of the Prophets, *Eliſha* paſſeth from *Iericho* to that other Colledge at *Bethel*. *Bethel* was a place of ſtrange compoſition: there was at once the golden Calfe of *Ieroboam*; and the Schoole of GOD: True religion and Idolatry found a free harbour within thoſe wals: I doe not maruell that Gods Prophets would plant there; there was the moſt need of their preſence, where they found the ſpring head of corruption: Phyſitians are of moſt vſe where diſeaſes abound: *As he was going vp by the way, there came forth little children out of the City, and mocked him, and ſaid to him, Goe vp thou bald-head; Goe vp thou bald-head.* Euen the very boyes of *Bethel* haue learned to ſcoffe at a Prophet; The ſpight of their Idolatrous parents is eaſily propagated; Children are ſuch as their inſtitution; Infancy is led altogether by imitation, it hath neither words nor actions, but infuſed by others; If it haue good or ill language, it is but borrowed; and the ſhame or thanke is due to thoſe that lent it them.

What was it that theſe ill-taught children vpbraided to the Prophet, but a ſleight naturall defect, not worthy the name of a blemiſh, the want of a little haire; at the beſt, a comely excrement, no part of the body; Had there beene deformity in that ſmoothneſſe of the head, which ſome great wits haue honoured with prayſes, a faultleſſe and remedileſſe eye-ſore had beene no fit matter for a taunt: How ſmall occaſions will be taken to diſgrace a Prophet? If they could haue ſayd ought worſe, *Eliſha* had not heard of this; God had crowned that head with honor, which the *Bethelitiſh* children loaded with ſcorne. Who would haue thought the rude termes of waggiſh boyes worthy of any thing but neglect? *Eliſha* lookes at them with ſeuere browes, and (like the heire of him that cald downe fire vpon the two Captaines and their fifties) curſes them in the name of the Lord; Two ſhee-beares out of the Wood haſten to bee his executioners, and teare two and forty of them in peeces. O fearefull example of diuine Iuſtice! This was not the reuenge of an angry Prophet, it was the puniſh-

ment

ment of a righteous Iudge: God and his Seer lookt through these children, at the parents, at all Israel; he would punish the parents mis-nurturing their children (to the contemptuous vsage of a Prophet) with the death of those children, which they had mis-taught: Hee would teach *Israel* what it was to mis-use a Prophet: And if hee would not endure these contumelies vnreuenged in the mouthes of children, what vengeance was enough for aged persecutors?

Doubtlesse some of the children escaped to tell the newes of their fellowes; what lamentation doe wee thinke there was in the streets of *Bethel*? how did the distressed mothers wring their hands for this woefull orbation? And now when they came forth to fetch the remnants of their own flesh, what a sad spectacle it was to finde the fields strawed with those mangled carkasses? It is an vnprofitable sorrow that followes a iudgement; Had these Parents beene as carefull to traine vp their children in good discipline, and to correct their disorders, as they are now passionate in bemoaning their losse, this slaughter had neuer beene: In vaine doe wee looke for good of those children, whose education we haue neglected: In vaine do we grieue for those miscariages, which our care might haue preuented.

Elisha knew the successe, yet doth he not balke the City of *Bethel*: Doe wee not wonder that the furious impatience of those parents, whom the curse of *Elisha* robbed of their children, did not breake forth to some malicious practice against the Prophet? Would we not thinke the Prophet might misdoubt some hard measure from those exasperated Citizens? There lay this way; hee followes God, without feare of men; as well knowing that either they durst not, or they could not act violence. They knew there were Beares in the wood, and fires in heauen, and if their malice would haue ventured aboue their courage, they could haue no more power ouer *Elisha* in the streets, then those hungry beasts had in the way. Whither dare not a Prophet goe when God cals him? Hauing visited the schooles of the Prophets, *Elisha* retires to mount *Carmel*, and after some holy solitarinesse, returnes to the City of *Samaria*: He can neuer be a profitable Seer, that is either alwayes, or neuer alone: *Carmel* shall fit him for *Samaria*; contemplation for action: That mother City of *Israel* must needs afford him most worke: Yet is the Throne of *Ahaziah* succeeded by a brother lesse ill then himselfe, then the parents of both: *Ahabs* impiety hath not a perfect heire of *Iehoram*: That son of his hates his *Baal*, though hee keepes his calues. Euen into the most wicked families it pleaseth God to cast his most powerfull restraints, that all are not equally vicious: It is no newes to see lewd men make scruple of some sins: The world were not to liue in, if all sinnes were affected by all. It is no thanke to *Ahab* and *Iezebel* that their sonne is no Baalite: As no good is traduced from parents, so not all euill; there is an Almighty hand that stops the foule current of nature, at his pleasure: No Idolater can say, that his child shall not be a conuert.

The affinitie betwixt the houses of *Israel* & *Iudah*, holds good in succession; *Iehoram* inherits the friendship, the aid of *Iehoshaphat*: whose counsell (as is most likely) had cured him of that Baalisme. It was a good warre whereto hee solicits the good King of *Iudah*. The King of *Moab* (who had beene an ancient Tributary from the dayes of *Dauid*) falls now from his homage, and refuses to pay his hundred thousand Lambes, and hundred thousand Rammes with fleeces, to the King of *Israel*; The backes of *Israel* can ill misse the wooll of *Moab*, they will put on iron to recouer their cloth. *Iehoshaphat* had beene once well chid, well frighted for ioyning with *Ahab* against *Aram*; yet doth he not sticke now againe to come into the field with *Iehoram* against *Moab*: The case is more fauourable, lesse dangerous; *Baal* is cast downe: The Images of the false gods are gone, though the false Images of the true God stand still; Beside, this rebellious *Moab* had ioyned with the *Syrians* formerly against *Iudah*, so as *Iehoshaphat* is interessed in the reuenge.

After resolution of the end, wisely doe these Kings deliberate of the way. It is agreed to passe through *Edom*; that Kingdome was annexed to the Crowne of *Iudah*: well might *Iehoshaphat* make bold with his owne: It was (it seemes) a march farre about

about in the measure of the way, but neereſt to their purpoſe: the aſſault would bee thus more eaſie if the paſſage were more tedious: The three Kings of *Iſrael*, *Iudah*, *Edom*, together with their Armies, are vpon foot. They are no ſooner comne into the parching wildes of *Edom*, then they are ready to die for thirſt; If the channels were farre off, yet the waters were further; the ſcorching beames of the Sun haue dried them vp; and haue left thoſe riuers more fit for walke, then entertainment: What are the greateſt Monarchs of the world, if they want but water to their mouthes? What can their Crownes, and Plumes, and rich Armes auaile them, when they are abridged but of that which is the drinke of beaſts? With drie tongues and lippes, doe they now conferre of their common miſery: *Iehoram* deplores the calamity, into which they were falne; but *Iehoſhaphat* askes for a Prophet: Euery man can bewayle a miſery; euery man cannot finde the way out of it: ſtill yet I heare good *Iehoſhaphat* ſpeake too late: He ſhould haue inquired for a Prophet, ere he had gone forth; ſo had hee auoyded theſe ſtraits: Not to conſult at all with God, is *Iehorams* ſinne; to conſult late, is *Iehoſhaphats*; the former is atheous careleſneſſe; the latter, forgetfull ouerſight: The beſt man may ſlacken good duties, the worſt contemnes them.

Not without ſome ſpecialty from God doth *Eliſha* follow the campe: Elſe, that had beene no Element for a Prophet: Little did the good King of *Iudah* thinke that God was ſo neere him: Purpoſely, was this holy Seer ſent for the ſuccour of *Iehoſhaphat*, and his faithfull followers, when they were ſo farre from dreaming of their deliuerie, that they knew not of a danger: It would bee wide with the beſt men, if the eye of diuine prouidence were not open vpon them, when the eye of their care is ſhut towards it: How well did *Eliſha* in the warres? The ſtrongeſt ſquadron of *Iſrael* was within that breſt: All their Armour of proofe had not ſo much ſafety and protection, as his Mantle: Though the King of *Iſrael* would take no notice of the Prophet, yet one of his Courtiers did, *Here is* Eliſha *the ſonne of Shaphat, which powred water on the hands of Eliiah*; This follower of *Iehoram* knowes *Eliſha* by his owne name, by his fathers, by his maſters: The Court of *Iſrael* was profane, and Idolatrous enough, yet, euen there Gods Prophet had both knowledge, and honour: His very ſeruice to *Eliiah* was enough to win him reuerence: It is better to be an attendant of ſome man, then to be attended by many: That he had powred water on *Eliiahs* hands was inſinuation enough, that hee could powre out water for thoſe three Kings: The three Kings walke downe (by the motion of *Iehoſhaphat*) to the man of God: It was newes to ſee three Kings going downe to the ſeruant of him, who ranne before the charet of *Ahab*: Religion and neceſſitie haue both of them much power of humiliation, I know not whether more: Either zeale or need will make a Prophet honored.

How ſharpely dares the man of God to chide his Soueraigne, the King of *Iſrael*? The libertie of the Prophets was no leſſe ſingular, then their calling: He that would borrow their tongue, muſt ſhew their Commiſſion: As God reproued Kings for their ſakes, ſo did not they ſticke to reproue Kings for his ſake: Thus much freedome they muſt leaue to their ſucceſſors, that wee may not ſpare the vices of them, whoſe perſons we muſt ſpare.

Iuſtly is *Iehoram* turned off to the Prophets of his father, and the Prophets of his mother: It is but right and equall, that thoſe which wee haue made the comfort, and ſtay of our peace, ſhould be the refuge of our extremity: If our proſperity haue made the world our God, how worthily ſhall our death-bed bee choaked with this exprobration? Neither would the caſe beare an Apology, nor the time an expoſtulation: *Iehoram* cannot excuſe, he can complaine; he findes that now three Kings, three Kingdomes are at the mercy of one Prophet; it was time for him to ſpeake faire; nothing ſounds from him but lamentations, and intreaties: Nay, for the Lord hath called theſe three Kings together to deliuer them into the hand of *Moab*: *Iehoram* hath ſo much grace is to confeſſe the impotency of thoſe, hee had truſted; and the power of that God whom hee had neglected; Euery ſinner cannot ſee, and acknowledge the hand of God in his ſufferings; Already hath the diſtreſſed Prince gained ſomething by this mi-

misery; None complaines so much as he, none feeles so much as hee; All the rest suffer for him, and therefore he suffers in them all.

The man of God, who well sees the insufficiency of *Iehorams* humiliation, layes on yet more load; *As the Lord liueth before whom I stand, Surely, were it not that I regard the presence of Iehoshaphat the King of Iudah, I would not looke toward thee, nor see thee*; Behold the double Spirit of *Elijah*; the master was not more bold with the father, then the seruant was with the sonne: *Elisha* was a subiect; and a Prophet; Hee must say that as a Prophet, which hee might not as a subiect; As a Prophet hee would not haue look at him, whom as a subiect he would haue bowed to: It is one thing when God speaks by him, another, when he speakes of himselfe; That it might well appeare his dislike of sinne stood with his honour of Soueraignty, *Iehoshaphat* goes away with that respect which *Iehoram* misse'd; No lesse doth God and his Prophet regard religious sincerity, then they abhorre Idolatry, and profanenesse: What shall not be done for a *Iehoshaphat*? For his sake shall those two other Princes, and their vast Armies liue, and preuaile; *Edom* and *Israel*, whether single or conioyned, had perished by the drought of the desert, by the sword of *Moab*; One *Iehoshaphat* giues them both, life, and victory: It is in the power of one good man to oblige a world; wee receiue true (though insensible) fauours from the presence of the righteous; Next to being good, it is happy to conuerse with them that are so: if wee bee not bettered by their example, we are blest by their protection.

Who wonders not to heare a Prophet call for a Minstrell, in the middest of that mournfull distresse of *Israel* and *Iudah*? Who would not haue expected his charge of teares and prayers, rather then of Musicke? How vnseasonable are songs to an heauy heart? It was not for their eares, it was for his owne bosome, that *Elisha* called for Musicke: that his spirits after their zealous agitation, might bee sweetly composed, and put into a meet temper, for receiuing the calme visions of God: Perhaps it was some holy Leuite, that followed the Campe of *Iehoshaphat*, whose minstrelsie was required for so sacred a purpose: None but a quiet breast is capable of diuine Reuelations; Nothing is more powerfull to settle a troubled heart then a melodious harmony; The Spirit of Prophesie was not the more inuited, the Prophets Spirit was the better disposed, by pleasing sounds: The same God that will reueale his will to the Prophet, suggests this demand; *Bring me a Minstrell*; How many say thus when they would put God from them? Profane mirth, wanton musicke debauches the soule; and makes no lesse roome for the vncleane spirit, then spirituall melody doth for the Diuine.

No Prophet had euer the Spirit at command; The hand of the Minstrell can doe nothing without the hand of the Lord; Whiles the Musicke sounds in the eare, God speakes to the heart of *Elisha*, *Thus saith the Lord, Make this valley full of ditches; For yee shall not see wind, neither shall yee see raine, yet that valley shall be full of water, &c.* To see wind, and raine in the height of that drought, would haue seemed as wonderfull, as pleasing; but, to see abundance of water, without wind or raine, was yet more miraculous; I know not how the sight of the meanes abates our admiration of the effect; Where no causes can be found out, wee are forced to confesse omnipotency; *Elijah* releeued *Israel* with water, but it was out of the cloudes, and those cloudes rose from the sea; but whence *Elisha* shall fetch it, is not more maruellous then secret.

All that euening, all that night must the faith of *Israel* and *Iudah* bee exercised with expectation; At the houre of the morning sacrifice no sooner did the blood of that Oblation gush forth, then the streames of waters gushed forth into their new channells, and filled the Countrey with a refreshing moisture: *Elijah* fetcht downe his fire, at the houre of the euening sacrifice: *Elisha* fetcht vp his water, at the houre of the morning sacrifice: God giues respect to his owne houres, for the encouragement of our obseruation: If his wisdome hath set vs any peculiar times wee cannot keepe them without a blessing: The deuotions of all true Iewes (all the world ouer) were in that houre combined; How seasonably doth the wisdome of God

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picke out that inſtant, wherein hee might at once anſwer both *Eliſhaes* propheſie, and his peoples prayers.

The Prophet hath aſſured the Kings, not of water onely, but of victory; *Moab* heares of enemies, and is addreſſed to warre; Their owne error ſhall cut their throats; they riſe ſoone enough to beguile themſelues; the beames of the riſing Sunne gliſtering vpon thoſe vaporous. and vnexpected waters, caried in the eyes of ſome *Moabites* a ſemblance of blood; a few eyes were enough to fill all eares with a falſe noiſe; the deceiued ſenſe miſcaries the imagination; *This is blood, the Kings are ſurely ſlaine, and they haue ſmitten one another*; now therefore, *Moab* to the ſpoile: Ciuill broyles giue iuſt aduantage to a common enemy; Therefore muſt the Camps be ſpoiled, becauſe the Kings haue ſmitten each other. Thoſe that ſhall bee deceiued, are giuen ouer to credulity; The *Moabites* doe not examine either the conceit, or the report; but flie in, confuſedly, vpon the Campe of *Iſrael*; whom they finde, too late, to haue no enemies but themſelues; As if death would not haue haſtened enough to them, they come to fetch it, they come to challenge it; It ſeizeth vpon them vnauoidably; they are ſmitten, their Cities razed, their Lands marred, their Wells ſtopped, their trees felled; as if God meant to waſte them but once.

No onſets are ſo furious as the laſt aſſaults of the deſperate: The King of *Moab* now hopeleſſe of recouery, would bee glad to ſhut vp with a pleaſing reuenge, with ſeuen hundred reſolute followers, he ruſhes into the battaile, towards the King of *Edom*; as if he would bid death welcome, might he but carie with him that deſpighted neighbour; and now, mad with the repulſe, he returnes: and whether as angry with his deſtiny, or as barbarouſly affecting to win his cruell gods with ſo deare a ſacrifice, he offers them with his owne hand the blood of his eldeſt ſonne in the ſight of *Iſrael*, and ſends him vp in ſmoake to thoſe helliſh Deities. O prodigious act, whether of rage, or of deuotion! What an hand hath Satan ouer his miſerable vaſſals? What maruell is it to ſee men ſacrifice their ſoules, in an vnfelt oblation, to theſe plauſible tempters, when their owne fleſh and blood hath not beene ſpared? There is no Tyrant to the Prince of darkneſſe.

ELISHA *with the Shunamite.*

THE holy Prophets vnder the old Teſtament, did not abhorre the mariage bed; they did not thinke themſelues too pure for an inſtitution of their Maker; The diſtreſſed widow of one of the ſonnes of the Prophets comes to *Elijah* to bemoane her condition; Her husband is dead, and dead in debt. Death hath no ſooner ſeized on him, then her two ſonnes (the remaining comfort of her life) are to be ſeized on, by his creditors, for bond-men: How thicke did the miſeries of this poore afflicted woman light vpon her; Her husband is loſt, her eſtate clogged with debts, her children ready to be taken for ſlaues: Her husband was a religious, and worthy man; hee paid his debts to Nature, he could not to his Creditors; they are cruell, and rake in the ſcarce-cloſed wound of her ſorrow; paſſing an arreſt, worſe then death, vpon her ſonnes: Widow-hood, pouertie, ſeruitude haue conſpired to make her perfitly miſerable. Vertue and goodneſſe can pay no debts; The holieſt man may be deepe in arearges; and breake the banke: Not through lauiſhneſſe, and riot of expence: (Religion teaches vs to moderate our hands, to ſpend within rhe proportion of our eſtate) but through either iniquitie of times, or euill caſualties. *Ahab* and *Iezebel* were lately in the Throne, who can maruell that a Prophet was in debt? It was well that any good man might haue his breath free, though his eſtate were not: wilfully to ouer-laſh our ability cannot ſtand with wiſedome, and good gouernment; but no prouidence can guard

guard vs from crosses; Holinesse is no more defence against debt, then against death: Grace can keepe vs from vnthriftinesse, not from want. Whither doth the Prophets widow come to bewaile her case, but to *Elisha*: Euery one would not be sensible of her affliction, or if they would pity, yet could not releeue her; *Elisha* could doe both; Into his eare doth shee vnload her griefes. It is no small point of wisdome to know where to plant our Lamentation; otherwise, in stead of comfort, we may meet with scorne and insultation.

None can so feelingly compassionate the hard tearmes of a Prophet as an *Elisha*; He finds that she is not querulously impatient, expressing her sorrow without murmuring, and discontentment; making a louing, and honorable mention of that husband, who had left her distressed; readily therefore doth he incline to her succour: *What shall I doe for thee? Tell me what hast thou in thine house? Elisha*, when he heares of her debt, askes of her substance; Had her house beene furnished with any valuable commoditie, the Prophet implies the necessity of selling it for satisfaction; Our owne abundance can ill stand with our ingagement to others; It is great iniustice for vs to be full of others purses: It is not our owne which wee owe to another. What is it other then a plausible stealth to feede our riot with the want of the owner? Hee that could multiply her substance, could know it; God and his Prophet loues to heare our necessities out of our owne mouthes (*Thine hand-maid hath not any thing in the house saue a pot of oyle.*) It is neither newes nor shame for a Prophet to be poore; Griefe and want perhaps hastned his end; both of them are left for the dowry of his carefull widow; Shee had complained, if there had beene any possibility of remedy, at home; bashfulnesse had stopt her mouth thus long, and should haue done yet longer, if the exigence of her childrens seruitude had not opened it; No want is so worthy of releefe, as that which is loatheſt to come forth. *Then he sayd, Goe borrow thee vessels abroad of all thy neighbours, euen emptie vessels, borrow not a few; and when thou art come in, thou shalt shut the doore vpon thee, and vpon thy sons, and shalt powre out into all those vessels, and thou shalt set aside that which is full.*

She that owed much, and had nothing, yet must borrow more, that shee may pay all: Pouerty had not so discredited her with her neighbours, that they should doubt to lend her those vessels empty, which they had grudged full: Her want was too well knowne; it could not but seeme strange to the neighbours, to see this poore widow so busily pestring her house with emptie tubs; which they knew shee had nothing to fill; they knew well enough shee had neither field nor vineyard, nor orchard, and therefore must needs maruell at such vnprofitable diligence: If their curiosity would be inquiring after their intentions, shee is commanded secrecy. The doores must be shut vpon her selfe, and her sonnes; whiles the oyle is increasing; No eie shall see the miracle in working, enow shall see it once wrought; This act was no lesse a proofe of her faith, then an improuement of her estate; it was an exercise of her deuotion, as well as of her diligence; it was fit her doores should be shut, whiles her heart and lips were opened in an holy inuocation; Out of one small Iarre was powred out so much oyle, as by miraculous multiplication filled all that empty caske: Scarce had that pot any bottome: At least the bottome that it had, was to bee measured by the brims of all those vessels; this was so deepe, as they were high; Could they haue held more, this pot had not beene emptie: Euen so the bounty of our God giues grace, & glory, according to the capacitie of the receiuer; when he ceaseth to infuse, it is for want of roome in the heart that takes it in; Could we hold more, O God, thou wouldest giue more; If there be any defect, it is in our vessels, not in thy beneficence; How did the heart of this poore widow runne ouer, as with wonder, so, with ioy and thankfulnesse, to see such a riuer of oyle rise out of so small a spring; to see all her vessels swimming full with so beneficiall a liquor; lustly is shee affected with this sight, shee is not transported from her dutie; I doe not see her run forth into the street, and proclaime her store, nor calling in her neighbours, whether to admire or bargaine; I see her running to the Prophets doore, and gratefully

acknowledging the fauour, and humbly depending on his directions, as not daring to dispose of that, which was so wondrously giuen her, without the aduice of him, by whose powerfull meanes shee had receiued it; Her owne reason might haue sufficiently suggested what to doe, shee dares not trust it, but consults with the Oracle of God; If wee would walke surely, wee must doe nothing without a word; Euery action, euery motion must haue a warrant; We can no more erre with this guide, then not erre without him.

The Prophet sets her in a right way; *Goe sell the oyle, and pay the debt, and liue, thou, and thy children, on the rest*; The first care is of her debts, the next, of her maintenance; It should be grosse iniustice to raise meanes for her selfe, and her charge, ere she haue discharged the arerages of her husband; None of the oyle was hers, till her creditors were satisfied; all was hers that remained; It is but stealth to inioy a borrowed substance; Whiles shee had nothing, it was no sinne to owe; but when once her vessells were full, shee could not haue beene guiltlesse, if shee had not paid, before shee stored. God and his Prophets were bountifull; after the debts paid, they prouide not onely against the thraldome of her charge, but against the want. It is the iust care of a religious heart to defend the widow and children of a Prophet from distresse and penurie.

Behold the true seruant, and successour of *Eliah*; What hee did to the *Sareptan* widow, this did to the widow of a Prophet; That increase of oyle was by degrees, this at once; both equally miraculous; this, so much more charitable, as it lesse concerned himselfe.

Hee that giues kindnesses, doth by turnes receiue them; *Elisha* hath releeued a poore woman, is releeued by a rich. The *Shunamite*, a religious and wealthy matron, inuites him to her house, and now after the first entertainment, finding his occasions to call him to a frequent passage, that way, moues her husband to set vp, and furnish a lodging for the man of God; It was his holinesse that made her desirous of such a guest; Well might shee hope that such an Inmate would pay a blessing for his house-rent: Oh happy *Shunamite* that might make her selfe the Hostesse of *Elisha*! As no lesse dutifull then godly, shee imparts her desire to her husband; whom her sute hath drawne to a partnership in this holy hospitality; Blessed of God is that man, whose bed yeelds him an help to heauen. The good *Shunamite* desires not to harbour *Elisha* in one of her wonted lodgings, shee solicites her husband to build him a chamber on the wall apart: shee knew the tumult of a large family vnfit for the quiet meditations of a Prophet: retiredness is most meet for the thoughts of a Seer: Neither would shee bring the Prophet to bare wals, but sets ready for him, a bed, a table, a stoole, and a Candlesticke, and what euer necessary vtensils for his entertainment: The Prophet doth not affect delicacy, shee takes care to prouide for his couenience; Those that are truly pious, and deuout, thinke their houses and their hands cannot bee too open to the messengers of God; and are most glad to exchange their earthly commodities for the others spirituall. Superfluity should not fall within the care of a Prophet, necessitie must: hee that could prouide oyle for the widow, could haue prouided all needfull helpes for himselfe: What roome had there beene for the charity and beneficence of others, if the Prophet should haue alwayes maintained himselfe out of power?

The holy man is so farre sociable as not to neglect the friendly offer of so kinde a benefactor: Gladly doth hee take vp his new lodging: and, as well pleased with so quiet a repose, and carefull attendance, hee sends his seruant *Gehezi*, with the message of his thankes, with a treaty of retribution: *Behold, thou hast beene carefull for vs, with all this care: What is to be done for thee? Wouldst thou bee spoken for to the King, or to the Captaine of the Host?* An ingenuous disposition cannot receiue fauours without thoughts of returne: A wise debtor is desirous to retribute in such kinde, as may bee most acceptable to his obligers: without this discretion, wee may offer such requitals, as may seeme goodly to vs, to our friends, worth-

worthlesse : Euery one can chooſe beſt for himſelfe; *Eliſha* therefore (who had neuer been wanting in ſpirituall duties to ſo hoſpitall a friend) giues the *Shunamite* the election of her ſuit, for temporall recompence alſo; No man can be a loſer by his fauour to a Prophet. It is a good hearing that an *Eliſha* is in ſuch grace at the Court, that he can promiſe himſelfe acceſſe to the King, in a friends ſuit: It was not euer thus; the time was, when his maſter heard, *Haſt thou found me, O mine enemy* : Now the late miracle which *Eliſha* wrought in gratifying the three Kings, with water, and victorie, hath endeared him to the King of *Iſrael*; and now, *Who but Eliſha?* Euen that rough mantle finds reſpect amongſt thoſe ſilkes and tiſſues: As bad as *Iehoram* was, yet he honored the man of God; He that could not preuaile with an Idolatrous King, in a ſpirituall reformation, yet can cary a ciuill ſuit; Neither doth the Prophet in a ſullen diſcontentment, fly off from the Court, becauſe he found his labours vnprofitable, but ſtill holds good termes with that Prince, whom he cannot reclaime, and will make vſe notwithſtanding of his countenance in matters, whether of courteſie, or iuſtice; Wee may not caſt off our due reſpects euen to faulty authority; but muſt ſtill ſubmit & perſiſt, where wee are repelled: Not to his owne aduancement doth *Eliſha* deſire to improue the Kings fauour, but to the behoofe, to the releefe of others; If the *Shunamite* haue buſineſſe at the Court, ſhe ſhall need no other Solicitor; There cannot be a better office, nor more beſeeming a Prophet, then to ſpeake in the cauſe of the dumbe, to befriend the oppreſſed, to win greatneſſe vnto the protection of innocence.

The good matron needes no ſhelter of the great; *I dwell among mine owne people*; as if ſhe ſaid; The courteſie is not ſmall in it ſelfe, but not vſefull to mee; I liue here quietly in a contented obſcurity, out of the reach either of the glories, or cares of a Court; free from wrongs, free from enuies: Not ſo high as to prouoke an euill eye, not ſo low as to be trodden on; I haue neither feares, nor ambitions; my neighbours are my friends; my friends are my protectors; and (if I ſhould be ſo vnhappy, as to be the ſubiect of maine iniuries) would not ſticke to be mine Aduocates; This fauour is for thoſe that either affect greatneſſe, or groane vnder oppreſſions; I doe neither, for *I liue among my owne people.* O *Shunamite*, thou ſhalt not eſcape enuy! Who can heare of thine happy condition, and not ſay, *Why am not I thus?* If the world afoord any perfect contentment, it is in a middle eſtate, equally diſtant frō penury, from exceſſe; it is in a calme freedome, a ſecure tranquility, a ſweet fruition of our ſelues, of ours; But what hold is there of theſe earthly things? How long is the *Shunamite* thus bleſſed with peace? ſtay but a while, you ſhall ſee her come on her knees to the King of *Iſrael*, pitifully complaining that ſhe was ſtripped of houſe, and land: and now *Gehezi* is faine to doe that good office for her, which was not accepted from his maſter: Thoſe that ſtand faſteſt vpon earth haue but ſlippery footing: no man can ſay that hee ſhall not need friends.

Modeſty ſealed vp the lips of the good *Shunamite*: ſhee was aſhamed to confeſſe her longing: *Gehezi* eaſily gueſſed that her barrenneſſe could not but be her affliction, ſhee was childleſſe, her husband old: *Eliſha* gratifies her with the newes of a ſonne: *About this ſeaſon according to the time of life, thou ſhalt embrace a ſonne* : How liberall is God, by his Prophet, in giuing beyond her requeſts: not ſeldome doth his bounty ouer-reach our thoughts, and meet vs with thoſe benefits, which we thought too good for vs to aske. Greatneſſe and inexpectation makes the bleſſing ſeeme incredible, *Nay, my Lord, thou man of God, doe not lie to thine hand-maid* : Wee are neuer ſure enough of what we deſire: We are not more hard to beleeue, then loth to diſtruſt beneficiall euents: She well knew the Prophets holineſſe could not ſtand with wilfull falſhood; perhaps, ſhe might thinke it ſpoken by way of tryall, not of ſerious affirmation; as vnwilling therefore that it ſhould not be, and willing to heare that pleaſing word ſeconded, ſhe ſayes, *Doe not lie to thine hand-maid.* Promiſes are made good, not by iteration, but by the effect; The *Shunamite* conceiues, and beares a ſonne, at the ſet ſeaſon: How glad a mother ſhe was, thoſe know beſt, that haue mourned vnder the diſcomfort of a ſad ſterilitie. The childe growes vp, and is now able to finde out

his father in the field, amongst his Reapers: His father now grew young againe with the pleasure of his sight; and more ioyed in this spring of his hopes, then in all the crops of his harvest; But what stability is there in these earthly delights? The hot beames of the Sunne beat vpon that head which too much care had made tender, and delicate; The child complaines to his father, of his paine; Oh that grace could teach vs, what nature teaches Infants, in all our troubles to bemoane our selues to our heauenly father! He sends him to his mother; vpon her lap, about noone, the child dies; as if he would returne his soule into that bosome, from which it was deriued, to his; The good *Shunamite* hath lost her sonne, her faith she had not lost; Passion hath not robbed her of her wisdome; As not distracted with an accident so sudden, so sorrowfull; she layes her dead childe vpon the Prophets bed, shee lockes the doore; shee hides her griefe, lest that consternation might hinder her designe; she hastens to her husband, and (as not daring to bee other then officious in so distresse-full an occasion) acquaints him with her iourney, (though not with the cause) requires of him both attendance, and conueyance; shee posts to mount *Carmel*; shee cannot so soone finde out the man of God, as hee hath found her; He sees her afarre off; and like a thankfull guest, sends his seruant hastily to meet her, to inquire of the health of her selfe, her husband, her childe; Her errand was not to *Gehezi*, it was to *Elisha*: no messenger shall interrupt her; no eare shall receiue her complaint but the Prophets; Downe shee fals passionately at his feet, and, forgetting the fashion of her bashfull strangenesse, layes hold of them, whether in an humble veneration of his person, or in a feruent desire of satisfaction. *Gehezi*, who well knew how vncouth, how vnfit this gesture of salutation was, for his master, offers to remoue her, and admonisheth her of her distance; The mercifull Prophet easily apprehends that no ordinary occasion could so transport a graue, and well-gouerned matrone; as therefore pitrying her vnknowne passion, hee bids, *Let her alone, for her soule is vexed within her, and the Lord hath hid it from mee, and hath not told mee.* If extremitie of griefe haue made her vnmannerly, wise and holy *Elisha* knowes how to pardon it; Hee dares not adde sorrow to the afflicted; hee can better beare an vnseemelinesse in her greeting, then cruelty in her molestation. Great was the familiaritie that the Prophet had with his God; and as friends are wont mutually to impart their counsells to each other, so had the Lord done to him; *Elisha* was not idle on mount *Carmel*; What was it that he saw not from thence? Not heauen onely, but the world was before him, yet the *Shunamites* losse is concealed from him: neither doth he shame to confesse it; Oft-times those that know greater matters may yet bee ignorant of the lesse: It is no disparagement to any finite creature not to know something. By her mouth will God tell the Prophet, what by vision hee had not; *Then she said, Did I desire a sonne of my Lord? Did I not say, doe not deceiue me?* Deepe sorrow is sparing of words; The expostulation could not be more short, more quicke, more pithy: Had I begged a son, perhaps my importunity might haue been yeelded to, in anger; Too much desire is iustly punished with losse. It is no maruell if what we wring from God, prosper not; This fauour to mee was of thine owne motion; Thy suit, O *Elisha* made me a mother: Couldst thou intend to torment me with a blessing? How much more easie had the want of a sonne beene, then the mis-cariage? Barrennesse then orbation? Was there no other end of my hauing a son, then that I might lose him? O man of God, let mee not complaine of a cruel kindnesse; thy prayers gaue me a son, let thy prayers restore him; let not my dutifull respects to thee be repaid with an aggrauation of misery; giue not thine handmaid cause to wish that I were but so vnhapy as thou foundest me; Oh wofull fruitfulnesse, if I must now say, that I had a sonne.

I know not whether the mother, or the Prophet were more afflicted, the Prophet for the mothers sake, or the mother for her owne; Not a word of reply doe wee heare from the mouth of *Elisha*, his breath is onely spent in the remedy; Hee sends his seruant with all speed, to lay his staffe vpon the face of the childe; charging him to

to auoyd all the delayes of the way: Had not the Prophet ſuppoſed that ſtaffe of his able to beate away death, why did hee ſend it? and it vpon that ſuppoſition hee ſent it, how was it that it failed of effect? was this act done out of humane conceit; not out of inſtinct from God? Or did the want of the mothers faith hinder the ſucceſſe of that cure? She, not regarding the ſtaffe, or the man, holds faſt to *Eliſha*; No hopes of his meſſage can looſe her fingers: *As the Lord liueth, and as thy ſoule liueth I will not leaue thee*: She imagined that the ſeruant, the ſtaffe might bee ſeuered from *Eliſha*, ſhe knew that where euer the Prophet was, there was power; It is good relying vpon thoſe helpes that cannot faile vs.

Merit and importunitie haue drawne *Eliſha* from *Carmel* to *Shunem*: Hee findes his lodging taken vp by that pale carkeiſe, hee ſhuts his doore, and fals to his prayers; this ſtaffe of his (what euer became of the other) was long enough (hee knew) to reach vp to Heauen to knocke at thoſe gates, yea to wrench them open; Hee applies his body to thoſe cold and ſenſeleſſe limbs; By the feruour of his ſoule hee reduces that ſoule, by the heat of his body he educeth warmth out of that corps: The child neeſeth ſeuen times; and as if his ſpirit had beene but hid for the time, not departed, it fals to worke afreſh; the eyes looke vp, the lippes and hands moue; The mother is called in to receiue a new life, in her twice-giuen ſonne: ſhe comes in, full of ioy, full of wonder, and bowes her ſelfe to the ground, and fals downe before thoſe feet, which ſhee had ſo boldly layd hold of in *Carmel*. Oh ſtrong faith of the *Shunamite*, that could not be diſcouraged with the ſeizure, and continuance of death; raiſing vp her heart ſtill to an expectation of that life, which to the eyes of nature had beene impoſſible, irreuocable; Oh infinite goodneſſe of the Almightie, that would not ſuffer ſuch faith to be fruſtrate, that would rather reuerſe the lawes of nature, in returning a gueſt from heauen, and raiſing a corps from death, then the confidence of a beleeuing heart ſhould be diſappointed.

How true an heire is *Eliſha* of his maſter, not in his graces onely, but in his actions? Both of them diuided the waters of *Iordan*, the one as his laſt act, the other as his firſt; *Eliahs* curſe was the death of the Captaines, and their troupes; *Eliſhaes* curſe was the death of the children; *Elijah* rebuked *Ahab* to his face; *Eliſha Iehoram*; *Elijah* ſupplied the drought of Iſrael by raine from heauen; *Eliſha* ſupplied the drought of the three Kings by waters guſhing out of the earth; *Elijah* increaſed the oyle of the *Sareptan*; *Eliſha* increaſed the oyle of the Prophets widow; *Elijah* rayled from death the *Sareptans* ſon; *Eliſha* the *Shunamites*: Both of them had one mantle, one ſpirit; both of them climbed vp one *Carmel*, one heauen.

ELISHA *with* NAAMAN.

OF the full ſhowers of grace which fell vpon *Iſrael* and *Iudah*, yet ſome drops did light vpon their neighbours: If *Iſrael* bee the worſe for her neereneſſe to *Syria*, *Syria* is the better for the vicinity of *Iſrael*. Amongſt the worſt of Gods enemies ſome are ſingled out for mercy. *Naaman* was a great Warriour, an honourable Courtier, yet a Leper; no diſeaſe incident to the body is ſo naſty, ſo loathſome, as Leproſie. Greatnes can ſecure no man from the moſt odious and weariſome condition; how little pleaſure did this *Syrian* Peere take, to be ſtooped to by others, whiles he hated to ſee himſelfe: Euen thoſe that honored him, auoyded him; neither was he other then abhorred of thoſe that flattred him; yea his hand could not moue to his mouth without his owne deteſtation; the baſeſt ſlaue of *Syria* would not change skins with him, if hee might haue his honour to boot: Thus hath the wiſe God thought meet to ſauce the valour, dignitie, renowne, victories,

victories of the famous Generall of the *Syrians*; Seldome euer was any man serued with simple fauours; These compositions make both our crosses tolerable, and our blessings wholesome.

The body of *Naaman* was not more tainted with his lepry, then his soule was tainted with *Rimmon*, and besides his Idolatry, he was a professed enemy to *Israel*, and successfull in his enmity: How farre doth God fetch about his purposes? The leprosie, the hostility of *Naaman* shall bee the occasions of his saluation; That leprosie shall make his soule sound; That hostilitie shall adopt him a sonne of God; In some prosperous in-rodes, that the *Syrians* vnder *Naamans* conduct haue made into the land of *Israel*, a little maid is taken captiue; shee shall attend on *Naamans* wife; and shall suggest to her mistresse the miraculous cures of *Elisha*. A small chinke may serue to let in much light; Her report findes credit in the Court, and begets both a letter from the King and a iourney of his Peere; whiles the *Syrians* thought of nothing but their booty, they bring happinesse to the house of *Naaman*; The captiuity of a poore Hebrew girle is a meanes to make the greatest Lord of *Syria*, a subiect to God; It is good to acquaint our children with the workes of God, with the prayses of his Prophets. Little doe we know how they may improue this knowledge, and whither they may carie it; perhaps the remotest Nations may light their candle at their coale: Euen the weakest intimations may not bee neglected: A childe, a seruant, a stranger may say that, which we may blesse God to haue heard: How well did it become the mouth of an *Israelite* to extoll a Prophet; to wish the cure of her master, though an *Aramite*; to aduise that iourney, vnto the man of God, by whom both body and soule might be cured: True Religion teacheth vs pious and charitable respects to our Gouernours, though Aliens from the Common-wealth of God.

No man that I heare blames the credulity of *Naaman*; vpon no other ground doth the King of *Syria* send his chiefe Peere, with his letters to the King of *Israel*; from his hands requiring the Cure: The *Syrian* supposed, that what euer a subiect could doe, a Soueraigne might command; that such a Prophet could neither bee out of the knowledge, nor out of the obedience to his Prince; neuer did he dreame of any exemption, but imagining *Iehoram* to be no lesse a King of Prophets, then of people, and *Elisha* no lesse a subiect, then a Seer, he writes, *Now when this letter is come to thee, behold, I haue herewith sent Naaman my seruant to thee, that thou mayest recouer him of his leprosie.* Great is the power of Princes; euery mans hand is theirs, whether for skill, or for strength: Besides the eminency of their owne gifts, all the subordinate excellencies of their subiects, are no lesse at their seruice, then if they were inherent in their persons: Great men are wanting to their owne perfections, if they doe not both know, and exercise the graces of their inferiors.

The King of *Israel* cannot read the letter without amazement of heart, without rending of garments, & saies; *Am I God, to kill & to make aliue, that this man sends to me, to recouer a man of his leprosie? Wherefore consider, and see, I pray you, how he seeketh a quarrell against me?* If God haue vouchsafed to call Kings, Gods; it well becomes Kings to call themselues, men; and to confesse the distance wherein they stand to their Maker: Man may kill, man cannot kill and make aliue; yea of himselfe he can doe neither: with God, a Worme, or a fly may kill a man; without God no Potentate can doe it: much lesse can any created power both kill, and reuiue: since to restore life is more then to bereaue it, more then to continue it, more then to giue it: And if leprosie bee a death, what humane power can either inflict, or cure it: It is a trouble to a well-affected heart to receiue impossible commands: To require that of an inferiour which is proper to the highest, is a derogation from that supreame power whose property it is: Had *Iehoram* beene truely religious, the iniury done to his Maker in this motion, (as hee tooke it) had more afflicted him, then the danger of his owne quarrell. Belike, *Elisha* was not in the thoughts of the King of *Israel*,: Hee might haue heard that this Prophet had made aliue, one, whom hee killed not: Himselfe with the two other Kings had beene eye-witnesses of what *Elisha* could doe: yet,

now,

now the Calues of *Dan* and *Bethel* haue so often taken vp his heart, that there is no roome for the memorie of *Elisha*; whom hee sued to in his extremitie, now his prosperity hath forgotten: Carnall hearts (when need driues them) can thinke of GOD, and his Prophet; when their turne is serued, can as vtterly neglect them, as if they were not.

Yet cannot good *Elisha* repay neglect, and forgetfulnesse: He listens what is done at the Court, and finding the distresse of his Soueraigne, profers that seruice, which should haue beene required; *Wherefore hast thou rent thy cloathes; Let him come now to mee, and hee shall know that there is a Prophet in Israel.* It was no small fright, from which *Elisha* deliuers his King: *Iehoram* was in awe of the Syrians, euer since their late victorie, wherein his Father *Ahab* was slaine, Israel and Iudah discomfited: nothing was more dreadfull to him, then the frownes of these ARAMITES: the quarrell which hee suspected to bee hatched by them, is cleared by *Elisha*: their Leper shall bee healed; both they, and Israel shall know they haue neglected a GOD, whose Prophet can doe wonders: Many eyes, doubtlesse, are fastened vpon the issue of this message. But what state is this that *Elisha* takes vpon him; hee doth not say, *I will come to him*; but, *Let him come now to mee*: The three Kings came downe once to his Tent, it is no maruell, if hee preuent not the iourney of a Syrian Courtier: It well beseemes him that will bee a suiter for fauour, to bee obsequious: Wee may not stand vpon termes of our labour, or dignitie, where wee expect a benefit: *Naaman* comes richly attended with his troopes of seruants and horses, and waits in his Charet at the doore of a Prophet: I doe not heare ELISHA call him in; for though he were great, yet he was leprous: neither doe I see *Elisha* come forth to him, and receiue him with such outward courtesies, as might be fit for an honourable stranger; for in those rich cloathes the Prophet saw an *Aramite*; and perhaps some tincture of the late-shed blood of Israel: Rather, that he might make a perfect triall of the humility of that man, whom he meanes to gratifie, and honour, after some short attendance at his doore, hee sends his seruant with a message to that Peere, who could not but thinke the meanest of his retinue, a better man then *Gehezies* Master.

WHAT could the Prophet haue done other to the Lacquy of *Naamans* man? Hee that would bee a meet subiect of mercy, must bee thoroughly abased in his owne conceit: and must be willingly pliable to all the conditions of his humiliation: Yet, had the message caried in it either respect to the person, or probabilitie of effect, it could not haue beene vnwelcome: but now it sounded of nothing, but sullennesse, and vnlikelihood: *Goe, and wash in Iordan seuen times, and thy flesh shall come againe to thee, and thou shalt bee cleane*: What wise man could take this for any other then a meere scorne, and mockery? *Goe, wash?* Alas, what can water doe? It can cleanse from filthinesse, not from leprosie: And why in *Iordan?* What differs that from other streames? and why iust seuen times? What vertue is either in that channell, or in that number? *Naaman* can no more put off nature then leprosie: In what a chafe did he fling away from the Prophets doore; and sayes, Am I comne thus farre to fetch a flout from an Israelite? Is this the issue both of my iourney, and the Letters of my King? Could this Prophet find no man to play vpon, but *Naaman?* Had he meant seriously, why did he thinke himselfe too good to come forth vnto me? Why did he not touch me with his hand, and blesse me with his prayers, and cure me with his blessing? Is my misery fit for his derision? If water could doe it, what needed I to come so farre for this remedy? Haue I not oft done thus in vaine? Haue we not better streames at home, then any Israel can afford? *Are not Abana and Pharphar, Riuers of Damascus, better then all the waters of Israel?* Folly and pride striue for place in a naturall heart, and it is hard to say whether is more predominant. Folly in measuring the power of GODS ordinances by the rule of humane discourse, and ordinary euent: pride, in a scornefull valuation of the institutions of GOD, in comparison of our owne deuices. ABANA and PHARPHAR, two for one: Riuers,

not

not waters; of *Damascus*, a stately City, and incomparable: Are they not? Who dares deny it? Better, not as good; then the waters, not the riuers; all the waters, *Iordan*, and all the rest; of *Israel*, a beggarly region to *Damascus*. No where shall wee find a truer patterne of the disposition of Nature; how she is altogether led by sense, and not sense; how shee fondly iudges of all obiects by the appearance, how shee acquaints her selfe onely with the common rode of Gods proceedings; how she stickes to her owne principles, how she misconstrues the intentions of God, how shee ouer-conceits her owne, how she disdaines the meane conditions of others, how she vpbraids her opposites with the proud comparison of her owne priuiledges.

Nature is neuer but like her selfe: No maruell if carnall mindes despise the foolishnesse of preaching, the simplicity of Sacraments, the homelinesse of ceremonies, the seeming inefficacy of censures: These men looke vpon *Iordan* with Syrian eyes; One drop of whose water set apart by diuine ordination, hath more vertue, then all the streames of *Abana*, and *Pharphar*.

It is a good matter for a man to bee attended with wise and faithfull followers: Many a one hath had better counsell from his heeles, then from his elbowes: *Naamans* seruants were his best friends: they came to him, and spake to him, and said, *My Father, If the Prophet had bid thee doe some great thing, wouldst thou not haue done it? How much rather then, when hee saith to thee, Wash, and bee cleane.* These men were seruants, not of the humour, but of the profit of their master: Some seruile spirits would haue cared onely to sooth vp, not to benefit their Gouernour, and would haue encouraged his rage, by their owne: Sir, will you take this at the hand of a base fellow? was euer man thus flouted? Will you let him carie it away thus? Is any harmelesse anger sufficient reuenge for such an insolence? Giue vs leaue at least to pull him out by the eares, and force him to doe that by violence, which hee would not doe out of good manners. Let our fingers teach this saucy Prophet what it is to offer an affront to a Prince of *Syria*: But these men loued more their masters health, then his passion; and had rather therefore to aduise, then flatter; to draw him to good, then follow him to euill: Since it was a Prophet from whom he receiued this prescription, they perswade him not to despise it; intimating there could be no fault in the sleightnesse of the receit, so long as there was no defect of power in the commander; that the vertue of the cure should be in his obedience, not in the nature of the remedy: They perswade, and preuaile. Next to the Prophet, *Naaman* may thanke his seruants that he is not a Leper: He goes downe (vpon their intreaty) and dips seuen times in *Iordan*, his flesh riseth, his Leprosie vanisheth: Not the vniust fury and techinesse of the patient shall crosse the cure: lest whiles God is seuere, the Prophet should be discredited. Long enough might *Naaman* haue washed there in vaine, if *Elisha* had not sent him: Many a Leper hath bathed in that streame, and hath come forth no lesse impure: It is the word, the ordinance of the Almighty which puts efficacie into those meanes, which of themselues are both impotent and improbable: What can our Font doe to the washing away of sinne? If Gods institution shall put vertue into our *Iordan*, it shall scoure off the spirituall leprosies of our hearts; and shall more cure the soule, then clense the face.

How ioyfull is *Naaman* to see this change of his skinne, this renouation of his flesh, of his life: Neuer did his heart finde such warmth of inward gladnesse, as in this streame.

Vpon the sight of his recouery, he doth not poste home to the Court, or to his family, to call for witnesses, for partners of his ioy; but thankfully returnes to the Prophet, by whose meanes he receiued this mercy: He comes backe with more contentment then he departed with rage: Now will the man of God bee seene of that recouered *Syrian*, whom he would not see leprous: His presence shall be yeelded to the gratulation which was not yeelded to the suit: Purposely did *Elisha* forbeare before, that he might share no part of the prayse of this worke with his Maker; that God might be so much more magnified, as the meanes were more weake and despicable.

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The miracle hath his due worke. First, doth *Naaman* acknowledge the GOD that wrought it; then the Prophet, by whom hee wrought it: *Behold, now I know there is no God in all the earth, but in Israel.* Oh happy *Syrian*, that was at once cured of his leprosie, and his mis-prison of God: *Naaman* was too wise, to thinke that either the water had cured him, or the man: hee saw a diuine power working in both: such as hee vainely sought from his Heathen Deities: with the heart therefore he beleeues, with the mouth he confesses.

Whiles he is thus thankfull to the author of his cure, hee is not vnmindfull of the instrument. *Now therefore, I pray thee, take a blessing of thy seruant. Naaman* came richly furnished with ten talents of siluer, sixe thousand peeces of gold, ten changes of raiment: All these and many more would the Syrian Peere haue gladly giuen to bee deliuered from so noisome a disease: no maruell if he importunately offer some part of them to the Prophet, now that hee is deliuered; some testimony of thankfulnesse did well, where all earthly recompence was too short: The hands of this man were no lesse full of thankes, then his mouth. Dry and barren professions of our obligations, where is power to requite, are vnfit for noble and ingenuous spirits.

Naaman is not more franke in offering his gratuity, then *Elisha* vehement in refusing it, *As the Lord liueth, before whom I stand, I will receiue none.* Not that he thought the *Syrian* gold impure: Not that hee thought it vnlawfull to take vp a gift, where he hath laid downe a benefit: But the Prophet will remit of *Naamans* purse, that hee may win of his soule: The man of God would haue his new conuert see cause to bee more enamoured of true piety; which teacheth her Clients to contemne those worldly riches and glories, which base worldlings adore: and would haue him thinke, that these miraculous powers are so far transcending the valuation of all earthly pelfe, that those glittering treasures are worthy of nothing, but contempt, in respect thereof: Hence is it, that he who refused not the Shunamites table, and stoole, and candlesticke, will not take *Naamans* present: there is much vse of godly discretion in directing vs when to open, when to shut our hands.

Hee that will not bee allowed to giue, desires yet to take: *Shall there not, I pray thee, be giuen to thy seruant two mules load of earth? For thy seruant will henceforth offer neither burnt-offering, nor sacrifice to other Gods, but vnto the Lord.* Israelitish mold lay open to his cariage, without leaue of *Elisha*: but *Naaman* regards not to take it, vnlesse it may bee giuen him, and giuen him by the Prophets hand: Well did this Syrian find that the man of God had giuen a supernaturall vertue to the water of *Israel*, and therefore supposed he might giue the like to his earth: Neither would any earth serue him but *Elishaes*; else the mold of *Israel* had beene more properly craued of the King then the Prophet of Israel.

Doubtlesse it was deuotion that moued this suit: The Syrian saw GOD had a proprietie in Israel, and imagines that he will bee best pleased with his owne; On the sudden was *Naaman* halfe a Proselyte, still here was a weake knowledge with strong intentions: Hee will sacrifice to the Lord; but where? in Syria, not in Hierusalem: Not the mold, but the Altar is that God respects; which he hath allowed no where but in his chosen Sion. This honest *Syrian* will be remouing God home to his Country; he should haue resolued to remoue his home, to God: And though he vowes to offer no sacrifice to any other God, yet he craues leaue to offer an outward courtesie to *Rimmon*; though not for the Idols sake, yet for his masters: *In this thing the Lord pardon thy seruant, that when my master goeth into the house of Rimmon, to worship there, and hee leaneth on my hand, and I bow my selfe in the house of Rimmon, the Lord pardon thy seruant in this thing. Naaman* goes away resolute to professe himselfe an *Israelite* for Religion; all the *Syrian* Court shall know that he sacrifices vpon Israelitish earth, to the God of *Israel*: they shall heare him protest to haue neither heart, nor knee for *Rimmon*: If hee must goe into the house of that Idoll, it shall be as a seruant, not as a suppliant; his duty to his Master shall cary him, not this deuotion to his Masters God: If his master goe to worship there, not he; neither doth hee say,

When

When I bow my ſelfe to the Image of Rimmon; but, *in the houſe*: hee ſhall bow, to bee leaned vpon, not to adore: yet had not *Naaman* thought this a fault, hee had not craued a pardon; his heart told him that a perfect conuert ſhould not haue abid the roofe, the ſight, the ayre of *Rimmon*; that his obſeruance of an earthly maſter ſhould not draw him to the ſemblance of an act of outward obſeruance to the riuall of his maſter in Heauen, that a ſincere deteſtation of Idolatry could not ſtand with ſo vnſeaſonable a courteſie.

Farre therefore is *Naaman* from being a patterne, ſaue of weakneſſe: ſince hee is yet more then halfe a Syrian; ſince he willingly accuſes himſelfe, and in ſtead of defending, deprecates his offence: It is not for vs to expect a full ſtature in the cradle of conuerſion. As nature, ſo grace riſes by many degrees, to perfection: Leproſie was in *Naaman* cured at once, not corruption.

The Prophet, as glad to ſee him but thus forward, diſmiſſes him with a ciuill valediction: Had an Iſraelite made this ſuit, he had been anſwered, with a checke: thus much from a Syrian was worthy a kind farewell; They are parted.

Gehezi cannot thus take his leaue; his heart is maled vp in the rich cheſts of *Naaman*, and now hee goes to fetch it: The Prophet and his man had not looked with the ſame eyes vpon the Syrian treaſure; the one with the eye of contempt, the other with the eye of admiration, and couetous deſire. The diſpoſition of the maſter may not be meaſured by the minde, by the act of his ſeruant: Holy *Eliſha* may be attended by a falſe *Gehezi*: No examples, no counſels will preuaile with ſome hearts: who would not haue thought that the follower of *Eliſha* could bee no other then a Saint? yet, after the view of all thoſe miracles, this man is a mirrour of worldlineſſe. Hee thinkes his maſter either too ſimple, or too kinde, to refuſe ſo iuſt a preſent from a Syrian; himſelfe will be more wiſe, more frugall: Deſire haſtens his pace, he doth not goe, but runne after his booty: *Naaman* ſees him, and, as true nobleneſſe is euer courteous, alights from his Charet, to meet him: The great Lord of Syria comes forth of his Coach to ſalute a Prophets ſeruant: not fearing that hee can humble himſelfe ouermuch to one of *Eliſha's* family: Hee greets *Gehezi* with the ſame word wherewith hee lately was dimitted by his maſter: *Is it peace?* So ſudden a meſſenger might ſeeme to argue ſome change. Hee ſoone receiues from the breathleſſe bearer newes of his maſters health, and requeſt: *All is well, My Maſter, hath ſent mee, ſaying, Behold, euen now there be come to mee from mount Ephraim, two young men of the ſonnes of the Prophets: Giue mee, I pray thee, a talent of ſiluer, and two changes of garments.* Had *Gehezi* craued a reward in his owne name, calling for the fee of the Prophets ſeruant, as the gaine, ſo the offence had beene the leſſe; now, reaching at a greater ſumme, he belies his Maſter, robs *Naaman*, burdens his owne ſoule. What a ſound tale hath the craft of *Gehezi* deuiſed? Of the number, the place, the quality, the age of his Maſters gueſts? That hee might ſet a faire colour vpon that pretended requeſt: ſo proportioning the value of his demand, as might both inrich himſelfe, and yet well ſtand with the moderation of his maſter. Loue of money can neuer keepe good quarter with honeſtie, with innocence: Couetouſneſſe neuer lodged in the heart alone; If it finde not, it will breed wickedneſſe. What a mint of fraud there is in a worldly breſt? How readily can it coyne ſubtle falſhood for an aduantage?

How thankfully liberall was this noble Syrian; *Gehezi* could not be more eager in taking, then he was in giuing; As glad of ſo happy an occaſion of leauing any peece of his treaſure behinde him, hee forces two Talents vpon the ſeruant of *Eliſha*: and binds them in two bags, and layes them vpon two of his owne ſeruants; his owne trayne ſhall yeeld Porters to *Gehezi*: Cheereſulneſſe is the iuſt prayſe of our beneficence. Bountifull minds are as zealous in ouer-paying good turnes, as the niggardly are in ſcarting retributions.

What proiects doe we thinke *Gehezi* had all the way? How did hee pleaſe himſelfe with the waking dreames of purchaſes, of traffique, of iollity? and now, when they

they are comne to the tower, he gladly disburdens, and dismisses his two *Syrian* attendants, and hides their load, and wipes his mouth, and stands boldly before that Master, whom hee had so foully abused: Oh *Gehezi!* where didst thou thinke God was this while? Couldest thou thus long powre water vpon the hands of *Elisha*, and be eyther ignorant, or regardlesse of that vndeceiueable eye of prouidence, which was euer fixed vpon thy hands, thy tongue, thy heart? Couldest thou thus hope to blinde the eyes of a Seer? Heare then thy inditement, thy sentence, from him, whom thou thoughtest to haue mocked with thy concealment; *Whence commest thou Gehezi? Thy seruant went no whither*. He that had begunne a lye to *Naaman*, ends it to his Master: who so lets his tongue once loose to a wilfull vntruth, soone growes impudent in multiplying falsehoods. Of what metall is the forehead of that man, that dares lye to a Prophet? What is this, but to out-face the senses? *Went not my heart with thee, when the man turned againe from his charet to meet thee?* Didst thou not till now know, O *Gehezi*, that Prophets haue spirituall eyes, which are not confined to bodily prospects?

Didst thou not know, that their hearts were often, where they were not? Didst thou not know that thy secretest wayes were ouer-looked by inuisible witnesses? Heare then and be conuinced: Hither thou wentest, thus thou saidst, thus thou didst, thus thou spedst. What answer was now here but confusion? Miserable *Gehezi*, how didst thou stand pale and trembling before the dreadfull tribunall of thy seuere Master, looking for the wofull sentence of some grieuous iudgement for so haynous an offence? *Is this a time to receiue money, and to receiue garments, and* (which thou hadst already purchased in thy conceit) *Oliue-yards, and Vineyards, and Sheepe, and Oxen, and Men-seruants, and Maid-seruants?* Did my mouth refuse, that thy hands might take? Was I so carefull to win honour to my God, and credit to my profession, by denying these *Syrian* presents, that thou mightst dash both in receiuing them? Was there no way to inrich thy selfe, but by belying thy Master; by disparaging this holy function in the eyes of a new conuert? Since thou wouldest needs therefore take part of *Naamans* treasure, take part with him in his Leprosie, *The leprosie of Naaman, shall cleane vnto thee, and vnto thy seed for euer*. Oh heauy talents of *Gehezi*! Oh the horror of this one vnchangeable suit, which shall neuer be but loathsomely white, noysomely vncleane! How much better had beene a light purse, and an homely coat, with a sound body, a cleare soule? Too late doth that wretched man now finde, that he hath loaded himselfe with a curse, that he hath clad himselfe with shame: His sinne shall bee read euer in his face, in his seed; All passengers, all posterities shall now say, Behold the characters of *Gehezies* couetousnesse, fraud, sacriledge! The act ouer-takes the word, *Hee went out of his presence a Leper as white as snow*. It is a wofull exchange that *Gehezi* hath made with *Naaman*; *Naaman* became a Leper, returned a Disciple; *Gehezi* came a Disciple, returned a Leper: *Naaman* left behinde both his disease and money; *Gehezi* takes vp both his money and his disease. Now shall *Gehezi* neuer looke vpon himselfe, but he shall thinke of *Naaman* whose skinne is transferred vpon him with those Talents; and shall weare out the rest of his dayes in shame, and paine, and sorrow: His teares may wash off the guilt of his sinne, shall not (like another Iordan) wash off his Leprosie, that shall euer remaine as an hereditary monument of diuine seuerity. This sonne of the Prophets shall more loud and liuely preach the Iustice of God by his face, than others by their tongue. Happy was it for him, if whiles his skinne was snow-white with Leprosie, his humbled soule were washed white as snow with the water of true repentance.

ELISHA *raising the Iron, blinding the Assyrians.*

THere was no losse of *Gehezi*; when he was gone, the Prophets increased: an ill man in the Church, is but like some shrubbie tree in a Garden, whose shade keeps better plants from growing: A blanke doth better in a roome, than an ill filling: The view of Gods iust iudgements doth rather draw clients vnto him, then alienate them. The Kings of Israel had succeeded in Idolatry, and hate of sincere Religion; Yet the Prophets multiply: Persecution enlargeth the bounds of the Church. These very tempestuous showers bring vp flowers and herbs in abundance. There would haue beene neyther so many, nor so zealous Prophets in the languishments of peace: Besides, What maruell is it, if the immediate succession of two such noble Leaders, as *Elijah* and *Elisha*, established, and augmented Religion, and bred multitudes of Prophets. Rather who cannot maruell, vpon the knowledge of all their miracles, that all Israel did not prophesie? It is a good hearing, that the Prophets want elbow-roome; out of their store, not out of the enuy of neighbours, or incompetency of prouision: Where vision failes, the people perish; they are blessed, where it abounds.

When they found themselues straitned, they did not presume to carue for themselues, but they craued the leaue, the counsell of *Elisha*: Let vs goe, we pray thee, vnto *Iordan*, and take thence euery man a beame, and let vs make vs a place where wee may dwell. And he said, Goe ye. It well becomes the Sonnes of the Prophets, to enterprise nothing without the allowance of their Superiours. Here was a building towards, none of the curiousest; I doe not see them making meanes for the procurement of some cunning artificers, nor for the conquisition of some costly marbles, and Cedars, but euery man shall hew, and square, and frame his owne beame. No nice termes were stood vpon by these sonnes of the Prophets. Their thoughts were fixed vpon the perfection of a spirituall building: As an homely roofe may serue them, so their owne hands shall raise it. The fingers of these contemplatiue men did not scorne the Axe, and Mallet, and Chesell: It was better being there then in *Obadiahs* Caue; and they that dwell now contentedly vnder rude stickes, will not refuse the squared stones, and polished contignations of better times. They shall be ill teachers of others, that haue not learned both to want, and to abound.

The Master of this sacred Societie, *Elisha*, is not stately, not austere: he giues not onely passage to this motion of his Collegiates, but assistance. It was fit the sonnes of the Prophets should haue conuenience of dwelling, though not pompe, not costlinesse. They fall to their worke; No man goes slackly about the building of his owne house: One of them more regarding the tree then the toole, lets fall the head of the Axe into the riuer: Poore men are sensible of small losses: Hee makes his mone to *Elisha*, *Alas, Master, for it was borrowed*; Had the Axe beene his owne, the trouble had beene the lesse to forgoe it; therfore doth the miscariage afflict him, because it was of a borrowed Axe. Honest mindes are more carefull of what they haue by loane then by proprietie: In lending there is a trust, which a good heart cannot disappoint without vexation. Alas poore nouices of the Prophet, they would bee building, and were not worth their axes: if they would giue their labour, they must borrow their instruments.

Their wealth was spirituall: Outward pouertie may well stand with inward riches: He is rich, not that hath the world, but that can contemne it.

Elisha loues and cherishes this iust simplicitie; rather will hee worke a miracle, then a borrowed axe shall not be restored: It might easily be imagined, hee that could raise vp the iron out of the bottome of the water, could tell where it fell in; yet euen that powerfull hand calls for direction: In this one point, the sonne of the

Prophet

Prophet knowes more then *Elisha*: The notice of particularities is neyther fit for a creature, nor communicable: a meane man may best know his owne case: This Noice better knowes where his axe fell, then his master: his master knowes better how to get it out, then he. There is no reason to be giuen of supernaturall actions. The Prophet borrowes an axe to cut an helue for the lost axe: Why did he not make vse of that handle which had cast the head? Did hee hold it vnworthy of respect, for that it had abandoned the metall wherewith it was trusted? Or did he make choice of a new stick, that the miracle might be the more cleare and vnquestionable? Diuine power goes a contrary way to Art: Wee first would haue procured the head of the axe, and then would haue fitted it with an helue: *Elisha* fits the head to the helue, and causeth the wood, which was light and knew not how to sinke, to fetch vp the iron, which was heauy, and naturally vncapable of supernatation. Whether the metall were stripped of the naturall waight, by the same power which gaue it being; or whether retaining the wonted poise, it was raised vp by some spirituall operation, I enquire not: Onely I see it swimme like corke vpon the streame of *Iordan*, and moue towards the hand that lost it. What creature is not willing to put off the properties of nature at the command of the God of nature? O God, how easie is it for thee, when this hard and heauy heart of mine is sunke downe into the mud of the world, to fetch it vp againe by thy mighty Word, and cause it to float vpon the streames of life, and to see the face of heauen againe?

Yet still doe the sides of *Israel* complaine of the thornes of *Aram*; The children of *Ahab* rue their fathers vniust mercy: From an enemie, it is no making question whether of strength or wyle: The King of *Syria* consults with his Seruants, where to encampe for his greatest aduantage; their opinion is not more required, then their secresie. *Elisha* is a thousand scouts: he sends word to the King of *Israel* of the proiects, of the remoues of his enemie. More than once had *Iehoram* saued both his life, and his Hoast, by these close admonitions. It is well that in something yet a Prophet may bee obeyed. What strange State seruice was this which *Elisha* did, besides the spirituall? The King, the people of Israel owe themselues, and their safety to a despised Prophet. The man of God knew, and felt them Idolaters, yet how carefull and vigilant is he for their rescue. If they were bad, yet they were his owne: If they were bad, yet not all; God had his number amongst their worst: If they were bad, yet the *Syrians* were worse. The Israelites mis-worshipped the true God, the *Syrians* worshipped a false. That (if it were possible) he might winne them, hee will preserue them; and if they will needs be wanting to God, yet *Elisha* will not be wanting to them; their impietie shall not make him vndutifull.

There cannot bee a iuster cause of displeasure, then the disclosing of those secret counsels, which are laid vp in our eare, in our brest. The King of *Syria*, not without reason, stomackes this supposed treachery. What Prince can beare, that an aduerse power should haue a party, a Pensionary in his owne Court? How famous was *Elisha* euen in forraine Regions? Besides *Naaman*, others of the *Syrian* Nobilitie take notice of the miraculous faculties of this Prophet of Israel; He is accused for this secret intelligence: No words can escape him, though spoken in the bed-chamber. O *Syrian*, whosoeuer thou wert, thou saidst not enough: If thy master doe but whisper in thine eare, if he smother his words within his owne lips; if he doe but speake within his owne bosome, *Elisha* knowes it from an infallible information. What counsell is it, O God, that can be hid from thee? What counsell is it that thou wilt hide from thy Seer? Euen this very word that accuseth the Prophet, is knowne to the accused. He heares this tale whiles it is in telling; he heares the plot for his apprehension. How ill doe the proiects of wicked men hang together? They that confesse *Elisha* knowes their secretest words, doe yet conferre to take him. There are spies vpon him, whose espials haue moued their anger, and admiration. He is descryed to be in *Dothan*, a small towne of *Manasses*; A whole Armie is sent thither to surprise him: The opportunitie of the night is chosen for the exploit. There shall be no want eyther in the number, or valour, or secrecie of

these conspired troupes: and now when they haue fully gitt in the village with a strong and exquisite siege, they make themselues sure of *Elisha*, and please themselues to think how they haue incaged the miserable Prophet; how they should take him at vnawares in his bed, in the midst of a secure dreame; how they should carry him fettered to their King; what thankes they should haue for so welcome a prisoner.

The successor of *Gehezi* riseth early in the morning, and sees all the Citie encompassed with a fearfull hoast, of foot, horse, charets. His eye could meet with nothing but woods of pikes, and walls of harnesse, and lustre of metalls; and now he runs in affrighted to his Master: *Alas, my master, what shall we doe?* He had day enough to see they were enemies that enuironed them, to see himselfe helplesse, and desperate; and hath onely so much life left in him, as to lament himselfe to the partner of his misery. Hee cannot flee from his new Master, if he would; he runnes to him with a wofull clamour *Alas, my Master, what shall we doe?*

Oh the vndaunted courage of faith! *Elisha* sees all this, and sits in his chamber so secure, as if these had onely beene the guard of *Israel*, for his safe protection. It is an hard precept that he giues his seruant, *Feare not*: As well might he haue bid him, not to see, when he saw, as not to feare, when he saw so dreadfull a spectacle: The operations of the senses are no lesse certaine, then those of the affections, where the obiects are no lesse proper: But the taske is easie if the next word may finde beleefe, [*For there are moe with vs, then with them.*] Multitude, and other outward probabilities doe both lead the confidence of naturall hearts, and fixe it. It is for none but a *Dauid* to say, *I will not be afraid of ten thousands of people, that haue set themselues against me round about.* Flesh and blood riseth, and falleth, according to the proportion of the strength, or weaknesse of apparent meanes.

Elishaes man lookt about him, yet his Master prayes, *Lord open his eyes that they may see.* Naturally wee see not, whiles we doe see: Euery thing is so seene, as it is. Bodily eyes discerne bodily obiects, only spirituall can see the things of God. Some men want both eyes and light. *Elishaes* seruant had eyes, wanted illumination: No sooner were his eyes open, then he saw the mountaine full of horses, and charets of fire round about *Elisha*. They were there before, (neyther doth *Elisha* pray that those troups may be gathered, but that they may be seene) not till now were they descryed. Inuisible armies guard the seruants of God, whiles they seeme most forsaken of earthly aide, most exposed to certaine dangers: If the eyes of our faith be as open as those of our sense, to see Angels as well as *Syrians*, wee cannot be appalled with the most vnequall termes of hostilitie. Those blessed Spirits are ready eyther to rescue our bodies, or to carry vp our soules to blessednesse, whether euer shall be enioyned by their Maker: there is iust comfort in both, in eyther.

Both those Charets that came to fetch *Elijah*, and those that came to defend *Elisha*, were fiery: God is not lesse louely to his owne, in the midst of his iudgements, then he is terrible to his enemies, in the demonstration of his mercies. Thus guarded, it is no maruell if *Elisha* dare walke forth into the midst of the *Syrians*. Not one of those heauenly Presidiaries strucke a stroke for the Propher; neither doth hee require their blowes, onely he turnes his prayer to his God, and sayes, *Smite this people, I pray thee, with blindnesse.* With no other then deadly intentions did these *Aramites* come downe to *Elisha*, yet doth not he say, Smite them with the Sword, but, *Smite them with blindnesse*: All the euill he wisheth to them, is their repentance; There was no way to see their errour, but by blindnesse. He that prayed for the opening of his Seruants eyes, to see his safe-guard, prayes for the blinding of the eyes of his enemies, that they might not see to doe hurt.

As the eyes of *Elishaes* Seruant were so shut, that they saw not the Angels, when they saw the *Syrians*: so the eyes of the *Syrians* shall be likewise shut, that when they see the man, they shall not see the Prophet. To all other obiects their eyes are cleare, onely to *Elisha* they shall be blinde, blinde not through darknesse, but through misknowledge: They shall see, and mistake both the person and the place. He that made

the

the senses, can either hold, or delude them at pleasure: how easily can hee offer to the sight other representations, then those which arise from the visible matter, and make the heart to beleeue them?

Iustly now might *Elisha* say, *This is not the way, neither is this the Citie*, wherein *Elisha* shall bee descried. He was in *Dothan*, but not as *Elisha*; hee shall not be found but in *Samaria*; neither can they haue any guide to him, but himselfe. No sooner are they come into the streets of *Samaria*, then their eyes haue leaue to know both the place and the Prophet. The first sight they haue of themselues, is in the trap of *Israel*, in the iawes of death: those stately Palaces, which they now wonder at vnwillingly, carie no resemblance to them, but of their graues: Euery Israelite seemes an executioner; euery house a Iayle; euery beame a Gibbet; and now, they looke vpon *Elisha* transformed from their guide, to their common murderer, with horror and paleness: It is most iust with God to intangle the plotters of wickedness, in their owne snare.

How glad is a mortall enemy to snatch at all aduantages of reuenge? Neuer did the King of Israel see a more pleasing sight, then so many *Syrian* throats at his mercy: and, as loth to lose so faire a day, (as if his fingers itched to bee dip't in blood) hee saies, *My father, shall I smite, shall I smite them?* The repetition argued desire, the compellation, reuerence: Not without allowance of a Prophet, would the King of *Israel* lay his hand vpon an enemy, so miraculously trained home: His heart was still foule with idolatry, yet would he not taint his hand with forbidden blood: Hypocrisie will bee still scrupulous in something, and in some awfull restraints is a perfect counterfeit of conscience.

The charitable Prophet soone giues an angry prohibition of slaughter; *Thou shalt not smite them: Wouldest thou smite those whom thou hast taken captiue, with thy sword, and with thy bow?* As if he said, These are Gods captiues, not thine; and if they were thine owne, their blood could not bee shed without cruelty: though in the hot chases so warre, executions may be iustifiable; yet in the coolenesse of deliberation, it can bee no other then inhumane, to take those liues which haue beene yeelded to mercy: But here, thy bow and thy sword are guiltlesse of the successe; onely a strange prouidence of the Almighty hath cast them into thine hands, whom neither thy force, nor thy fraud could haue compassed: If it bee victory thou aimest at, ouercome them with kindnesse: *Set bread and water before them, that they may eate and drinke:* Oh noble reuenge of *Elisha*, to feast his persecutors! To prouide a Table for those, who had prouided a graue for him: These Syrians came to *Dothan* full of bloody purposes to *Elisha*: he sends them from *Samaria* full of good cheare, and iollity. Thus, thus should a Prophet punish his pursuers: No vengeance but this is heroicall, and fit for Christian imitation: *If thine enemy hunger, giue him bread to eate; if hee thirst, giue him water to drinke: For thou shalt heape coales of fire vpon his head; and the Lord shall reward thee: Be not ouercome with euill, but ouercome euill with good.*

The King of *Israel* hath done that by his feast, which hee could not haue done by his sword: The bands of *Syria* will no more come by way of ambush, or incursion, into the bounds of *Israel*. Neuer did a charitable act goe away without the retribution of a blessing: In doing some good to our enemies, wee doe most good to our selues; God cannot but loue in vs this imitation of his mercy, who bids his Sunne shine, and his raine fall where he is most prouoked; and that loue is neuer fruitlesse.

The Famine of Samaria releeued.

NOt many good turnes are written in Marble: ſoone haue theſe *Syrians* forgotten the mercifull beneficence of *Iſrael*: After the forbearance of ſome hoſtile inroade, all the forces of *Syria* are muſtered againſt *Iehoram*: That very *Samaria* which had releeued the diſtreſſed *Aramites*, is by the *Aramites* beſieged, and is affamiſhed by thoſe, whom it had fed. The famine within the walles was more terrible then the ſword without. Their worſt enemy was ſhut within; and could not be diſlodged of their owne bowels: Whither hath the Idolatry of *Iſrael* brought them? Before, they had beene ſcourged with warre, with drought, with dearth, as with ſingle cords; they remaine incorrigible, and now God twiſts two of theſe bloody laſhes together, and galls them euen to death: there needs no other executioners then their owne mawes. Thoſe things which in their nature were not edible, (at leaſt, to an *Iſraelite*) were now both deare, and dainty. The Aſſe was (beſides the vntoothſomneſſe) an impure creature: that which the law of Ceremonies had made vncleane, the law of neceſſity had made delicate and precious: the bones of ſo carrion an head could not bee picked for leſſe then foure hundred peeces of ſiluer: neyther was this ſcarcitie of victualls only, but of all other neceſſaries for humane vſe; that the belly might not complaine alone, the whole man was equally pinched.

The King of *Iſrael* is neyther exempted from the iudgement, nor yet yeelds vnder it: Hee walkes vpon the walls of his Samaria, to ouer-ſee the Watches ſet, the Engines ready, the Guards changed, together with the poſture of the enemy; when a woman cryes to him out of the Citie, *Help my Lord, O King*: Next to God what refuge haue wee in all our neceſſities, but his Anointed? Earthly Soueraignry can aide vs in the caſe of the iniuſtice of men, but what can it doe againſt the iudgements of God? *If the Lord doe not help thee, whence ſhall I help thee? out of the barne floore, or out of the wine-preſſe?* Euen the greateſt powers muſt ſtoope to afflictions in themſelues, how ſhould they be able to preuent them in others? To ſue for aide where is an vtter impotence of redreſſe, is but to vpbraid the weakneſſe, and aggrauate the miſery of thoſe whom wee implore. *Iehoram* miſtakes the ſuit: The ſuppliant calls to him for a wofull peece of iuſtice: Two mothers haue agreed to eate their ſonnes; the one hath yeelded hers to be boyled and eaten; the other, after ſhee hath taken her part of ſo prodigious a banquet, with-drawes her childe, and hides him from the knife; Hunger and enuy make the Plaintiffe importunate; and now ſhee craues the benefit of Royall Iuſtice. Shee that made the firſt motion, with-holds her part of the bargaine, and flyes from that promiſe, whoſe truſt had made this mother childleſſe. Oh the direfull effects of famine, that turnes off all reſpects of nature, and giues no place to horror, cauſing the tender mother to lay her hands, yea, her teeth vpon the fruit of her owne body; and to receiue that into her ſtomacke, which ſhee hath brought forth of her wombe: What ſhould *Iehoram* doe? The match was monſtrous: The challenge was iuſt, yet vnnaturall: This complainant had purchaſed one halfe of the liuing childe, by the one halfe of hers, dead. The mother of the ſuruiuing Infant is preſſed by couenant, by hunger; reſtrained by nature. To force a mother to deliuer vp her childe to voluntary ſlaughter, had beene cruell: To force a debtor to pay a confeſſed arerage, ſeemed but equall: If the remaining childe be not dreſſed for food, this mother of the deuoured childe is both robbed, and affamiſhed: If he be, innocent blood is ſhed by authoritie. It is no maruell if the queſtion aſtoniſhed the Iudge; not ſo much for the difficultie of the demand, as the horror of the occaſion: to what lamentable diſtreſſe did *Iehoram* find his people driuen?

Not

Not without cauſe did the King of Iſrael rend his garments, and ſhew his ſackcloth; well might he ſee his people branded with that ancient curſe which God had denounced againſt the rebellious: *The Lord ſhall bring a Nation againſt thee of a fierce countenance, which ſhall not regard the perſon of the old, nor ſhew fauour to the yonng; And he ſhall beſiege thee in all thy gates; And thou ſhalt eate the fruit of thine owne body, the fleſh of thy ſonnes, and of thy daughters: The tender and delicate woman, her eyes ſhall be euill towards her young one that commeth out from betweene her feet, and toward the children which ſhee ſhall beare, for ſhe ſhall eate them for want of all things ſecretly in the ſiege and ſtraitneſſe.* He mournes for the plague, he mournes not for the cauſe of this plague, his ſinne, and theirs: I finde his ſorrow, I find not his repentance. The worſt man may grieue for his ſmart, onely the good heart grieues for his offence: In ſtead of being penitent, *Iehoram* is furious, and turnes his rage from his ſinnes, againſt the Prophet: *God doe ſo to me, and more alſo, if the head of Eliſha, the ſon of Shaphat, ſhall ſtand on him this day:* Alas, what hath the righteous done? Perhaps *Eliſha* (that wee may imagine ſome colours of this diſpleaſure) fore-threatned this iudgement; but they deſerued it; perhaps hee might haue auerted it by his prayers; their vnrepentance diſabled him: Perhaps he perſwaded *Iehoram* to hold out the ſiege; though through much hardneſſe, he fore-ſaw the deliuerance. In all this how hath *Eliſha* forfeited his head? All *Iſrael* did not afford an head ſo guiltleſſe, as this that was deſtined to ſlaughter. This is the faſhion of the world; the lewd blames the innocent, and will reuenge their owne ſins vpon others vprightneſſe.

In the midſt of all this ſad eſtate of Samaria, and theſe ſtormes of *Iehoram*, the Prophet ſits quietly in his owne houſe, amongſt his holy Conſorts; bewailing no doubt both the ſinnes, and miſery of their people; and prophetically conferring of the iſſue; when ſuddenly God reueales to him the bloody intent, and meſſage of *Iehoram*, and he at once reueales it to his fellowes. *See yee how this ſonne of a murderer hath ſent to take away mine head.* Oh the vnimitable libertie of a Prophet! The ſame God that ſhewed him his danger, ſuggeſted his words; He may be bold, where we muſt be awfull: Still is *Naboths* blood layd in *Iehorams* diſh: The foule fact of *Ahab* blemiſheth his Poſterity, and now when the ſonne threats violence to the innocent, murder is obiected to him as hereditary.

He that fore-ſaw his owne perill, prouides for his ſafety; [*Shut the doore and hold him faſt at the doore.*] No man is bound to tender his throat to an vniuſt ſtroke: This bloody commiſſion was preuented by a propheticall fore-ſight: The ſame eye that ſaw the executioner comming to ſmite him, ſaw alſo the King haſting after him, to ſtay the blow: The Prophet had beene no other then guilty of his owne blood, if hee had not reſerued himſelfe a while, for the reſcue of authority: Oh the inconſtancy of carnall hearts! It was not long ſince *Iehoram* could ſay to *Eliſha*, *My father, ſhall I ſmite them?* now he is ready to ſmite him as an enemy, whom he honoured as a father: Yet againe, his lippes had no ſooner giuen ſentence of death againſt the Propher, then his feet ſtirre to recall it: It ſhould ſeeme that *Eliſha*, vpon the challenges & expoſtulations of *Iehorams* meſſenger, had ſent a perſwaſiue meſſage to the King of Iſrael, yet a while to wait patiently vpon God for his deliuerance: The diſcontented Prince flies off in an impotent anger, *Behold, this euill is of the Lord, what ſhould I wait for the Lord any longer?* Oh the deſperate reſolutions of impatient mindes! They haue ſtinted God both for his time and his meaſure; if he exceed either, they either turne their backs vpon him, or fly in his face: The poſition was true, the inference deadly: All that euill was of the Lord; they deſerued it, he ſent it: What then? It ſhould haue beene therefore argued, Hee that ſent it, can remoue it: I will wait vpon his mercy, vnder whoſe iuſtice I ſuffer: Impatience and diſtruſt ſhall but aggrauate my iudgement: *It is the Lord, let him doe what he will:* But now to deſpaire becauſe God is iuſt, to defie mercy becauſe it lingers, to reiect God for correction, it is a preſumptuous madneſſe, an impious pettiſhneſſe.

Yet in ſpight of all theſe prouocations both of King, and people, *Eliſha* hath good newes for *Iehoram*: *Thus ſaith the Lord, To morrow about this time ſhall a meaſure*

of

of fine flowre be sold for a Shekel, and two measures of Barly for a Shekel in the gate of Samaria: Miserable Israel now sees an end of this hard triall; One dayes patience shall free them both of siege, and famine. Gods deliuerances may ouer-stay our expectation, not the due period of his owne counsels. Oh infinite mercy, when man sayes, *No longer*, God sayes, *To morrow:* As if he would condescend where hee might iudge; and would please them who deserued nothing but punishment. The word seemed not more comfortable, then incredible: *A Lord, on whose hand the King leaned, answered the man of God, and said, Behold, if the Lord would make windowes in heauen, might this thing be?* Prophesies, before they be fulfilled, are riddles; no spirit can areed them, but that by which they are deliuered. It is a foolish and iniurious infidelity to question a possibility, where wee know the message is Gods: How easie is it for that omnipotent hand to effect those things, which surpasse all the reach of humane conceit? Had God intended a miraculous multiplication, was it not as easie for him to increase the corne or meale of Samaria, as the widowes oyle? was it not as easie for him to giue plenty of victuals without opening the windowes of heauen, as to giue plenty of water without wind or raine? The Almighty hates to be distrusted: This Peere of Israel should rue his vnbeleefe: *Behold, thou shalt see it with thine eyes, but shalt not eate thereof*: The sight shall be yeelded for conuiction, the fruition shall bee denied for punishment: Well is that man worthy to want the benefit which hee would not beleeue: Who can pity to see Infidelity excluded from the blessings of earth, from the glory of heauen?

How strange a choyce doth God make of the intelligencers of so happy a change: Foure Lepers sit at the entring of the Gate, they see nothing but death before them, famine within the wals, the enemy, without: The election is wofull, at last they resolue vpon the lesser euill: Famine is worse then the Syrian; In the famine there is certaintie of perishing; amongst the Syrians, hazzard: Perhaps the enemy may haue some pity, hunger hath none: and, were the death equally certaine, it were more easie to dye by the sword, then by famine: vpon this deliberation they come downe into the Syrian campe, to finde either speed of mercy, or dispatch. Their hunger would not giue them respight till morning: By twi-light are they falne vpon the vttermost tents: *Behold, there was no man*; They maruell at the silence, and solitude; they looke, and listen; the noyse of their owne feet affrighted them; their guilty hearts supplied the Syrians; and expected fearefully those which were as fearfully fled: How easily can the Almighty confound the power of the strong, the policie of the wise? God puts a Pannick terror into the hearts of the proud Syrians; he makes them heare a noise of charets, and a noyse of horses, euen the noyse of a great hoast; They say one to other, *Loe the King of Israel hath hired against vs the Kings of the Hittites, and the Kings of the Egyptians, to come vpon vs: they arise therefore in a confused rout, and leauing all their substance behinde them, flee for their liues.* Not long before, *Elishaes* seruant saw charets and horses, but heard none; Now, these Syrians heare charets and horses, but see none; That sight comforted his heart, this sound dismaied theirs: The *Israelites* heard no noyse within the wals, the Lepers heard no noise without the gates; Onely the *Syrians* heard this noise in their campe: What a scorne doth God put vpon these presumptuous *Aramites*? He will not vouchsafe to vse any substantiall stratagem against them; nothing but an empty sound shall scatter them, and send them home empty of substance, laded with shame, halfe-dead with feare; the very horses that might haue hastened their flight, are left tyed in their Tents; their very garments are a burden: all is left behind, saue their very bodies, and those breathlesse for speed.

Doubtlesse these *Syrians* knew well to what miserable exigents the inclosed *Israelites* were brought by their siege; and now made full account to sacke, and ransacke their *Samaria*; already had they diuided, and swallowed the prey: when suddenly God puts them into a ridiculous confusion; and sends them to seeke safety in their heeles; no booty is now in price with them but their life, and happy is hee that can runne fastest.

Thus

Thus the Almighty laughs at the designes of insolent men, and shuts vp their counsels in shame.

The feare of the foure Lepers began now to giue way to securitie; they fill their bellies, and hide their treasures, and passe from one Tent to another, in a fastidious choice of the best commodities; they who ere-while would haue held it happinesse enough to haue beene blessed with a crust, now wantonly roue for dainties, and from necessitie leape into excesse.

How farre selfe-loue carries vs in all our actions, euen to the neglect of the publike? Not till their owne bellies, and hands, and eyes were filled, did these Lepers thinke of imparting this newes to *Israel*: at last, when themselues are glutted, they begin to remember the hunger of their brethren, and now they finde roome for remorse, *We doe not well, this day is a day of good tydings, and we hold our peace.* Nature teaches vs that it is an iniury to ingrosse blessings: and so to minde the priuate, as if we had no relation to a communitie; we are worthy to be shut out of the Citie-gates for Lepers, if the respects to the publique good doe not ouer-sway vs in all our desires, in all our demeanure; and well may we with these couetous Lepers feare a mischiefe vpon our selues, if we shall wilfully conceale blessings from others.

The conscience of this wrong and danger sends backe the Lepers into the Citie; they call to the Porters, & soone transmit the newes to the Kings houshold; The King of *Israel* complaines not to haue his sleepe broken with such intelligence; He ariseth in the night, and not contemning good newes, though brought by Lepers, consults with his seruants of the businesse.

Wee cannot be too iealous of the intentions of an enemie; *Ichoram* wisely suspects this slight of the *Syrians* to be but simulatory, and politicke, onely to draw *Israel* out of their Citie, for the spoile of both. There may be more perill in the backe of an enemy, then in his face: the cruellest slaughters haue beene in retiring; easily therefore is the King perswaded to adventure some few for-lorne Scouts for further assurance. The word of *Elisha* is out of his head, out of his heart, else there had beene no place for this doubt: Timorous hearts neuer thinke themselues sure, those that haue no faith, had need of much sense.

Those few horses that remaine, are sent forth for discouery, they finde nothing but monuments of frightfulnesse, pledges of securitie. Now *Israel* dares issue forth to the prey; There (as if the *Syrians* had comne thither to inrich them) they finde granaries, wardrobes, treasures, and what euer may serue either for vse or ostentation: Euery *Israelite* goes away filled, laden, wearyed with the wealthy spoile.

As scarcitie breeds dearth, so plentie cheapnesse. To day a measure of fine flower is lower rated, then yesterday of dung.

The distrustfull Peere of *Israel* sees this abundance, according to the word of the Prophet, but enioyes it not: hee sees this plenty can come in at the gate, though the windowes of heauen be not open. The gate is his charge: the affamished *Israelites* presse in vpon him, and beare him downe in the throng: Extreame hunger hath no respect to greatnesse. Not their rudenesse, but his owne vnbeleefe hath trampled him vnder feet. Hee that abased the power of God by his distrust, is abased worthily to the heeles of the multitude: Faith exalts a man aboue his sphere, Infidelitie depresses him into the dust, into Hell: He that beleeues not is condemned already.

FINIS.

Contemplations
VPON THE
HISTORICALL
PART OF THE OLD
TESTAMENT.

The Eighth and Laſt Volume.

IN TVVO BOOKES.

BY I. H. Deane of VVORCESTER.

LONDON,
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TO THE HIGH AND MIGHTIE MONARCH, CHARLES,

By the Grace of God King of Great Britaine, France and Ireland, Defender of the FAITH, &c.

My dread Soueraigne Lord *And Master.*

May it pleaſe your MAIESTIE:

NOw at laſt (thankes be to my good God) I haue finiſhed the long Taske of my Meditations vpon the Hiſtoricall part of the Old Teſtament; A Worke that I foreſaw muſt be the iſſue both of time, and thoughts; It preſumed to intitle it ſelfe at firſt, to your Gracious name, in ſucceſſion to your immortall Brothers; and now, it brings to your Royall hands, a due account of an happie diſpatch.

Beſides my owne publique ingagement, the incouragements of many worthie Diuines, both at home, and abroad,

drew me on, in this pleasing, though busie, labour; and made me beleeue the seruice would not bee of more paine, then vse.

I humbly present it to your Maiestie, not fearing to say, that in regard of the subiect, it is not vnfit for any eyes as Princely. For what doth it else but comment vpon that, which God hath thought good to say of Kings; what they haue done, what they should haue done; how they sped in good, in euill? Certainely there can be none such miroir of Princes vnder heauen, as this, which God hath made for the faces of his Deputies of on earth. Neither can the eyes of Soueraigne Greatnesse be better taken vp then with this sacred reflection. If my defects haue not beene notorious, the matter shall enough commend the worke; which together with the vnworthie Authour, humbly casts it selfe at the feete of your Maiestie, with the best vowes of fidelitie and obseruance, from him, that prides himselfe in nothing more, then in the style of

Your Maiestes

most faithfully

deuoted seruant,

IOS: HALL.

Contemplations.

The twventieth Booke.

1. *The Shunamite ſuing to* Iehoram: Eliſha *conferring with* Hazael.
2. Iehu *with* Iehoram *and* Iezebel.
3. Iehu *killing the ſonnes of* Ahab, *and the Prieſts of* Baal.
4. Athaliah *and* Ioaſh.
5. Ioaſh *with* Eliſha *dying.*
6. Vzziah *Leprous.*
7. Ahaz *with his new Altar.*
8. *The vtter deſtruction of the Kingdome of Iſrael.*
9. Hezekiah *and* Senacherib.
10. Hezekiah *ſicke, recouered, viſited.*
11. Manaſſeh.
12. Ioſiahs *reformation.*
13. Ioſiahs *death, with the deſolation of the Temple and Ieruſalem.*

Contemplations.

The SHVNAMITE *suing to* IEHORAM; ELISHA *conferring with* HAZAEL.

HOw royally hath *Elisha* paid the *Shunamite* for his lodging! To him aleadie she owes the life of her sonne, both giuen, and restored; and now againe (after so many yeares, as might well haue worne out the memorie of so small a courtesie) her selfe, her sonne, her family owe their liues to so thankfull a guest. That table, and bed, and stoole, and candlestick was well bestowed: That candlestick repaid her the light of her future life and condition, that table the meanes of maintenance, that stoole a seat of safe abode, that bed a quiet rest from the common calamities of her nation: He is a niggard to himselfe, that scants his beneficence to a Prophet, whose very cold water shall not go vnrewarded. *Elijah* preserued the *Sareptan* from famine; *Elisha* the *Shunamite*; he, by prouision of oyle and meale; this, by premonition: *Arise, and go, thou and thine houshold, and soiourne whereseoeuer thou canst soiourne.* The *Sareptan* was poore, and driuen to extremes, therefore the Prophet prouides for her, from hand to mouth: The *Shunamite* was wealthy, and therefore the Prophet sends her to prouide for her selfe: The same goodnesse that relieues our necessitie, leaues our competencie to the hand of our owne counsell; in the one, he will make vse of his owne power, in the other, of our prouidence.

The very Prophet aduises this holy Client to leaue the bounds of the Church, and to seeke life, where she should not find Religion: Extremitie is for the time a iust dispensation with some common rules of our outward demeanure, and motions, euen from better to worse. All *Israel* and *Iudah* shall be affamished; The bodie can be preserued no where, but where the soule shall want; Sometimes the conueniences of the soule must yeeld to bodily necessities. Wantonnesse and curiositie can finde no aduantage from that which is done out of the power of need.

It is a long famine that shall afflict *Israel*; He vpon whom the spirit of *Elijah* was doubled, doubled the iudgement inflicted by his Master; Three yeares and an halfe did *Israel* gaspe vnder the drought of *Elijah*; seauen yeares dearth shall it suffer vnder *Elisha*: The tryals of God are many times not more grieuous for their sharpenesse, then for their continuance.

This scarcitie shall not come alone; God shall call for it: what euer be the second cause, he is the first. The executioners of the Almightie (such are his iudgements) stand readie waiting vpon his iust Throne; and do no sooner receiue the watch-

word, then they flie vpon the world, and plague it for sinne; Onely the cry of our sinnes moues God to call for vengeance: And if God once call, it must come; How oft, how earnestly are we called to repentance, and stirre not? The messengers of Gods wrath flie forth at the least becke; and fulfill the will of his reuenge vpon those, whose obedience would not fulfill the will of his command.

After so many proofes of fidelitie the *Shunamite* cannot distrust the Prophet; not staying therefore to be conuicted by the euent, shee remoues her family into the Land of the *Philistins*: No nation was more opposite to *Israel*, none more worthily odious; yet, there doth the *Shunamite* seeke and find shelter; Euen the shade of those trees that are vnwholsome, may keepe vs from a storme; Euery where will God finde roome for his owne. The fields of *Philistins* flourish, whiles the soyle of *Israel* yeelds nothing but weeds and barrennesse: Not that *Israel* was more sinfull, but that the sinne of *Israel* is more intolerable. The offers of grace are so many aggrauations of wickednesse: In equall offences those doe iustly smart more, who are more obliged. No pestilence is so contagious as that which hath taken the purest aire.

These *Philistine* neighbours would neuer haue endured themselues to be pestered with forrainers; especially *Israelites*, whom they hated (besides Religion) for their vsurpation: neither were they in all likelihood pressed with multitude. The rest of *Israel* were led on with hopes; presuming vpon the amends of the next harueſt, till their want grew desperate, and irremediable; onely the forwarned *Shunamite* preuents the mischiefe; now she finds what it is to haue a Prophet her friend: Happie are those soules that vpon all occasions consult with Gods Seers; they shall be freed from the plagues, wherein the secure blindnesse of others is heedlesly ouertaken.

Seuen yeares had this *Shunamite* soiourned in *Palestine*, now she returnes to her owne; and is excluded: She that found harbour among *Philistines*, findes oppression and violence among *Israelites*: Those of her kinred, taking aduantage of her absence, had shared her possessions. How oft doth it fall out that the worst enemies of a man are those of his owne house? All went by contraries with this *Shunamite*, In the famine she had enough, in the common plentie she was scanted; *Philistines* were kinde vnto her, *Israelites* cruell: Both our feares, and our hopes do not seldome disappoint vs; It is safe trusting to that stay which can neuer faile vs; who can easily prouide vs both of friendship in *Palestine*, and of iustice in *Israel*. We may not iudge of the Religion by particular actions; A verie *Philistine* may be mercifull, when an *Israelite* is vniust, The person may be faultie, when the profession is holy.

It was not long since the Prophet made that friendly offer to the *Shunamite*, out of the desire of a thankfull requitall; *What is to be done for thee? wouldest thou be spoken for to the King, or to the Captaine of the Host?* and she answered; *I dwell among my brethren.* Little did she then thinke of this iniurious measure; else she might haue said, I dwell among mine enemies, I dwell among robbers. It is like they were then friendly who were now cruell, and oppressiue; There is no trust to be reposed in flesh and bloud: How should their fauors be constant, who are in their nature, and disposition, variable? It is the sureſt way to relie on him, who is euer like himselfe; the measure of whose loue is eternitie.

Whither should the *Shunamite* goe to complaine of her wrong, but to the Court? There is no other refuge of the oppressed, but publike authoritie: All Iustice is deriued from Soueraignitie: Kings are not called Gods for nothing; They doe both sentence and execute for the Almightie.

Doubtlesse, now the poore *Shunamite*, thought of the courteous proffer of *Elisha*; and missing a friend at the Court, is glad to be the presenter of her owne petition.

How happily doth God contriue all euents for the good of his! This suppliant shall fall vpon that instant for her suit, when the King shall be talking with *Gehezi*; when *Gehezi* shall be talking of her to the King; the words of *Gehezi*, the thoughts of the King, the desires of the *Shunamite* shall be all drawne together by the wise prouidence

dence of God into the center of one moment, that his oppreſſed ſeruant might receiue a ſpedie iuſtice. Oh the infinite wiſedome, power, mercy of our God, that inſenſibly orders all our wayes, as to his owne holy purpoſes, ſo to our beſt aduantage.

What doth *Iehoram* the King talking with *Gehezi* the Leaper? That very preſence was an eyeſore.

But if the cohabitation with the infectious were forbidden, yet not the conference. Certainely, I begin to thinke of ſome goodneſſe in both theſe: Had there not beene ſome goodneſſe in *Iehoram*, he had not taken pleaſure to heare, euen from a leprous mouth, the miraculous acts and praiſes of Gods Prophet; Had there not beene ſome goodneſſe in *Gehezi*, he had not after ſo fearefull an infliction of iudgement, thus ingenuouſly recounted the praiſes of his ſeuere Maſter; He that told that deare-bought lye to the Prophet, tells now all truths of the Prophet, to the King: Perhaps his leproſie had made him cleane; If ſo: Happie was it for him that his forehead was white with the diſeaſe, if his ſoule became hereupon white with repentance. But we may well know that the deſire, or report of hiſtoricall Truths, doth not alwayes argue grace. Still *Iehoram*, after the iniquitie of the Prophets miracles, continues his Idolatry. He that was curious to hearken after the wonders of *Eliſha*, is not carefull to follow his doctrine; Therefore are *Gehezi* and the *Shunamite* met before him, that he may be conuicted, who will not be reformed: Why was it elſe that the preſence of the perſons ſhould thus inexpectedly make good the relation, if God had not meant the inexcuſableneſſe of *Iehoram*, whiles he muſt needs ſay within himſelfe, Thus potent is the Prophet of that God, whom I obey not, Were not *Eliſhaes*, the true God, how could he worke ſuch wonders? And if he be the true God, why is he not mine? But what? Shall I change *Ahabs* God for *Iehoſaphats*? No; I cannot denie the miracles, I will not admit of the Author: Let *Eliſha* be powerfull, I will be conſtant. O wretched *Iehoram*; how much better had it beene for thee neuer to haue ſeene the face of *Gehezi*, and the ſonne of the *Shunamite*; then to go away vnmoued with the vengeance of leproſie in the one, with the mercifull reſuſcitation of the other? Therefore is thy iudgement fearefully aggrauated, becauſe thou wouldeſt not yeeld to what thou couldſt not oppoſe. Had not *Ahabs* obduratenes bin propagated to his ſon, ſo powerfull demonſtrations of diuine power could not haue bin vneffectuall. Wicked hearts are ſo much worſe by how much God is better; This anuile is the harder by being continually beaten vpon, whether with iudgements or mercie.

Yet this good vſe will God haue made of this report, and this preſence, that the poore *Shunamite* ſhall haue iuſtice; That ſonne, whoſe life was reſtored, ſhall haue his inheritance reuiued; His eſtate ſhall fare the better for *Eliſhaes* miracles: How much more will our mercifull God ſecond his owne bleſſings, when the fauors of vniuſt men are therefore drawne to vs, becauſe we haue beene the ſubiects of diuine beneficence.

It was a large, and full a ward, that this occurrence drew from the King; *Reſtore all that was hers, and all the fruits of the field, ſince the day that ſhe left the land, euen vntill now.* Not the preſent poſſeſſion onely is giuen her, but the arerages.

Nothing hinders, but that outward iuſtice may ſtand with groſſe Idolatry. The Widdow may thanke *Eliſha* for this; His miracle wrought ſtill; and puts this new life in her dead eſtate; his abſence did that for the preſeruation of life, which his preſence did for the reſtoring it from death. She that was ſo readie to expoſtulate with the man of God, vpon the loſſe of her ſonne, might perhaps haue beene as readie to impute the loſſe of her eſtate to his aduice; Now, that for his ſake ſhe is inriched with her owne; how doth ſhe bleſſe God for ſo happy a gueſt? When we haue forgotten our owne good turnes, God remembers and crownes them: Let vs doe good to all whiles we haue time, but eſpecially to the houſhold of faith.

Could *Iſrael* haue beene ſenſible of their owne condition, it was no ſmall vnhappineſſe to loſe the preſence of *Eliſha*: Whether, for the Idolatries, or for the famine

of *Israel*, the Prophet is gone into *Syria*; No doubt *Naaman* welcomd him thither; and now would force vpon him thankes for his cure, which the man of God would not receiue at home.

How famous is he now growne that was taken from the Teame? His name is not confined to his owne Nation, forraine countries take notice of it; and Kings are glad to listen after him, and wooe him with presents: *Benhadad* the King of *Syria*, whose counsells he had detected, reioyceth to heare of his presence; and now, as hauing forgotten that he had sent a whole host, to besiege the Prophet in *Dothan*, sends an honorable messenger to him, laden with the burden of fortie Camels, to consult with this Oracle, concerning his sicknesse, and recouery.

This *Syrian* belike in his distresse dares not trust to his owne gods; but hauing had good proofe of the power of the God of *Israel*, both in *Naamans* cure, and in the miraculous defeats of his greatest forces, is glad to send to that seruant of God, whom he had persecuted. Wicked men are not the same in health and in sickenesse: their affliction is worthy of the thankes, if they be well minded; not themselues.

Doubtlesse the errand of *Benhadad* was not onely to inquire of the issue of his disease, but to require the prayers of the Prophet for a good issue: Euen the worst man doth so loue himselfe, that he can be content to make a beneficiall vse of those instruments, whose goodnesse he hateth.

Hazael the chiefe Peere of *Syria* is designed to this message; The wealth of his present striues with the humilitie of his carriage, and speech: *Thy sonne Benhadad King of Syria hath sent me to thee, saying, Shall I recouer of this disease?* Not long since, *Ichoram* King of *Israel* had said to *Elisha*, *My father, shall I smite them*; and now *Benhadad* King of *Syria*, sayes, *My father shall I recouer*: Loe how this poore *Meholathite* hath Kings to his sonnes: How great is the honour of Gods Prophets with Pagans, with Princes? Who can be but confounded to see Euangelicall Prophets despised by the meanest Christians.

It is more then a single answer that the Prophet returnes to this message: One answer he giues to *Benhadab*, that sent it; another he giues to *Hazael*, that brings it. That to *Benhadad*, is, *Thou maist surely recouer*; That to *Hazael*, *The Lord hath shewed me that he shall surely die*: What shall we say then? Is there a lye, or an equiuocation in the holy mouth of the Prophet? God forbid: It is one thing what shall be the nature and issue of the disease; Another thing what may outwardly befall the person of *Benhadad*: The question is moued of the former; whereto the answer is direct: The disease is not mortall; But withall an intimation is giuen to the bearer, of an euent beyond the reach of his demand; which he may know, but either needs not, or may not returne: *The Lord hath shewed me that I shall surely dye*; by another meanes, though not by the disease.

The Seer of God descries more in *Hazael*, then he could see in himselfe; he fixes his eyes therefore stedfastly in the *Syrians* face, as one that in those lines read the bloudy story of his life.

Hazael blushes, *Elisha* weepes, The intention of those eyes did not so much amaze *Hazael*, as the teares; As yet he was not guiltie to himselfe of any wrong that might straine out this iuyce of sorrow: *Why weepeth my Lord.*

The Prophet feares not to foretell *Hazael* all the villanies which he should once do to *Israel*; How he should fire their forts, and kill their yong men, and rip the mothers, and dash their children. I maruell not now at the teares of those eyes which foresaw this miserable vastation of the inheritance of God; The verie mention whereof is abhorred of the future author: *What is thy seruant a dog, that I should do this great thing?* They are sauage cruelties whereof thou speakest; It were more fit for me to weepe that thou shouldest repute me so brutish; I should no lesse condemne my selfe for a beast, if I could suspect my owne degeneration so farre. Wicked men are caried into those heights of impietie, which they could not in their good mood haue possibly beleeued; Nature is subiect to fauorable opinions of it selfe; and will rather mistrust

mistrust a Prophet of God, then her owne good disposition: How many from honest beginnings, haue risen to incredible licentiousnesse, whose liues are now such, that it were as hard for a man to beleeue they had euer beene good, as to haue perswaded them once they should proue so desperately ill.

To giue some ouertute vnto *Hazael* of the oportunitie of this ensuing mischiefe; the Prophet foretells him from God, that he shall be the King of *Syria*.

He that shewes the euent, doth not appoint the meanes; Farre was it from the spirit of Gods Prophet to set, or encourage a treason: whiles he said therefore, *Thou shalt be King of Syria*, he said not, Goe home, and kill thy Master: The wicked ambition of *Hazael* drawes this damnable conclusion out of holy premises; and now hauing fed the hopes of his Soueraigne with the expectation of recouery; the next day he smothers his Master. The impotent desire of rule brookes no delay: Had not *Hazael* beene gracelesly cruell, after he had receiued this prediction of the Seer, he should haue patiently awaited for the crowne of *Syria*, till lawfull meanes had set it vpon his head; now, he will by a close execution make way to the throne; A wet cloth hath stopt the mouth of his sicke Soueraigne; No noyse is heard; the carcasse is faire; who can complaine of any thing but the disease?

O *Hazael*, thou shalt not thus easily stop the mouth of thine owne conscience: that shall call thee Traytor, euen in thy chaire of state; and shall checke all thy royall triumphes, with, *Thou hast founded thy throne in bloud*. I am deceiued if this wet cloth shall not wipe thy lips in thy iolliest feasts, and make thy best morsells vnsauorie: Soueraignitie is painefull vpon the faireſt termes; but vpon treacherie, and murder, tormenting: Wofull is the case of that man whose publike cares are aggrauated with priuate guiltinesse; and happie is he, that can inioy a little with the peace of an honest heart.

IEHV *with* IEHORAM *and* IEZEBEL.

YEt *Hazael* began his crueltie with losse: *Ramoth Gilead* is won from him; *Iehoram* the sonne hath recouered that, which *Ahab* his father attempted in vaine; That Citie was dear-bought of *Israel*; it cost the life of *Ahab*, the bloud of *Iehoram*; Those wounds were healed with victorie; The King tends his health at *Iezreel*, whiles the Captaines were enioying, and seconding their successe at *Ramoth*. 2. Kings 9.

Old *Elisha* hath neither cottage nor foote of land, yet sitting in an obscure corner he giues order for Kingdomes; Nor by way of authoritie (this vsurpation had beene no lesse proud, then vniust) but by way of message, from the God of kings; Euen a meane Herald may go on a great errand: The Prophets of the Gospell haue nothing to do but with spirituall Kingdomes; To beate downe the kingdomes of sinne and Satan; to translate soules to the Kingdome of heauen.

He that renewed the life of the *Shunamites* sonne, must stoope to age; That blocke lies in his way to *Iehu*; The aged Prophet imployes a speedier messenger, who must also gird vp his loynes, for haste: No common pace will serue vs when we go on Gods message; The very losse of minutes may be vnrecouerable. This great Seer of God well saw a present concurrence of all oportunities: The Captaines of the Host were then readily combined for this exploit: the Armie was on foote; *Iehoram* absent; a small delay might haue troubled the worke; the dispersion of the

Captaines, and Hoſt, or the preſence of the King, might either haue defeated, or ſlacked the diſpatch: He is prodigall of his ſucceſſe, that is ſlow in his execution.

The directions of *Eliſha* to the yong Prophet, are full, and punctuall. whether to go; what to carrie; what to do; where to do it, what to ſay, what ſpeede to make, in his act, in his returne: In the buſineſſes of God it matters not how little is left to our diſcretion; There is no important buſineſſe of the Almightie, wherein his precepts are not ſtrict, and expreſſe; Looke how much more ſpecialtie there is in the charge of God, ſo much more danger is in the violation,

The young Prophet is curiouſly obedient; in his haſte; in his obſeruation and carriage: and finding *Iehu*, according to *Eliſhaes* prediction, ſet amongſt the Captaines of the Hoſt, he ſingles him forth, by a reuerent compellation; *I haue an errand to thee, O Captaine*; Might not the Prophet haue ſtayed till the table had riſen, and then haue followed *Iehu* to his lodging? Surely, the wiſedome of God hath purpoſely pitcht vpon this ſeaſon, that the publique view of a ſacred meſſenger, and the haſtie euocation of ſo noted a perſon, to ſuch a ſecrecie, might predare the hearts of thoſe Commanders of *Iſrael*, to the expectation of ſome great deſigne.

The inmoſt roome is but cloſe enough for this act; Ere many houres, all *Iſrael* ſhall know that, which yet may not be truſted with one eye; The goodneſſe of God makes wiſe prouiſion for the ſafetie of his meſſengers, and whiles he employes their ſeruice, preuents their dangers.

But how is it that of all the Kings of the Ten tribes, none was euer anointed but *Iehu*? Is it for that the God, who would not countenance the erection of that vſurped throne, would countenance the alteration? Or is it, that by this viſible teſtimonie of diuine ordination, the courage of the *Iſraeliticſh* Captaines might be raiſed vp to ſecond the high and bold attempt of him, whom they ſaw deſtin'd from heauen to rule?

Together with the oyle of this vnction, here was a charge of reuenge; A reuenge of the bloud of the Prophets, vpon *Iezebel*; of wickedneſſe and Idolatry, vpon *Ahab*: neither was the extirpation of this lewd family fore-propheſied onely to *Iehu*, but inioyned.

Elya foretold, and the world expected ſome fearefull account of the abhominable crueltie, and impietie of that accurſed houſe, Now it is called for, when it ſeemed forgotten: *Ahab* ſhall haue no poſteritie, *Iezebel* ſhall haue no toomb, but the doggs. This wofull doome is committed to *Iehues* execution.

Oh the ſure, though patient, iuſtice of the Almightie: not onely *Ahab* and *Iezebel* had beene bloudie, and idolatrous, but *Iſrael* was drawne into the partnerſhip of their crimes; All theſe ſhall ſhare in the iudgement: *Elyahs* complaint in the caue now receiues this late anſwer *Hazael* ſhall plague *Iſrael*; *Iehu* ſhall plague the houſe of *Ahab* and *Iezebel*; *Eliſhaes* ſeruant thus ſeconds *Eliſhaes* Maſter: When wickedneſſe is ripe in the field, God will not let it ſheed to grow againe, but cuts it vp by a iuſt, and ſeaſonable vengeance: *Ahabs* drouping vnder the threat hath put off the iudgement from his owne dayes; now it comes, and ſweepes away his wife, his iſſue; and falls heauie vpon his ſubiects. Pleaſe your ſelues, O ye vaine ſinners, in the ſlow pace of vengeance; it will be neither leſſe certaine, nor more eaſie for the delay; rather it were to pay for that leaſure in the extremitie.

The Prophet hath done his errand, and is gone. *Iehu* returnes to his fellowes, with his head not more wet with oyle, then buſied with thoughts: no doubt, his face bewrayed ſome inward tumults, and diſtractions of imagination; neither ſeem'd hee to returne the ſame he went out. They aske therefore, *Is all well? Wherefore came this mad fellow to thee?* The Prophets of God were to theſe idolatrous *Iſraelites*, like comers; who were neuer ſeene without the portendement of a miſchiefe: When the prieſt of their *Baal* were quietly ſacrificing, all was well; but now when a Prophet of God comes in ſight, their guiltineſſe askes, *Is all well?* All would bee well

well but for their ſinnes; they feare not theſe, they feare their reprouer.

Iſrael was come to a good paſſe, when the Prophets of God went with them for mad men: Oh ye *Baalitiſh* Ruffians, whither hath your impietie and profaneneſſe caried you, that ye ſhould thus blaſpheme the ſeruants of the liuing God? Ye that run on madding after vaine Idols, taxe the the ſober guides of true worſhip, for madneſſe. Thus it becomes the godleſſe enemies of truth, the heraids of our patience, to miſ-call our innocence, to reuile our moſt holy profeſſion: What wonder is it that Gods meſſengers are mad men vnto thoſe, to whom the wiſedome of God is fooliſhneſſe?

The meſſage was not deliuered to *Iehu* for a concealement, but for publication: Silence could not effect the word that was told him; common notice muſt; *Yee know the man, and his communication:* The habit ſhowes you the man; the calling ſhowes you his errand: Euen Prophets were diſtinguiſhed by their clothes; Their mantle was not the common weare; why ſhould not this ſacred vocation be knowne by a peculiar attyre? Theſe Captaines had not calld him a mad-man, if they had not knowne him a Prophet: By the man therefore they might gueſſe at his meſſage; Prophets do not vſe to appeare, but vpon ſerious errands, whether of reproofe, or of prediction.

Nice ciuilities of denialls were not then knowne to the world; They ſaid, *It is falſe, tell vs now*: Amongſt theſe Captaines no combat, no vnkindneſſe followes vpon a word ſo rudely familiar.

Iehu needs not tell them, that the man was a Prophet; he tels them the propheſie of the man; what he had ſaid, what he had done.

Their eyes had no ſooner ſeene the oyle; their eares had no ſooner heard, *Thus ſaith the Lord, I haue anointed thee King ouer Iſrael*, then they riſe from their ſeates, as rapt with a tempeſt, and are hurled into armes; So do they haſte to proclaime *Iehu*, that they ſcarce ſtay to ſnatch vp their garments, which they had perhaps left behind them for ſpeed, had they not meant with theſe rich abilments to garniſh a ſtate for their new Soueraigne; To whom hauing now erected an extemporall Throne, they do by the ſound of Trumpets giue the ſtile of Royaltie, *Iehu is King*.

So much credit hath that mad fellow with theſe gallants of *Iſrael*, that vpon his word they will preſently aduenture their liues, and change the Crowne. God giues a ſecret authoritie to his deſpiſed ſeruants; ſo as they which hate their perſon, yet reuerence their truth: Euen very ſcorners cannot but beleeue them; If when the Prophets of the Goſpell tell vs of a ſpirituall Kingdome, they be diſtruſted of thoſe which profeſſe to obſerue them, how ſhamefull is the diſproportion? how iuſt ſhall their iudgement be?

Yet I cannot ſay whether meere obedience to the Prophet, or perſonall diſlikes of *Iehoram*, or partiall reſpects to *Iehu*, drew the Captaines of *Iſrael*; The will of God may be done thankeleſly, when fulfilling the ſubſtance, we faile of the intention, and erre in circumſtance.

Onely *Ramoth* is conſcious of this ſudden Inauguration; This new princedome yet reaches no further then the ſound of the trumpet: *Iehu* is no leſſe ſubtile, then valiant; he knew that the notice of this inexpected change might worke a buſie, and dangerous reſiſtance; he therefore giues order that no meſſenger of the newes may preuent his perſonall execution, that ſo he might ſurpriſe *Iehoram* in his palace of *Iezreel*, whether tending his late wounds, or ſecurely feaſting his friends, and dreaming of nothing leſſe then danger; and might be ſeene, and felt at once. Secreſie is the ſafeſt gard of any deſigne; diſcloſed proiects are either fruſtrated, or made needleſly difficult.

Neither is *Iehu* more cloſe, then ſwift; That verie trumpet with the ſame winde ſounds his march; from the toppe of the ſtaires, he ſteps downe into his charet. That man meanes to ſpeed, who can be at once reſerued in his counſels, and reſolute and quicke in his performances.

Whe

Who could but pity the vnhappy and vnſeaſonable viſitation of the grand-child of *Iehoſaphat*, were it not that he was degenerate into the family of *Ahab*? *Ahaziah* King of *Iudah* is comne to viſite *Iehoram* King of *Iſrael*; the knowledge of his late receiued wounds hath drawne thither this kind ill-matched allie: Hee who was partner of the warre, cannot but be a viſitor of the wounds.

The two Kings are in the height of their complement, and entertainements, when the watch man of the Tower of *Izreel* eſpies a troupe, a farre off. For ought was knowne, there was nothing but peace in all the Land of *Iſrael*; and *Iudah* was now ſo combined with it, that both their Kings were feaſting vnder one roofe; yet, in the midſt of this ſuppoſed ſafetie, the watch tower is not vnfurniſhed with heedie eyes: No ſecuritie of peace can free wiſe Gouernors from a carefull ſuſpition of what may come, and a prouidence againſt the worſt. Euen whiles we know of no enemies, the watch-tower of due intelligence may not be emptie.

In vaine are dangers fore-ſeene, if they bee not premoniſhed; It is all one to haue a blind and a mute watch-man; This ſpeakes what he ſees, *I ſee a companie.*

Doubtleſſe *Iehorams* head was, now full of thoughts; neither knew he what conſtruction to put vpon this approching troupe; Perhaps, the *Syrians* (hee thinkes) may haue recouered *Ramoth*; and chaſed the gariſon of *Iſrael*; neither can he imagine whether theſe ſhould be hoſtile victors, or vanquiſhed ſubiects, or conſpiring rebells. Euery way this rout was dreadfull. Oh *Iehoram*, thou beginſt thy feares too late; Hadſt thou beene afraid to prouoke the God of *Iſrael*, thine innocencie had yeelded no roome to theſe terrors.

An horſeman is diſpatcht to diſcouer the meaning of this deſcried concourſe: He meets them, and inquires of peace; but receiues a ſhort anſwer. *What haſt thou to do with peace? turne thee behind me?* A ſecond is addreſſed; with the ſame ſucceſſe: Both attend the traine of *Iehu* in ſtead of returning; Indeed, it is not for priuate perſons to hope to rectifie the publike affaires, when they are growne to an height of diſorder, and from thence to a ripeneſſe of miſ-carriage: Sooner may a well-meaning man hurt himſelfe, then redreſſe the common danger.

Theſe meſſengers were now within the mercy of a multitude, had they but indeuored to retire, they had periſhed as wilfully, as vainely: Whoſoeuer will bee ſtriuing againſt the torrent of a iuſt iudgement, muſt needs be carried downe in the ſtreame: Sometimes there is as much wiſedome in yeelding, as courage in reſiſtance.

Had this troupe beene farre off, the watchman could not haue deſcried the arriuall of the meſſengers, their turning behind, the manner of the march; *Iehu* was a noted Captaine, his carriage and motion was obſerued more full of fire, then his fellowes; *The driuing is like Iehues, for he driueth furiouſly*: God makes choyce of fit inſtruments, as of mercie, ſo of reuenge; Theſe ſpirits were needfull for ſo tragicall a ſcene, as was now preparing in *Iſrael*.

Iehoram and *Ahaziah*, as netled with this forced patience of expectation, can no longer keepe their ſeates, but will needs haſten their charets; and fetch that coſtly ſatisfaction, which would not be ſent, but giuen.

They are infatuated, which ſhall periſh; otherwiſe *Iehoram* had beene warned enough by the forceable retention of his meſſengers, to expect none but an enemie. A friend, or a ſubiect could not haue beene vnwilling to be knowne, to be lookt for; Now, forgetting his wounds, he will go to fetch death.

Yet when he ſees *Iehu*, whom hee left a ſubiect, hopes ſtriue with his doubts, *Is it peace, Iehu*? what may be the reaſon of this ſudden iourney? Is the army foyled by the *Syrians*? Is *Ramoth* recouered? or hath the flight of the enemie left thee no further worke? or is ſome other ill newes guiltie of thy haſte? What meanes this vnwiſhed preſence, and returne?

There

There needs no ſtay for an anſwer; the verie face of *Iehu*, and thoſe ſparkling eyes of his ſpake furie, and death to *Iehoram*; which yet his tongue angerly ſeconds: *What peace, ſo long as the whordomes of thy mother Iezebel, and her witchcrafts are ſo many?*

Wicked Tyrant, what ſpeak'ſt thou of peace with men, when thou haſt thus long waged warre with the Almightie? That curſed mother of thine hath nurſed thee with bloud, and trained thee vp in abominable Idolatries.

Thou art not more hers, then her ſinne is thine; thou art polluted with her ſpirituall whoredomes, and inchanted with her helliſh witchcrafts: Now that iuſt God whom thou, and thy parents haue ſo hainouſly deſpited, ſends thee by me this laſt meſſage of his vengeance; which whiles he ſpake, his hand is drawing vp that deadly arrow, which ſhall cure the former wounds with a worſe.

Too late now doth wretched *Iehoram* turne his charet, & flee; and crie Treaſon, O *Ahaziah*; There was treaſon before, O *Iehoram*; thy treaſon againſt the Maieſtie of God, is now reuenged by the treaſon of *Iehu* againſt thee.

That fatall ſhaft, notwithſtanding the ſwift pace of both the charets, is directed to the heart of *Iehoram*; there is no erring of thoſe feathers which are guided by the hand of deſtinie.

How iuſt are the iudgements of God! It was in the field of *Naboth*, wherein *Iehoram* met with *Iehu*; That very ground called to him for bloud; And now this new auenger remembers that propheſie which he heard from the mouth of *Eliah*, in that very place, following the heeles of *Ahab*; and is carefull to performe it. Little did *Iehu* thinke, when he heard that meſſage of *Eliah*, that his hands ſhould act it; now, as zealous of accompliſhing the word of a Prophet; he giues charge to *Bidkar* his Captaine, that the bleeding carkaſſe of *Iehoram* ſhould bee caſt vpon that verie plat of *Naboth*: Oh *Naboths* bloud well paid for! *Ahabs* bloud is licked by dogs, in the very place where thoſe dogs lickt *Naboths*; *Iehorams* bloud ſhall manure that ground, which was wrung from *Naboth*; and *Iezebel* ſhall adde to this compoſt. Oh garden of hearbes dearely bought, royally dunged.

What a reſemblance there is betwixt the death of the father, and the ſonne; *Ahab* and *Iehoram*? Both are ſlaine in their charet; Both with an arrow; Both repay their bloud to *Naboth*; and how perfit is this retaliation? Not onely *Naboth* miſcaried in that cruell iniuſtice, but his ſonnes alſo; elſe the inheritance of the vineyard had deſcended to his heires, notwithſtanding his pretended offence; and now not onely *Ahab* forfeits his bloud to this field, but his ſonne *Iehoram* alſo: Face doth not more anſwer to face, then puniſhment to ſinne.

It was time for *Ahaziah* King of *Iuda*, to flee: Nay it had beene time long before to haue fled from the ſinnes, yea from the houſe of *Ahab*; That brand is fearefull which God ſets vpon him; *He did euill in the ſight of the Lord as did the houſe of Ahab*; for he was the ſonn in law of the houſe of *Ahab*; Affinitie is too often guilty of corruption; The ſonne of good *Iehoſaphat* is loſt in *Ahabs* daughter. 2. Kings 27.

Now he payes for his kind alliance; accompanying the ſonne of *Ahab* in his death, whom he conſorted with in his Idolatrie: Yong *Ahaziah* was ſcarce warme in his throne, when the miſ-matched bloud of *Athaliah* is required from him; Nothing is more daugerous then to be imped in a wicked family; this relation too often drawes in a ſhare both of ſinne and puniſhment.

Who would not haue lookt that *Iezebel* hearing of this bloudie end of her ſon; and purſuit of her allie; and the fearefull proceedings of this proſperous conſpiracie, ſhould haue put her ſelfe into ſack-cloth and aſhes; and now finding no meanes either of defence, or eſcape, ſhould haue caſt her ſelfe into ſuch a poſture of humiliation, as might haue moued the compaſſion of *Iehu*; Her proud heart

could not ſuddenly learne to ſtoope: rather ſhe recollects her high ſpirits, and inſtead of humbling her ſoule by repentance, and addreſſing her ſelfe for an imminent death; ſhe prankes vp her old carkaſſe, and paints her wrinkled face, and as one that vainely hopes to daunt the courage of an vſurper, by the ſudden beames of Maieſtie; ſhe lookes out, and thinkes to fright him with the challenge of a traitor, whoſe either mercie, or iuſtice could not be auoided: Extremitie findes vs ſuch as our peace leaues vs; Our laſt thoughts are ſpent vpon that we care moſt for; thoſe that haue regarded their face more then their ſoule, in their latter end are more taken vp with deſire of ſeeming faire, then being happie: It is no maruell if an heart obdured with the cuſtome of ſinne ſhut vp graceleſſy. Counterfeit beautie agrees well with inward vncleanneſſe.

Iehues reſolution was too ſtrongly ſetled to be remoued with a painted face, or an opprobrious tongue; He lookes vp to the window, and ſayes, *Who is on my ſide, who?* There want not thoſe euery where, which will be readie to obſerue preuailing greatneſſe: Two or three Eunuchs looke out; he bids them, *Throw her downe*: They inſtantly lay hold on their lately-adored Miſtris, and notwithſtanding all her ſhrieks and prayers, caſt her downe headlong into the ſtreet.

What heed is to be taken of the deepe profeſſed ſeruices of hollow-hearted followers; Al this while they haue humble with ſmiles, & officious deuotions fawned vpon their great Queene; now vpon the call of a proſperous enemie they forget their reſpects, her royaltie; and caſt her downe, as willing executioners, into the iawes of a feareſull death: It is hard for greatneſſe to know them whom it may truſt: Perhaps the faireſt ſemblance is from the falſeſt heart; It was a iuſt plague of God vpon wicked *Iezebel*, that ſhe was inwardly hated of her owne; He whoſe ſeruants ſhe perſecuted, raiſed vp enemies to her from her owne elbow.

Thus muſt pride fall; Inſolent, idolatrous, cruell *Iezebel* be ſprinkles the walls, and pauement with her bloud; and now thoſe braines that deuiſed miſchiefe againſt the ſeruants of God, are ſtrawed vpon the ſtones; and ſhe that inſulted vpon the Prophets, is trampled vpon by the horſes heeles: *The wicked is kept for the day deſtruction, and ſhall be brought forth to the day of wrath.* Iobe 21.

Death puts an end commonly to the higheſt diſpleaſure. He that was ſeuere in the execution of the liuing, is mercifull in the ſepulture of the dead; *Goe ſee now this curſed woman, and burie her, for ſhe is a Kings daughter*; She that vpbraided *Iehu* with the name of *Zimri*, ſhall be interred by *Iehu* as *Omries* daughter in law, as a Sydonian Princeſſe; Somewhat muſt be yeelded to humanitie; ſomewhat to State.

The dogs haue preuented *Iehu* in this purpoſe, and haue giuen her a liuing toomb more ignoble, then the worſt of the earth; Onely the ſcull, hands, and feete of that vaniſhed carkaſſe yet remaine; The ſcull which was the roofe of all her wicked deuices, the hands and feete which were the executioners; theſe ſhall remaine as the monuments of thoſe ſhamefull exequies: that future times ſeeing theſe fragments of a body, might ſay, the dogges were worthy of the reſt; Thus *Iezebel* is turned to dung, and dogges meat; *Eliah* is verified, *Naboth* is reuenged! *Izreel* is purged, *Iehu* is zealous, and in all, God is iuſt.

Iehv *killing the ſonnes of* Ahab, *and the Prieſts of* Baal.

THere were two prime Cities of the Ten Tribes, which were the ſet Courts of the Kingdome of *Iſrael*; *Samaria* and *Iezreel*; The chiefe palace of the kingdome was *Iezreel*; the mother City ie of the Kingdome, was *Samaria*; *Iehu* is poſſeſſed of the one, without any ſword drawne againſt him; *Iezreel* willingly changes the maſter, yeelding it ſelfe to the victor of two Kings, to the auenger of *Iezebel*; the next care is *Samaria*; Either policie, or force ſhall fetch in that head of the Tribes. 2. Kings 10.

The plentifull iſſue of Princes is no ſmall aſſurance to the people; *Ahab* had ſonnes enough to furniſh the Thrones of all the neighbour nations, to mainetaine the hopes of ſucceſſion, to all times; How ſecure did he thinke the perpetuation of his poſteritie, when he ſaw ſeuentie ſons from his owne loynes? Neither was this Royall iſſue truſted, either to weake walls, or to one roofe; but to the ſtrong bulwarkes of *Samaria*, and therein to the ſeuerall guards of the chiefe Peeres; It was the wiſe care of their parents not to haue them obnoxious to the danger of a common miſcariage, or, of thoſe emulations which wait vpon the cloyednesſe of an vndiuided conuerſation, but to order their ſeperation ſo, as one may reſcue others from the perill of aſſault, as one may reſpect other out of a familiar ſtrangeneſſe: Had *Ahab* and *Iezebel* beene as wiſe for their ſoules, as they were for their ſeed, both had proſpered.

Iehu is yet but in his firſt act; If all the ſonnes of *Ahab* bleed not, the propheſie is vnanſwered; There ſhall be no need of his ſword, his penne ſhall worke all this ſlaughter. He writes a Challenge to *Samaria*, and therein to the guardians of the ſons of *Ahab*; daring them, out of the confidence in their defenced Citie, in their charets, and horſes, in their aſſociats and armes, to ſet vp the beſt of their maſters ſonnes, on his fathers throne, and to fight for his ſucceſſion.

All the Gouernours of *Ahabs* children conſpire in one common feare; no doubt there wanted not in that numerous brood of Kings, ſome great ſpirits that if, at leaſt they attained to the notice of this deſigne, longed for a reuenge, and ſuggeſted counſels of reſolution to their cowardly guardians; Shall an audacious vſurper runne thus away with the Crowne of *Iſrael?* Shall the bloud of *Iezebel* bee thus traitrouſly ſpilt, thus willfully forgotten? O *Iſraelites*, can you be ſo baſe, as to be ruled by my fathers ſeruant? Where are the merits of *Ahab*, and *Iehoram*? What is become of the loyall courage of *Iſrael*? Doubtleſſe, ye ſhall not want able ſeconds to your valour; Do ye thinke the royall and potent alliances of our mother *Iezebel*; and the remaining heyres of *Iudah*, can draw backe their hands from your aide? Will they indure to ſwallow ſo cruell an indignitie? Stir vp your aſtoniſhed fortitude, O ye Nobles of *Iſrael*; redeeme your bleeding honour, reuenge this trecherous conſpirator, and eſtabliſh the right of the vndoubted heires of your Soueraignes; But as warme clothes to a dead man, ſo are the motions of valour to a fearefull heart: *Behold two Kings ſtood not before him, how then ſhall we ſtand.*

Feare affrights it ſelfe rather then it will want bugs of terror: It is true: Two Kings fell before *Iehu*; but, two Kings vnarmed, vnguarded; Had not the ſurprizall of *Iehu* taken aduantage of the vnſuſpitious nakedneſſe of theſe two

Princes, his victorie had not beene thus successefull, thus easie. Halfe one of those two Kings, vpon aduertisement and preparation, had abated the furie of that hot Leader. It is the fashion of feare to represent vnto vs alwayes the worst, in euery euent: not looking at the inequalitie of the aduantages, but the miserie of the successe: as contrarily, it is the guise of faith, and valour, by the good issue of one enterprise to raise vp the heart to an expectation and assurance of more.

These mens hearts are dead with their Kings, neither dare entertaine the hope of a safe and prosperous resistance, but basely returne, *We are thy seruants, and will do all that thou shalt bid vs, he will not make any King; doe thou that which is good in thine eyes.*

Well may *Iehu* thinke, these men which are thus disloyall to their charge, cannot be faithfull to me; It is their feare that drawes them to this obseruation: Were they not cowards, they would not be traitors to their Princes, subiects to me: I may vse their hands, but I will not trust them: It is a thankelesse obedience that is grounded vpon feare; there can be no true fidelitie without loue, and reuerence. Neither is it other betwixt God and vs; if out of a dread of hell we be officious, who shall thanke vs for these respects to our selues?

As one that had tasted alreadie the sweetnesse of a resolute expedition, *Iehu* writes backe instantly, *If ye be mine, and if ye will hearken vnto my voyce; take ye the heads of the men your Masters sonnes, and come to me to Iezreel to morrow this time.* Valiant *Iehu* was so well acquainted with the nature of feare, that he well knew this passion once growne desperate, would be readie to swallow all conditions: so farre therefore doth his wisedome improue it, as to make these Peeres his executioners; who presently vpon the receit of his charge turne cruell, and by a ioynt consent fetch off the seuentie heads of those Princes, whom they vndertooke to guard, whom they had flattered with the hopes of greater honour.

No doubt, but amongst so many sonnes of *Ahab*, some had so demeaned themselues, that they had won zealous professions of loue from their guardians: Except perhaps death stole vpon them in sleepe, what teares, what intreaties, what coniurations must here needs haue beene?

What haue wee done, O ye Peeres of *Israel*, that might deserue this bloudie measure? We are the sonnes of *Ahab*, therefore haue ye hitherto professed to obserue vs; what change is this? why should that which hath hitherto kept you loyall, now make you cruell? If this the reward of the long peaceable gouernement of of our father? are these the Trophees of *Ahabs* victories against *Benhadad*, *Iehorams* against *Hazael?* If wee may not raigne, yet at least, let vs liue: Or if wee must die; why will your hands be imbrued in that bloud, which ye had wont to terme royall, and sacred? Why will ye of Tutors turne murtherers? All pleas are in vaine to them that are deafned with their owne feares. Perhaps these expostulations might haue fetched some dewes of pitie from the eyes, and kisses from the lips of these vnfaithfull Tutors, but cannot preuent the stroke of death; These Crocodiles weepe vpon those, whom they must kill: and if their owne sonnes had beene in the place of *Ahabs*, doubtlesse they had beene sacrificed to the will of an vsurper, to the parents safetie: It is ill relying vpon timorous natures; vpon euery occasion those crazie reeds will breake, and runne into our hands. How worthy were *Ahab* and *Iezebel* of such friends? They had beene euer false to God, how should men be true to them? They had sould themselues to worke wickednesse, and now they are requited with a mercenarie fidelitie: for a few lines haue these men sold all the heads of *Ahabs* posteritie: could euer the policy of *Iezebel* haue reacht so farre, as to suspect the possibilitie of the extirpation of so ample an issue in one night, by the hands of her trustiest subiects?

Now she that by her letter sent to the Elders of *Iezreel*, shed the bloud of *Naboth* and his sonnes, hath the bloud of all her sonnes shed by a letter sent from

Iezreel

Iezreel to the Elders of *Samaria*. At laſt, God will be ſure to come out of the debt of wicked ſinners, and will pay them with that coyne, which is both moſt proper, and leaſt lookt for.

Early in the morning, in that gate of *Iezreel* where *Ahab* had paſſed many an vniuſt ſentence, is preſented vnto *Iehu*, the fearefull pledge of his ſoueraignte, ſeuentie gaſtly heads of the ſonnes of *Ahab*.

Some carnall eye that had ſeene ſo many young and ſmooth faces beſmeared with bloud, would haue melted into compaſſion, bemoning their harmeleſſe age, their vntimely end: It is not for the iuſtice of God to ſtand at the barre of our corrupted iudgement. Except we include ſome grandchildren of *Ahab* within this number, none of theſe died before they were ſeaſoned with horrible Idolatrie; or if they had; they were in the loynes of *Ahab* when he ſold himſelfe to worke wickedneſſe; and now it is iuſt with God to puniſh *Ahabs* wickedneſſe in this fruit of his loynes. The holy ſeueritie of God in the reuenge of ſinne ſometimes goes ſo farre that our ignorance is readie to miſtake it for crueltie.

The wonder and horror of thoſe two heapes hath eaſily drawne together the people of *Iezreel*: *Iehu* meets them in that ſeat of publique iudgement; and finding much amazednеſſe and paſſionate confuſion in their faces; he cleares them, and ſends them to the true originall of theſe ſudden and aſtoniſhing maſſacres.

Howeuer his owne conſpiracie, and the cowardly treacherie of the Princes of *Iſrael* had beene (not without their hainous ſinne) the viſible meanes of this iudgement, yet he directs their eyes to an higher authoritie; the iuſt decree of the Almightie, manifeſted by his ſeruant *Eliiah*; who euen by the willing ſinnes of men can moſt wiſely, moſt hoſtilely fetch about his moſt righteous and bleſſed purpoſes.

If the Peeres of *Samaria* out of a baſe feare, if *Iehu* out of an ambition of raigning ſhed the foule bloud of *Ahabs* poſteritie; the ſinne is their owne, but in the meane time the act is no other then what the infinite iuſtice of God would iuſtly worke by their miſ-intentions. Let theſe *Iſraelites* but looke vp from earth to heauen, theſe tragicall changes cannot trouble them; thither *Iehu* ſends them, wiping off the enuie of all this bloud, by the warrant of the diuine preordination: In obedience whereunto he ſends after theſe heires of *Ahab*, all his kinsfolkes, fauorites, prieſts that remained in *Iezreel*: and now hauing cleared theſe coaſts, he haſts to *Samaria*: whom ſhould he meet with, in the way, but the brethren of *Ahaziah*, King of *Iudah*, they are going to viſit their cozens the ſonnes of *Ahab*: This young troupe was thinking of nothing but iollitie, and courtly entertainement, when they meet with death: So ſuddenly, ſo ſecretly had *Iehu* diſpatched theſe bold executions, that theſe Princes could imagine no cauſe of ſuſpition: How could they thinke it might be dangerous to be knowne for the brethren of *Ahaziah*, or friends to the brethren of *Iehoram*? The iuſt prouidence of the Almightie hath brought all this couie vnder one net; *Iehu* thinkes it not ſafe to let go ſo many auengers of *Ahaziahs* bloud; ſo many corriuals of his Soueraignte. The vnhappie affinitie of *Iehoſophat* with *Ahab* is no leſſe guiltie of this ſlaughter, then *Iehues* ambition; This match by the inoculation of one bud, hath tainted all the ſap of the houſe of *Iudah*. The two and fortie brethren of *Ahaziah* are therefore ſent after the ſeuentie ſonnes of *Ahab*; that they may ouertake them in death, whom they came to viſit; God will much leſſe brooke Idolatrie from the loines, of a *Iehoſophat*: Our entireneſſe with wicked men feoffes vs both in their ſinnes and iudgements.

Doubtleſſe, many *Iſraelites* that were deuoted to the family and allies of *Ahab*, lookt (what they durſt) awry at this common effuſion of royall bloud; yet in the worſt of the depraued neſſe of *Iſrael*, there were ſome which both drouped vnder the deplored Idolatry of the times, and congratulated to *Iehu* this ſeuere vindication of Gods inheritance: Amongſt the reſt, *Ionadab* the ſonne of *Rechab* was

moſt

most eminent. That man was by descent deriued from *Iethro*; a *Midianite* by nation, but incorporated into *Israel*; a man, whose pietie, and strict conuersation did both teach, and shame those twelue Tribes to which he was ioyned; Hee was the author of an austere rule of ciuilitie to his posteritie; to whom he debarred the vse of wine, cities, possessions: This old and rough friend of *Iehu*, (out of his mouing habitations) meets him, and applauds his successe; He that allowed not wine to his seed allowes the bloud of *Ahabs* seed poured out, by the hand of *Iehu*; He that shun'd the citie, is carried in *Iehues* charet, to the palace of *Samaria*.

How easily might *Iehu* haue beene deceiued? Many a one professes vprightnesse, who yet is all guile: *Ionadabs* carriage hath beene such, that his word merits trust: It is a blessing vpon the plaine-hearted, that they can be beleeued. Honest *Ionadab* is admitted to the honor of *Iehues* seat; and called (in stead of manie) to witnesse the zeale of the new annointed King of *Israel*.

Whiles *Iehu* had to do with Kings, his cunning and his courage held equall pace together; but now that he is to deale with idolatrous priests, his wit goes alone, and preuailes: He calls the people together, and dissembling his intentions, sayes, *Ahab serued Baal a little, but Iehu shall serue him much: Now therefore call vnto me all the Prophets of Baal, all his seruants, and all his priests, let none bee wanting: for I haue a great sacrifice to doe to Baal: whosoeuer shall be wanting, hee shall not liue.*

What a dead palenesse was there now in the faces of those few true-hearted *Israelites*, that looked for an happie restauration of the Religion of God? How could they choose but thinke; Alas, how are we fallen from our hopes? Is this the change we looke for? was it onely ambition that hath set this edge vpon the sword of *Iehu*? It was not the person of *Ahab* that we disliked but the sinnes. If those must still succeed; what haue we gained? Woe be to vs, if onely the author of our miserie be changed, not the condition, not the cause of our misery.

On the other side, what insultations and triumphs sounded euery where of the ioyfull *Baalites*? what glorying of the truth of their profession, because of the successe? what scornes of their dejected opposites? what exprobrations of the disappointed hopes, and predictions of their aduerse Prophets? what promises to themselues of a perpetuitie of *Baalisme*? How did the dispersed priests of *Baal* now flocke together, and applaud each others happinesse, and magnifie the deuotions of their new Soueraigne? Neuer had that Idoll so glorious a day as this for the pompe of his seruice; Before, hee was adored singlely in corners, now solemne sacrifices shall be offered to him by all his clients, in the great Temple of the mother Citie of *Israel*. I can commend the zeale of *Iehu*, I cannot commend the fraud of *Iehu*; We may come to our end euen by crooked wayes: He that bad him to smite for him, did not bid him to lie for him: Falsehood, though it bee but tentatiue, is neither needed, nor approued by the God of truth: If policy haue allowed officious vntruths, Religion neuer.

By this deuice, the house of *Baal* is well furnished, well filled; not one of his *Chemarim* either might or would be absent: not one of those which were present, might be vnrobed: False Gods haue euer affected to imitate the true. Euen *Baal* hath Temples, Alters, Priests, vestments: All religions haue allotted peculiar habits to their highest deuotions. Those Vestments which they mis-called sacred are brought forth, and put on for the glorie of this seruice.

Iehu and *Ionadab* are first carefull that this separation be exact; they search, and see that no seruant of the Lord be crept into that throng: What should a religious *Israelite* do in the Temple of *Baal*? Were any such there, hee had deserued their smart, who would partake with their worship; but if curiosity should haue drawne any thither, the mercy of *Iehu* seekes his rescue: How much more fauorable is the God of mercies in not taking aduantage of our infirmities.

Well might this search haue bred suspition, were it not that in all those

Idolatrous

Idolatrous ſacrifices, the firſt care was to auoid the profane: Euen *Baal* would admit no mixture, how ſhould the true God abide it.

Nothing wanted now, but the ſacrifice: No doubt whole heards and flockes were readie for a pretence of ſome royall hecatombs; whereof ſome had now alreadie ſmoked on their Altars. O *Iehu* what meanes this dilation? If thou abhorreſt *Baal*, why didſt thou giue way to this laſt ſacrifice? why didſt thou not cut off theſe Idolaters before this vpſhot of their wickedneſſe? Was it that thou mightſt be ſure of their guiltineſſe? Was it that thier number, together with their ſinne, might be compleate? What acclamations were here to *Baal*, what ioy in the freedome of their reuiued worſhip: When all on the ſudden, thoſe that had ſacrificed, are ſacrificed; The Souldiers of *Iehu* by his appointment ruſh in with their ſwords drawne, and turne the temple into a ſlaughter-houſe. How is the tune now changed? What ſhrieking was here? what out cries? what running from one ſword, to the edge of another? what ſcrambling vp the walls and pillars? what climbing into the windowes? what vaine indeuors to eſcape that death which would not be ſhunned? whether running, or kneeling or proſtrate, they muſt die.

The firſt part of the ſacrifice was *Baals*, the latter is Gods: The bloud of beaſts was offered in the one, of men in the other; the ſhedding of this was ſo much more acceptable to God, by how much theſe men were more beaſts, then thoſe they ſacrificed. Oh happie obedience; God was pleaſed with a ſacrifice from the houſe of *Baal*; The Idolaters are ſlaine, the Idols burnt, the houſe of *Baal* turn'd to a draught (tho euen thus leſſe vncleane, leſſe noyſome, then in the former perfumes;) and in one word, *Baal* is deſtroyed out of *Iſrael*.

Who that had ſeene all this zeale for God, would not haue ſaid; *Iehu* is a true *Iſraelite*. Yet, hee that rooted out *Ahab*, would not be rid of *Ieroboam*: He that deſtroyed *Baal*, maintained the two Calues of *Dan* and *Bethel*. That Idolatrie was of a lower ranke; as being a miſ-worſhip of the true God, whereas the other was a worſhip of the falſe: Euen the eaſier of both is hainous; and ſhall rob *Iehu* of the praiſe of his vprightneſſe.

A falſe heart may laudably quit it ſelfe of ſome one groſſe ſinne, and in the meane time hugge ſome leſſer euill that may condemne it: As a man recouerd of a Feuer, may die of a Iaundis, or a Dropſie. Wee looſe the thanke of all, if we wilfully fault in one.

It is an entire goodneſſe that God cares for: Perhaps (ſuch is the bountie of our God) a partiall obedience may be rewarded with a temporall bleſſing; (as *Iehues* ſeueritie to *Ahab* ſhall carrie the crowne to his ſeed for foure generations) but we can neuer haue any comfortable aſſurance of an eternall retribution, if our hearts and wayes be not perfit with God. Woe be to vs, O God, if we be not all thine: we cannot but euerlaſtingly depart from thee, if wee depart not from euery ſinne: Thou haſt purged our hearts from the Baal of our groſſe Idolatries, oh cleare vs from the golden Calues of our pettie-corruptions alſo; that thou maiſt take pleaſure in our vprightneſſe; and may reape the ſwete comforts of thy glorious remuneration.

ATHALIAH.

Athaliah *and* Ioash.

2. Kings 11., & 12. And 2. Chron. 23. & 24.

OH the wofull ruines of the houſe of good *Iehoſaphat*: *Iehu* hath ſlaine two and fortie of his iſſue; *Athaliah* hopes to root out the reſt: This daughter of *Ahab* was not like to be other then fatall to that holy Line; One drop of that wicked bloud was enough both to impure, and ſpill all the reſt which affinitie had mixed with it.

It is not vnlike that *Ahaziah* betaking himſelfe to the ſocietie of *Iehorams* warres, committed the ſway of his Scepter to his mother *Athaliah*. The daughter of *Iezebel* cannot but be plotting: when ſhe heares of the death of *Ahaziah*, and his brethren, inflicted by the heauie hand of *Iehu*, ſhe ſtraight caſts for the Kingdome of *Iudah*: The true heires are infants, their minoritie giues her both colour of rule, and oportunitie of an eaſie extirpation Perhaps, her ambition was not more guiltie then her zeale of *Baaliſme*: ſhe ſaw *Iehu* out of a deteſtation of Idolatrie, trampling on the bloud of *Iehoram*, *Iezebel*, *Azariah*, the ſonnes of *Ahab*, the brethren of *Ahaziah*, the prieſts and prophets of *Baal*; and in one word, triumphing in the deſtruction both of *Ahab*, and his Gods out of *Iſrael*: and now ſhe thinkes, Why ſhould not I deſtroy *Iehoſaphat*, and his God out of *Iudah*?

Who euer ſaw an Idolater that was not cruell? *Athaliah* muſt needs let out ſome of her owne bloud, out of the throat of *Ahaziahs* ſonnes; yet ſhee ſpares not to ſhed it out of a thirſt of ſoueraigntie. O God how worthy of wonder are thy iuſt and mercifull diſpenſations? In that thou ſuffereſt the ſeed of good *Iehoſaphat* to be deſtroyed by her hand, in whoſe affinitie he offended, and yet ſaueſt one branch of this ſtocke of *Iehoſaphat*, for the ſake of ſo faithfull a progenitor.

Wicked *Athaliah*, couldſt thou thinke God would ſo farre forget his Seruant *Dauid* (though no other of thoſe loynes had ſeconded his vertues) as to ſuffer all his ſeed to be rooted out of the earth? This vengeance was for thy father *Ahab*; The man according to Gods owne heart ſhall haue a lineall heire to ſucceed in his Throne, when thou and thy fathers houſe ſhall haue vaniſhed into forgetfulneſſe.

For this purpoſe hath the wiſe prouidence of God ordained a *Iehoſheba*, and matcht her in the prieſtly Tribe: Such reuerence did *Iehoram*, King of *Iudah* (though degenerated into the Idolatry of his father in law *Ahab*) beare to this ſacred function, that he marries his daughter to *Iehoiada* the Prieſt. Euen Princeſſes did not then ſcorne the bed of thoſe that ſerued at Gods Altar: Why ſhould the Goſpel poure contempt vpon that which the Law honoured?

That good Lady had too much of *Iehoſaphat* in her, to ſuffer the vtter extirpation of that royall ſeed; She could not doubtleſſe, without the extreme danger of her owne life, ſaue the ſift of her nephew *Ioaſh*; With what a louing boldneſſe doth ſhe aduenture to ſteale him from amongſt thoſe bleeding carkaſſes, in the chamber of death? Her match gaue her oportunitie to effect that, which both nature, and Religion moued her to attempt: neither know I, whether more to wonder at the cunning of the deuice, or the courage of the enterpriſe, or the ſecreſie of the concealement, or the happineſſe of the ſucceſſe: Certainly, *Athaliah* was too cruelly-carefull to forget this ſo late borne ſonne of *Ahaziah*; of all the reſt, his age would not ſuffer him to be out of her eye: In all likelihood therefore, ſhee muſt needs

needs haue misſed ſo noted a corps, had there not beene a ſubſtitution of ſome other dead child in his roome: In that age, the fauour is not ſo diſtinguiſhable; eſpecially of a dead face. Without ſome pious deceit this worke could neuer haue beene effected; Elſe, had the child beene ſecretly ſubduced, and miſſed by his bloudie grand-mother, her perpetuall iealouſie had both expected a ſuruiuing heire, and continued a curious, and vnauoidable ſearch: both which were now ſhunned at once, whilſt *Athaliah* reckons him for dead, whom *Iehoſheba* hath preſerued. Miſchiefe ſometimes failes of thoſe appointments, wherein it thinkes to haue made the ſureſt worke; God laughes in heauen at the plots of Tyrants; and befooles them in their deepeſt proiects. He had ſaid to *Dauid*, *Of the fruit of thy body will I ſet vpon thy ſeate*; In vaine ſhall earth and hell conſpire to fruſtrate it.

Sixe yeares hath *Ioaſh*, and his nurſe beene hid in a cloſe cell of the Temple: Thoſe roomes were deſtin'd onely to the holy Tribe; yet now reioyce to harbour ſuch a gueſt; The rigour of the ordinary Law muſt yeeld to caſes of ſo important neceſſitie.

All this could not poſſibly be done and continued without the priuitie of manie faithfull Prieſts and Leuites; who were as carefull to keepe this counſell, as hopefull of the iſſue of it: It is not hard for many honeſt hearts to agree in a religious ſecreſie; Needs muſt thoſe lips beſhut, which God hath ſealed vp.

Iudah had not beene vſed to ſuch a yoke; long had it groned vnder the tyrannie not of a woman onely, but an Idolatrous *Sydonian*: If any of that ſexe might haue claimed that Scepter, none had ſo much right to it, as *Iehoſheba* her ſelfe; But good *Iehoiada* the Prieſt, who had rather to be a loyall guardian to the King, then an husband to a Queene, now findes time to ſet on foot the iuſt title of *Ioaſh*; and to put him into the miſ-vſurped throne of his father *Ahaziah*.

In the ſeuenth yeare, therefore, he ſends for the Captaines, and the Guard; and hauing ſworne them ſecrecie; by vndoubted witneſſes makes faith vnto them of the truth of their natiue Prince, thus happily reſcued from the bloudie knife of his mercileſſe Grandmother; marſhals the great buſineſſe of his Inauguration; giues euery one his charge; ſets euery one his ſtation; and ſo diſpoſes of his holy forces, as was moſt needfull for the ſafetie of the King, the reuenge of the Vſurper, the preuention of tumults, the eſtabliſhment of the Crowne vpon the owners head in Peace and Ioy.

There was none of all theſe agents who did not hold the buſineſſe to be his owne; Euery true ſubiect of Iudah was feelingly intereſſed in this ſeruice; neither was there any of them, who was not ſecretly heart-burned all this while, with the hatefull gouernement of this Idolatrous Tyranneſſe: And now this inward fire is glad to find a vent; How gladly do they addreſſe themſelues to this welcome imploiment? The greateſt part of this ſecret band were Leuites, who might therefore both meet together with leaſt ſuſpition, and be more ſecurely truſted by *Iehoiada*, vnder whom they ſerued; Euen that holy Prieſt of God in ſtead of teaching the Law, ſets the guard, orders the Captaines, ranges the troupes of Iudah; and in ſtead of a Cenſer, brings forth the Speares and Shields of *Dauid*; the Temple is for the preſent, a Field, or an Artillery-yard; and the Ephods are turned into harneſſe. That houſe, in the rearing whereof not the noyſe of an hammer might be heard, now admits of the claſhing of armour, and the ſecret murmurs of ſome militarie atchieuement. No circumſtances either of place, or calling, are ſo punctuall, as that publique neceſſitie may not diſpenſe with their alteration.

All things are now ready for this ſolemnitie: Each man reioyces to fixe vpon his owne footing; and longs to ſee the face of their long-concealed Soueraigne; and vowes his bloud to the vindication of the common libertie, to the puniſhment of a cruell intruder: Now *Iehoiada* brings forth vnto them the Kings Sonne, and preſents him to the Peeres, and people; Hardly can the multitude containe it

ſelfe from ſhouting out too ſoone: one ſees in his countenance the features of his father, *Ahaziah*; another of his Grand-father, *Iehoram*; a third profeſſes to diſcerne in him ſome lines, and faſhion of his great grand-father *Iehaſaphat*; all find in his face the naturall impreſſions of Maieſtie; and reade in it the hopes, yea the propheſies of their future happineſſe. Not with more ioy, then ſpeed, doth *Iehoiada* accompliſh all the rites of the Coronation. Before that young King could know what was done to him, he is anointed, crowned, preſented with the booke of the Law: Thoſe ceremonies were inſtructiue; and no doubt, *Iehoiada* failed not to comment vpon them in due time, to that royall Pupill.

The Oyle, wherewith he was anointed, ſignified his deſignation to that high ſeruice; and thoſe indowments from heauen that might inable him to ſo great a function.

The Crowne, wherewith he was adorned, ſignified that glorie and maieſtie which ſhould both incourage, and attend his Princely cares.

The booke of the Teſtimonie ſignified the diuine rules and directions, whereto he muſt frame his heart and actions, in the weilding of that Crowne, in the improuement of that oyle.

Theſe three, the Oyle, the Crowne, the Teſtimonie, that is, inward powers, outward magnificence, true pietie and iuſtice make vp a perfect Prince; None of theſe may be wanting: If there be not a due calling of God; and abilities meet for that greatneſſe, the Oyle faileth: If there be not a Maieſticke grace and royaltie, that may command reuerence, the Crowne is miſſing; If there bee not a carefull reſpect to the Law of God, as the abſolute guide of all counſels, and determinations, the Teſtimonie is neglected; all of them concurring, make both King and people happy.

Now, it is time for the people to clap their hands, and by their lowd acclamations to witneſſe their ioy; which muſt needs breake forth with ſo much more force, by how much it was longer, vpon feares and policie, ſuppreſſed.

The Court and Temple were neere together; Howeuer it was with *Athaliah*, and the late reuolted Princes of *Iudah*, according to the common word, the neerer to the Church, the further from God; their religious predeceſſors held it the greateſt commoditie of their houſe, that it neighboured vpon the houſe of God; From her palace might *Athaliah* eaſily heare the ioyfull ſhouts of the multitude, the lowd noiſe of the Trumpets; and as aſtoniſhed with this new tumult of publike gratulations, ſhe comes running into the Temple: Neuer had her foot trod vpon that holy pauement, till now that ſhe came to fetch a iuſt reuenge from that God whoſe worſhip ſhe had contemned.

It fell out well, that her ſudden amazednesſe called her forth, without the attendance of any ſtrong guard; whoſe ſide-taking might haue made that quarrell mutually bloudie: She ſoone heares and ſees what ſhe likes not; her eare meets with, God ſaue the King; her eye meets with the vnlooked for heire of the Kingdome, ſitting on his throne, crowned, and robed, in the royall faſhion; guarded with the Captaines and ſouldiers, proclaimed by the Trumpeters, acclamed and applauded by the people.

Who can ſay whether this ſight draue her more neere to frenzie, or death? How could it be otherwiſe, when thoſe great ſpirits of hers, that had beene long vſed to an vncontrolled ſoueraignty, find themſelues ſo inexpectedly ſuppreſſed.

She now rends her cloathes, and cryes, Treaſon, treaſon, as if that voyce of hers could ſtill command all hearts, all hands; as if one breath of hers were powerfull enough to blow away all theſe new deſignes: Oh *Athaliah*, to whom doſt thou complaine thy ſelfe? they are thy iuſt executioners wherewith thou art incompaſſed; If it be treaſon to ſet vp the true heire of *Ahaziah*, thou appealeſt to thy Traitors. The treaſon was thine, theirs is iuſtice; The time is now come

of

of thy reckonings for all thy royall bloud of *Iudah*, which thine ambition shed, wonder rather at thy patience of this long forbearance, then the rigor of this execution.

There needs no formall seat of Iustice in so apparent offence, *Iehoiada* passes the sentence of death vpon her; *Haue her forth of the ranges; Let her not be slaine in the house of the Lord; and him that followeth her, kill with the sword.*

Had not this vsurpation beene palpable, *Iehoiada* would not haue presumed to intermedle; Now being both the Priest of God, and Vnckle and Protector to the lawfull King, he doth that, out of the necessitie of the state, which his infant Soueraigne (if he could haue beene capable of those thoughts) would haue desired.

Violent hands are laid vpon *Athaliah*, whom no doubt a proud and furious disdaine of so quicke a charge, and of so rough an vsage made miserably impatient; Now she frownes, and cals, and shrieks and commands, and threatens, and reuiles, and intreats in vaine; and dies with as much ill will from her selfe, as she liued with the ill will of her repining subiects.

I see not any one man of all her late flatterers, that followes her, either for pittie, or rescue; Euery man willingly giues her vp to iustice; Not one sword is drawne in her defence; Not one eye laments her. Such is the issue of a tyrannicall mis-gouernment; that which is obeyed not without secret hate, is lost not without publique ioy.

How like is *Athaliah* to her mother *Iezebel*, as in conditions and carriage, so euen in death: Both killed violently; both killed vnder their owne walles; both slaine with Treason in their mouthes; both slaine in the entrance of a changed gouernment: One trod on by the horses, the other slaine in the horse-gate. Both paid their owne bloud for the innocent bloud of others.

How suddenly, how easily is Iudah restored to it selfe, after so long, and so fearefull a deprauation; The people scarce beleeue their owne eyes, for the wonder of this happie change; neither know I whether they be more ioyed in the sight of their new King, thus strangely preserued, or in the sight of *Iehoiada*, that had preserued him.

No man can enuie the protection of the young King vnto him, by whose meanes he liues and raignes: That holy man cares onely to improue his authoritie, to the common good: *He makes a couenant betweene the Lord, and the King; and the people*: and after so long and dangerous a disjunction, reunites them to each other. Their reuiued zeale bestirs it selfe, and breakes downe the Temples, and Altars, and Images of *Baal*, and sacrifices his idolatrous Priest; Shortly, both *Ahab*, and *Baal* is destroyed out of Iudah.

The Scepter of Iudah is changed from a woman, to a child; but, a Child trained vp, and tutored by *Iehoiada*; This minoritie so guided was not inferior to the mature age of many predecessors. Happie is that land, the non-age of whose Princes falls into holy and iust hands. Yet euen these holy and iust hands came short of what they might haue done; The high places remained still: Those altars were erected to the true God, but in a wrong place: It is maruell if there be not some blemishes found in the best gouernment: I doubt *Iehoiada* shall once abuy it deare that he did not his vtmost.

But for the maine, all was well with Iudah, in all the dayes of *Iehoiada*; euen after that *Ioash* was growne past his pupillage: He that was the Tutor to his infancie, was the councellor of his ripe age; and was equally happie in both: How pleasing was it to that good High Priest, to be commanded by that charge of his in the busines of God? The yong King giues order to the Priests, for the collection of large summes, to the repayring of the breaches of Gods house. It becomes him well to take care of that, which was the nurserie of his infancie: And now, after three and twentie yeares hee expostulates with his late Guardian,

Iehoiada, and the reſt of his coate, *Why repaire yee not the breaches?*

Oh gracious and happie viciſſitude; *Iehoiada* the Prieſt had ruled the infancie of King *Ioaſh* in matters of ſtate; and now *Ioaſh* the king commands aged *Iehoiada* the Prieſt in matter of deuotion. In the affaires of God, the action is the Prieſts, the ouer-ſight and coaction is the Princes: By the carefull indeuor of both, Gods houſe is repaired, his ſeruice flouriſheth.

But alas, that it may too well appeare, that the ground of this motion was not altogether inward, no ſooner doth the life of *Iehoiada* ceaſe, then the deuotion of *Ioaſh* begins to languiſh: and after ſome languour, dyes.

The benefit of a truly religious Prelate, or Statſ-man, is not knowne till his loſſe.

Now ſome idolatrous Peeres of Iudah haue ſoone miſ-carried the King from the Houſe of the Lord God of their Fathers, to ſerue Groues and Idols. Yea, whether goe we wretched men, if we be left by our Maker? King *Ioaſh* is turned, not idolater onely, but perſecutor; yea, (which is yet more horrible to conſider) perſecutor of the ſonne of that *Iehoiada* to whom he owes his owne life, *Zechariah* his Coſen german, his foſter-brother, the holy iſſue of thoſe parents, by whom *Ioaſh* liues, and raignes, for the conſcionable rebuke of the idolatry of Prince and people, is vniuſtly, and cruelly murthered by that vnthankfull hand: How poſſible is it for faire and Saint-like beginnings to ſhut vp in monſtrous impieties? Let him that thinkes he ſtands, take heed leſt he fall. When did God euer put vp ſo foule ingratitude to himſelfe, to his ſeruants? O *Ioaſh*, what eyes can pittie the fearefull deſtruction of thee and thy Iudah?

If ye haue forgotten the kindneſſe of *Iehoiada*, your vnkindneſſe to *Iehoiada* ſhall not be forgotten: *A ſmall armie of Syrians came vp againſt Iudah and Ieruſalem, and deſtroyed all the Princes of the people, and ſent all the ſpoyle of them to Damaſcus.* Now *Hazael* reuenges this quarrell of God, and his anointed; and plagues that people which made themſelues vnworthy to be the Lords inheritance.

And what becomes of *Ioaſh*? He is left in great diſeaſes, when his owne ſeruants conſpired againſt him *for the bloud of the ſonnes of Iehoiada, and ſlew him on his bed, and hee died; and they buried him not in the Sepulcher of the Kings.* Dying *Zechariah* had ſaid in the bitterneſſe of his departing ſoule, *The Lord looke vpon it, and require it:* I confeſſe I had rather to haue heard him ſay, *The Lord paſſe it ouer and remit it*; ſo ſaid *Steuen*; ſuch difference there is betweene a Martyre of the Law, and of the Goſpell: although I will hope the zeale of iuſtice, not the vncharitable heate of reuenge drew forth this word: God heares it, and now giues an account of his notice; Thus doth the Lord require the bloud of *Iehoiadaes* ſonne; euen by the like vnthankfull hand of the obliged ſeruants of *Ioaſh*. He that was guiltie of abhominable Idolatry, yet (as if God meant to waue that challenge) is called to reckoning for his cruell vnthankfulneſſe to *Iehoiada*; This crime ſhall make him odious aliue, and ſhall abandon him dead from the ſepulcher of his fathers; as if this laſt royaltie were too good for him, who had forgotten the law of humanitie. Some vices are ſuch, as Nature ſmiles vpon, though frowned at by diuine Iuſtice: Others are ſuch, as euen Nature it ſelfe abhorres; ſuch is this of ingratitude, which therefore carries ſo much more deteſtation from God, as it is more odious euen to them that haue blotted out the image of God.

IOASH *with* ELISHA *dying.*

THe two Kingdomes of *Iudah* and *Israel* how euer diuided both in gouernement, and affection, yet loued to interchange the names of their Kings; Euen *Israel* also had their *Ioash*, no better then that of *Iudah*; he was not more the father of a later *Ieroboam*, then (in respect of mis-worship) he was the sonne of the first *Ieroboam*, who made *Israel* to sinne; Those Calues of *Dan* and *Bethel*, out of a politicke mis-deuotion, besotted all the succession of the ten vsurped Tribes: yet euen this Idolatrous King of *Israel* comes downe to visit the sicke bed of *Elisha*, and weepes vpon his face. 2. Kings 13.

That holy Prophet was neuer any flatterer of Princes, neither spared he inuectiues against their most plausible sinnes: yet King *Ioash*, that was beaten by his reproofes, washes that face with the teares of loue, and sorrow, which had often frowned vpon his wickednesse.

How much difference there was betwixt the *Ioash* of *Israel*, and the *Ioash* of *Iudah*? That of *Iudah* hauing beene preserued and nurtured by *Iehoiada* the Priest, after all professions of deerenesse shuts vp in the vnkinde murther of his sonne; and that meerely for the iust reproofe of his owne Idolatry: This of *Israel* hauing beene estranged from the Prophet *Elisha*, and sharply rebuked for the like offence, makes loue to his dying reprouer, and be-dewes his pale face with his teares: Both were bad enough, but this of *Israel* was, how euer vicious, yet good-natur'd: That of *Iudah* added to his wickednesse, an ill disposition, a dogged humor, There are varieties euen of euill men; some are worse at the root, others at the branch; some more ciuilly harmelesse, others fouler in moralitie, According to the exercise of the restraining grace, naturall men doe either rise, or fall in their ill.

The longest day must haue his euening: Good *Elisha*, that had liued some nintie yeares, a wonder of Prophets, and had out-worne many successions in the thrones of *Israel*, and *Iudah*, is now cast vpon the bed of his sicknesse, yea, of his death: That very age might seeme a disease; which yet is seconded with a languishing distemper: It is not in the power of any holinesse to priuiledge vs from infirmitie of bodie, from finall dissolution: He that stretched himselfe vpon his bed, ouer the dead carkasse of the *Shunamites* sonne, and reuiued it; must now stretch out his owne limbes vpon his sicke bed, and die: He saw his Master *Eliah* rapt vp suddenly from the earth, and fetcht by a fiery chariot from this vale of mortalitie; himselfe must leasurely wait for his last pangs, in a lingering passage to the same glory. There is not one way appointed to vs, by the diuine prouidence, vnto one common blessednesse: One hath more paine, another hath more speed: Violence snatcheth away one, another by an insensible pace drawes euery day neerer to his terme: The wisedome and goodnesse of God magnifies it selfe in both: Happie is he that after due preparation, is past through the gates of death, ere he be aware; Happie is he that by the holy vse of long sickenesse is taught to see the gates of death a farre off, and addressed for a resolute passage: The one dies like *Eliah*, the other like *Elisha*, both blessedly,

The time was, when a great King sent to *Elisha* to know if he should recouer;

now

now the King of *Israel*, as knowing that *Elisha* shall not recouer (so had his consumption spent him) comes to visit the dying Prophet; and when his teares would giue him leaue; breakes forth into a passionate exclamation, *O my father, my father, the chariot of Israel and the horsemen thereof.* Yet the Calues of *Dan* and *Bethel* haue left some goodnesse in *Ioash*; As the best man hath something in him worthy of reproofe; so the faultiest hath something commendable. Had not the Spirit of God himselfe told vs, that *Ioash* did that which was euill in the sight of the Lord, we had admired this pietie, this reuerent respect to the Prophet. The holiest man could not haue said more: It is possible for the clients of a false worship, to honour (out of another regard) the professors of Truth; From the hand of *Elisha* had *Iehu* the grand-father of *Ioash* receiued his vnction to the Kingdome: this fauour might not be forgotten.

Visitation of the sick is a dutie required both by the law of humanitie, and of Religion; Bodily infirmitie is sad; and comfortlesse; and therefore needs the presence, and counsell of friends to relieue it; Although, when wee draw the curtaines of those that are eminently gracious, we do rather fetch (with *Ioash*) then bring a blessing.

How sensible should we be of the losse of holy men, when a *Ioash* spends his teares vpon *Elisha*? If we be more affected with the foregoing of a naturall friend, or kinsman, then of a noted and vsefull Prophet, it argues more loue to our selues, then to the Church of God, then to God himselfe.

What vse there was of chariots and horsemen in those warres of the Ancient, all Histories can tell vs: All the strength of the battell stood in these: There could be neither defence, nor offence, but by them: such was *Elisha* vnto *Israel*; The greatest safegard to any nation is the sanctitie, and faithfulnesse of their Prophets; without which the Church and State lyes open to vtter desolation.

The same words that *Elisha* said of his master *Eliah*, when hee saw him taken vp from the earth, doth *Ioash* now speake of *Elisha*, neere his dissolution: *O my father, my father, the charets of Israel, and the horsemen thereof.* The words were good; the teares were pious; but where are the actions? O *Ioash*, if the Prophet were thy father, where was thy filiall obedience? he cri'd downe thy Calues, thou vpheldst them; he counsell'd thee to good, thou didst euill in the sight of the Lord.

If the Prophet were the charets and horsemen of *Israel*, why didst thou fight against his holy doctrine? If thou weepest for his losse, why didst thou not weepe for those sinnes of thine, that procured it?

Had thine hand answered thy tongue, *Israel* had beene happie in *Elisha*; *Elisha* had beene happie in *Israel*, and thee; Words are no good triall of profession: The worst men may speake well: Actions haue onely the power to descry hypocrites.

Yet euen a *Ioash* thus complying, shall not goe away vnblessed: This outward kindnesse shall receiue an outward retribution; These few drops of warme water shed vpon the face of a Prophet, shall not lose their reward; The spirit of prophesie forsakes not the death-bed of *Elisha*; He calls for bow, and arrowes, and puts them into the hand of *Ioash*, and putting his hands vpon the Kings hand, he bids to shoot Eastward: and whiles the shaft flyes, and lights, he sayes, *The arrow of the Lords deliuerance from Syria; for thou shalt smite the Syrians in Aphek, till thou haue consumed them*: If the weake and withered hand of the Prophet had not beene vpon the youthfull, and vigorous hand of the King, this bow had beene drawne in vaine; the strength was from the hand of the King, the blessing from the hand of the Prophet: He whose reall parable hath made the earth to be *Syria*, the arrow, reuenge, the archer, *Ioash*, hath obtained for his last boone from God to *Israel*, that this archer shall shoot this arrow of reuenge, into the heart of *Syria*, and wound it to death. When then the hand of the King,

King, and of the Prophet drawes together, there cannot choose but successe must follow.

How readily doth *Elisha* now make good the words of *Ioash*? How truly is hee the Charets, and Horsemen of *Israel*? *Israel* had not fought without him, much lesse had beene victorious; If theirs be the indeauour, the successe is his: Euen the dying Prophet puts life, and speed into the Forces of *Israel*, and whiles he is digging his owne graue, is raising Trophees to Gods people.

He had receiued kindnesse from the *Syrians*; amongst them was he harbour'd in the dearth; and from some of their Nobles, was presented with rich gifts; but their enmitie to *Israel* drownes all his priuate respects; hee cannot but professe hostilitie to the publique enemies of the Church: Neither can he content himselfe with a single prediction of their ruine. Hee bids *Ioash* to take the arrowes, and smite vpon the ground, he sets no number of those strokes; as supposing the frequence of those blowes, which *Ioash* might well (vpon his former parabolicall act) vnderstand to be significant. The slacke hand of the King smites but thrise. So apt we are to be wanting to our selues; so coldly do wee execute the commands of God: The sicke Prophet is not more greeued, then angry at this dull negligence; Doubtlesse God had reuealed to him (for his last gratification) that vpon his feruent prayers, so oft as *Ioash* should voluntarily (after his generall charge) smite the earth, so oft should *Israel* smite *Syria*. *Elisha*es zeale doth not languish with his body: with a fatherly authoritie he chides him, who had stiled him father; not fearing to spend some of his last winde in a milde reproofe, *Thou shouldest haue smitten fiue or sixe times, then thou hadst smitten Syria till thou hadst consumed it, whereas now thou shalt smite Syria but thrise.* Not that the vnchangeable decree of the Almightie meant to suspend it selfe vpon the vncertaine issue of *Ioashes* will; but, hee that puts this word into the mouth of his Prophet, puts this motion into the hand of the King, which did not more willingly stay, then necessarily obey that prouidence whereby it was stirred. Euen whiles we haue our freest choyce, we fall vpon those actions and circumstances, whereby the iust and holy will of our God is brought about. Our verie neglects, our ignorances shall fulfill his eternall councells.

Elisha dies, and is buried; his miracles doe not cease with his life: Who can maruell that his liuing prayers raised the sonne of the *Shunamite*, when his dead bones raise the carkasse that touched them. God will be free in his workes; hee that must die himselfe, yet shall reuiue another; the same power might haue continued life to him, that gaue it by his bones. *Israel* shall well see that hee liues, by whose vertue, *Elisha* was both in life, and death, miraculous: Whiles the Prophet was aliue, the impetration might seeme to be his, though the power were Gods; now that he is dead, the bones can challenge nothing, but send the wandring *Israelites* to that almightie Agent, to whom it is all one to worke by the quicke, or dead. Were not the men of *Israel* more dead then the carkasse thus buried, how could they choose but see in this reuiued corps, an embleme of their owne condition? How could they choose but thinke, If we adhere to the God of *Elisha*, he shall raise our decaied estates, and restore our nation to the former glory.

The *Sadduces* had as yet no being in *Israel*, with what face could that heresie euer after looke into the world, when before the birth of it, it was so palpably conuinced, with an example of the resurrection? Intermission of time, and degrees of corruption adde nothing to the impossibilitie of our rising: The bodie that is once cold in death, hath no more aptitude to a reanimation; then that which is moldred into dust; Onely the diuine power of the Maker must restore either, can restore both: When we are dead, and buried in the graue of our sinne; it is onely the touch of Gods Prophets, applying vnto vs the death and resurrection of the Sonne of God, that can put new life into vs; No lesse true, though

spirituall,

ſpirituall, is the miracle of our raiſing vp from an eſtate of inward corruption, to a life of grace.

Yet all this preuailes not with *Iſrael*: No bones of *Eliſha* could raiſe them from their wicked Idolatry: and, notwithſtanding their groſſe ſinnes, *Ioaſh* their King proſpers: Whether it were for the ſake of *Iehu*, whoſe grand-child he was; or for the ſake of *Eliſha*, whoſe face he wept vpon, his hand is notably ſucceſſefull: not onely againſt the ſonne of *Hazael*, King of *Syria*, whom he beates out of the Cities of *Iſrael*; but, againſt *Amaziah* King of *Iudah*, whom hee tooke Priſoner, beating downe the verie walls of *Ieruſalem*, and returning laden with the ſacred, and rich ſpoyle both of the Temple, and Court, to his *Samaria*.

Oh the depth of the diuine Iuſtice, and wiſedome in theſe outward adminiſtrations! The beſt cauſe, the beſt man doth not euer fare beſt: *Amaziah* did that which was right in the ſight of the Lord; *Ioaſh*, euill: *Amaziah* followes *Dauid* (though not with equall paces) *Ioaſh* followes *Ieroboam*, yet is *Amaziah* ſhamefully foyled by *Ioaſh*; Whether God yet meant to viſit vpon this King of *Iudah*, the ſtill-odious vnthankefulneſſe of his father to *Iehoiada*; or, to plague *Iudah* for their ſhare in the bloud of *Zechariah*, and their late reuolt to Idolatry; or, whether *Amaziahs* too much confidence in his owne ſtrength (which moued his bold challenge to *Ioaſh*) were thought fit to be thus taken downe, or what euer other ſecret ground of Gods iudgement there might be, it is not for our preſumption to inquire: Who ſo by the euent ſhall iudge of loue, or hatred, ſhall be ſure to runne vpon that woe, which belongs to them that call good euill, and euill good.

What a ſauage peece of Iuſtice it is to put the right, whether of inheritance, or honour, to the deciſion of the ſword, when it is no newes for the better to miſcarrie by the hand of the worſe?

The race is not to the ſwift; the battell is not to the ſtrong; no, not to the good: Perhaps, God will correct his owne by a foyle; perhaps, he will plague his enemy by a victorie. They are onely our ſpirituall combats wherein our faithfull courage is ſure of a crowne.

VZZIAH *Leprous.*

2. Chron. 26. And 2. Kings 15.

EVen the Throne of *Dauid* paſſed many changes of good, and euill: Good *Iehoſaphat* was followed with three ſucceſſions of wicked Princes; and thoſe three, were againe ſucceeded with three others godly, and vertuous; *Amaziah* for a long time ſhone faire, but at the laſt, ſhut vp in a cloud; The gods of the *Edomites* marred him; his rebellion againſt God, ſtirr'd vp his peoples rebellion againſt him: The ſame hands that ſlew him, crowned his ſonne *VZZiah*; ſo as the yong King might imagine it was not their ſpight, that drew violence vpon his father, but his owne wickedneſſe; Both early did this Prince raigne, and late; he began at ſixteene; and ſat fiftie two yeares in the Throne of *Iudah*: They that mutined in the declining age of *Amaziah*, the father; are obſequious to the child-hood of the ſonne, as if they profeſſed to adore ſoueraintie, whiles they hated lewdneſſe: The vnchanged gouernment of good Princes is the happineſſe, no leſſe of the ſubiects then of themſelues: The hand knowes beſt to guide thoſe reines to which it hath beene inured; and euen meane hackneyes goe on cheerefully in their wonted rode;

A rode; Custome, as it makes euils more supportable, so where it meets with constant minds, makes good things more pleasing and beneficiall.

The wise and holy Prophet *Zechariah*, was an happie Tutor to the minoritie of King *Vzziah*; That vessell can hardly mis-carrie where a skilfull stereſ-man sits at the helme: The first praise of a good Prince is to be iudicious, and iust, and pious, in himselfe; the next is, to giue eare, and way, to them that are such: Whiles *Zechariah* hath the visions of God, and *Vzziah* takes the counsels of *Zechariah*, it is hard to say whether the Prophet, or the King, or the State be happier.

God will be in no mans debt; so long as *Vzziah* sought the Lord, *God made him to prosper*. Euen what we do out of dutie cannot want a reward: Godlinesse neuer disappointed any mans hopes, oft hath exceeded them. If *Vzziah* fight against the *Philistims*, If against the *Arabians*, and *Mehunims*; according to his names, the strength, the helpe of the Almightie is with him: The *Ammonites* come in with presents, and all the neighbour nations ring of the great- B nesse, of the happinesse of *Vzziah*; his bountie and care makes *Ierusalem* both strong, and proud of her new Towers; yea the verie Desart must taste of his munificence.

Vzziah, Azariah,

The outward magnificence of Princes cannot stand firme, vnlesse it bee built vpon the foundations of prouidence and frugalitie; *Vzziah* had not been so great a King, if he had not beene so great an husband; he had his flockes in the deserts, and his heards in the plaines; his ploughes in the fields, his vine-dressers vpon the mountaines, and in *Carmel*: neither was this more out of profit, then delight, *for he loued husbandrie*. Who can contemne those callings for meanneſſe, which haue beene the pleasures of Princes?

Hence was *Vzziah* so potent at home, so dreadfull to his neighbours; his warres had better sinewes then theirs; which of his predecessors was able to maintaine so setled an armie, of more then of three hundred and tenne thousand trained souldiers, well furnished, well fitted for the suddenest occasion? Thrift is the strongest prop of power.

C The greatnesse of *Vzziah*, and the rare deuices of his artificiall Engines for war, haue not more raised his fame, then his heart: so is he swolne vp with the admiration of his owne strength, and glory, that he breakes againe; How easie it is for the best man to dote vpon himselfe; and to be lifted vp so high, as to lose the sight both of the ground, whence he rises, and of the hand that aduanced him: How hard it is for him that hath inuented strange Engines for the battering of his enemies, to find out any meanes to beate downe his owne proud thoughts? Wise *Salomon* knew what he did, when he prayed to be deliuered from too much: *Lest*, said he *I be full, and denie thee, and say, Who is the Lord?* Vpon this Rocke did the sonne of *Salomon* runne and split himselfe; His full sayles of prosperitie carrried him into presumption and ruine: what may he not doe? what may he not be? Because hee found his power otherwise vnlimited; ouer-ruling in the Court, the Cities, the Fields, the Deserts, the armes, and Magazins, therefore he thinkes he may doe so in the Temple too: as things royall, ciuill, husbandly, militarie passed his hands, so why D should not (thinkes he) sacred also? It is a dangerous indiscretion for a man not to know the bounds of his owne calling: What confusion doth not follow vpon this breaking of the rankes?

Vpon a solemne day, King *Vzziah* clothes himselfe in Pontificall robes, and in the view of that populous assembly, walkes vp in state, into the Temple of God, and boldly approaching to the Altar of Incense, offers to burne sweet odours vpon it to the God of heauen: *Azariah* the Priest is sensible of so perillous an incroch ment; he therefore attended with foureſcore valiant assistants, of that holy Tribe, hastens after the King, and finding him with the

censer in his hand, readie addressed to that sinfull deuotion, stayes him with a A
free, and graue expostulation: There is no place wherein I could bee sorrie to see thee, O King, but this, where thou art; neither is there any act, that we should grudge thee so much, as this, which is the most sacred; Is it possible that so great an ouersight should fall into such wisedome? Can a religious Prince trained vp vnder an holy *Zechariah*, after so many yeares zealous profession of pietie, be either ignorant, or regardlesse of those limits, which God hath set to his owne seruices?

Oh, what meanes this vncouth attempt? Consider O deare Soueraigne, for Gods sake, for thy soules sake, consider where thou art, what thou doest; it is Gods house wherein thou standest, not thine owne; Looke about thee, and see, whether these vailes, these Tables, these Pillars, these Walls, these Pauements, haue any resemblance of earth: There is no place in all the world whence thy God hath excluded thee, but onely this; this he hath reserued for his owne vse: And canst thou thinke much to allow one roome as proper to him, who hath not grudged all the rest to thee? But if it be thy zeale of a per- sonall seruice to God, that hath carried thee hither; alas, how canst thou hope B
to please the Almightie with a forbidden sacrifice? Which of thine holy Pro- genitors euer dared to tread, where thy foot now standeth? which of them euer put forth their hand to touch this sacred Altar? Thou knowest that God hath set apart, and sanctified his owne attendants; Wherefore serues the Priest- hood, if this bee the right of Kings? were it not for the strict prohibition of our God, it could seeme no other then an honour to our profession, that a King should thinke to dignifie himselfe by our employment; but now, know- ing the seuere charge of the great King of heauen, we cannot but tremble to see that censer in thine hand; who euer, out of the holy Tribe, hath weilded it vn- reuenged? This affront is not to vs, it is to the God whom we serue; In awe of that terrible Maiestie, as thou wouldest auoid some exemplarie iudgement, O King withdraw thy selfe, not without humble deprecations, from this pre- sence; and lay downe that interdicted handfull, with feare and trembling; Bee thou euer a King, let vs bee Priests; The Scepter is thine, let Censers bee ours. C

What religious heart could do other then relent at so faithfull and iust an ad- monition? But how hard it is for great persons to yeeld they haue offended? *Vzziah* must not be faultie; what is done rashly shall be borne out with power; He was wroth; and thus expresseth it: What meanes this saucie expostulation, O ye sons of *Leui*? how dare ye thus malapertly controll the well-meant actions of your Soueraigne? If ye be Priests, remember that ye are subiects; or if ye will needs forget it, how easie is it for this hand to awake your memorie? What such offence can it be for me to come into that house, and to touch that Altar, which my royall Progenitors haue made, beautified, consecrated? Is the God of this place onely yours? Why do ye thus ambitiously ingrosse Re- ligion? If Princes haue not intermedled with these holy affaires, it was becaus they would not, not because they might not; When those lawes were made for the Sanctuarie, there were no Kings to grace these diuine ceremonies; yet euen then, *Moses* was priuiledged. The persons of Princes (if ye know not) are no D
lesse sacred then your owne. It is your presumption to account the Lords anointed, prophane: Contest with those, whose drie and vnhallowed heads are subiect to your power; For me, I will not aske your leaue to be deuout; Looke ye to your owne Censers, presume not to meddle with mine; in the meane time, can ye thinke this insolence of yours shall escape vnreuenged? Can it stand with the honour of my soueraigntie, to bee thus proudly checked by subiects? God doe so to me and more also, if. Whiles *Vzziah* yet speakes, God strikes: Ere the words of furie can come forth of his mouth, the leprosie appeares in his

A his forehead: Leprosie was a most loathsome disease; the forehead is the most conspicuous part: Had this shamefull scarfe broken forth vpon his hand, or foot, or brest, it might haue beene hid from the eyes of men; now the forehead is smitten with this iudgement, that God may proclaime to all beholders, Thus shall it bee done to the man whose arrogance hath thrust him vpon a sacred charge. Publique offences must haue open shame.

It is a dangerous thing to put our selues into the affaires, into the presence of God, vnwarranted; There cannot be a more foolish mespriſion, then, because we are great on earth, to thinke we may be bold with heauen: When Gods messengers cannot preuaile by counsels, intreaties, threats, it is time for God to show his immediate iudgements. Wilfull offenders can expect nothing but a fearefull reuenge.

Now begins *Vzziah* to be confounded in himselfe; and shame striues with leprosie, for a place in his forehead; The hand of God hath done that in an instant which all the tongues of men had attempted in vaine: There needs no B further solicitor of his egresse, the sense of his plague sends him forth alone: And now he thinkes; Wretched man that I am, how haue I angred God; and vndone my selfe? I would needs come in like a Priest, and now go forth a Leper: the pride of my heart made me thinke my selfe worthy the presence of a God; Gods iust displeasure hath now made me vnworthy of the presence of men: whiles I affected the altar, I haue lost my throne; whiles I scornefully reiected the aduice and censures of Gods Ministers, I am now become a spectacle of horror, and deformitie, to my owne seruants; I that would be sending vp perfumes to heauen, haue made my nastinesse hatefull to my owne senses. What do I vnder this sacred roofe? Neither is Gods house now, for me, nor mine owne; what cell, what dungeon is close enough for me, wherein to weare out the residue of mine vnhappie and vncomfortable dayes? O God thou art iust, and I am miserable.

Thus with a deiected countenance, and sad heart, doth *Vzziah* haste to retire himselfe; and wishes, that he could be no lesse hid from himselfe, then from C others: how easie is it for the God of heauen to bring downe the highest pitch of earthly greatnesse, and to humble the stubbornest pride?

Vpon the leasure of second thoughts, *Vzziah* cannot but acknowledge much fauour in this correction, and confesse to haue escaped well; Others, hee knew, had beene strucke dead, or swallow'd vp quicke for so presumptuous an intrusion: It is happie for him if his forehead may excuse his soule.

Vzziah ceased not to be a King, when he began to be a leper; the disease of his forehead did not remoue his Crowne: his sonne *Iotham* raigned for him, vnder him; and whiles he was not seene, yet he was obeyed. The character of soueraigntie is indeleble, whether by bodily infirmitie, or by spirituall censure: Neither is it otherwise, O God, betwixt thee, and vs, if we be once a royall generation vnto thee, our leprosies may deforme vs, they shall not dethrone vs: still shall we haue the right, still the possession of that glorious kingdome, where D in wee are inuested from eternitie.

A

AHAZ *with his new Altar.*

2. King. 16.

AFter many vnhappie changes of the two thrones; *Ahaz* ſucceedes *Iotham* in the Kingdome of *Iudah*: an ill ſonne of a good father; not more the heire of *Dauids* ſeate, then of *Ieroboams* ſinne: Though *Iſrael* play the harlot, yet who can abide that *Iudah* ſhould ſinne? It is hard not to be infected with a contagious neighbour-hood: who euer read that the Kingdome of *Iſrael* was ſeaſoned with the vicinitie of the true Religion of *Iudah*? Goodneſſe (ſuch as our nature is) is not ſo apt to ſpread: A tainted ayre doth more eaſily affect a ſound body, then an wholeſome ayre B
can cleare the ſicke: Superſtition hath euer beene more ſucceſſefull, then truth; The yong yeares of *Ahaz* are ſoone miſ-led to a plauſible miſ-deuotion.

A man that is once falne from truth, knowes not where he ſhall ſtay: From the Calues of *Ieroboam* is *Ahaz* drawne to the gods of the heathen; yea, now, Buls and Goates are too little for thoſe new deities, his owne fleſh and blood is but deare enough; *He made his ſonne to paſſe through their fire.* Where doe we find any religious *Iſraelite* thus zealous for God? Neither doth the holineſſe and mercie of our God require ſo cruell a ſacrifice: neither is our dull, and niggardly hand ready to gratifie him with more eaſie obediences; O God how gladly ſhould we offer vnto thee our ſoules, and bodies, which we may enioy ſo much the more, when they are thine; ſince zealous Pagans ſticke not to leeſe their owne fleſh, and blood in an Idols fire?

He that hath thus ſhamefully caſt off the God of his fathers, cannot bee long without a fearefull reuenge. The King of *Iſrael* galls him on the one ſide; the King of *Syria* on the other: To auoide the ſhocke of both, *Ahaz* doth not C
betake himſelfe to the God whom he had offended; who was able to make his enemies at peace with him, but to *Tiglath Pileſer* King of *Aſſur*: Him doth he wooe with ſuites, with gifts; and robs God of thoſe preſents, which may indeare ſo ſtrong an helper. He that thought not his ſonne too deare for an Idol, thinkes not Gods ſiluer and gold too deare for an Idolatrous abettor.

Oh the infinite patience of the Almightie! God giues ſucceſſe a while to ſo offenſiue a riualitie: This *Aſſyrian* King preuailes againſt the King of *Syria*; kills him, and takes his chiefe Citie, *Damaſcus*; The quarrell of the King of *Iudah* hath inlarged the Territories of his aſſiſtant, beyond hope; And now, whiles this *Aſſyrian* victor is inioying the poſſeſſion of his new-won *Damaſcus*: *Ahaz* goes vp thither to meete him, to congratulate the victorie, to adde vnto thoſe triumphs, which were drawne on by his ſolicitation. There he ſees a new faſhioned Altar, that pleaſes his eye; That old forme of *Salomons*, which was made by the patterne ſhowed to *Moſes* in the Mount, is now growne ſtale, and deſpicable; A modell of this more exquiſite frame is ſent to *Vrijah*, the D
Prieſt; and muſt be ſampled in *Ieruſalem*.

It is a dangerous preſumption to make innouations, if but in the circumſtances of Gods worſhip. Thoſe humane additions which would ſeeme to grace the inſtitution of God, depraue it; That infinite wiſedome knowes beſt what will pleaſe it ſelfe, and preſcribes accordingly; The fooliſhneſſe of God is wiſer then the wiſedome of men; Idolatrie and falſhood is commonly more gawdie and plauſible, then truth; That heart which can for the outward homelineſſe

deſpiſe

A deſpiſe the ordinances of God, is alreadie alienated from true Religion, and lies open to the groſſeſt ſuperſtition.

Neuer any Prince was ſo foulely idolatrous, at that he wanted a Prieſt to ſecond him: An *Vrijah* is fit to humor an *Ahaz*. Greatneſſe could neuer command any thing, which ſome ſeruile wits were not readie both to applaud, and iuſtifie.

Ere the King can be returned from *Damaſcus*, the alter is finiſhed; It were happie if true godlineſſe could be ſo forward in the proſecutions of good: Neither is this ſtrange pile reared onely, but thruſt vp betwixt Gods Altar, and the Temple; in an apparent predecencie, as if he had ſaid, Let the God of *Iudah* come behind the Deities of *Syria*.

And now, to make vp the full meaſure of his impietie, this idolatrous King will himſelfe bee ſacrificing vpon his new alter, to his new gods; the gods of *Damaſcus*: An vſurped prieſthood well becomes a falſe Deitie. *Becauſe* (ſaith he) *the gods of the Kings of Syria helpe them, therefore will I ſacrifice to them, that they may helpe me.*

B Oh blind ſuperſtition! how did the gods of *Syria* helpe their Kings, when both thoſe Kings, and their gods were vanquiſhed, and taken by the King of *Aſſyria*? Euen this *Damaſcus*, and this altar were the ſpoyle of a forraigne enemie; How then did the gods of *Syria* helpe their Kings, any other, then to their ruine? what dotage is this to make choice of a foyled protection? But had the *Syrians* proſpered, muſt their gods haue the thankes? Are there no authors of good but blockes or Deuils? Or is an outward proſperitie the onely argument of truth, the onely motiue of deuotion? O fooliſh *Ahaz*, it is the God thou haſt forſaken, that plagues thee, vnder whoſe onely arme thou might'ſt haue preuailed. His power beats thoſe Pagan ſtockes, one againſt another, ſo, as one while, one ſeemes victorious, another vanquiſht; and at laſt he confounds both, together with their proudeſt clients: Thy ſelfe ſhall bee the beſt inſtance.

Of all the Kings of *Iudah* hitherto, there is none ſo dreadfull an example either of ſinne, or iudgement, as this ſonne of good *Iotham*. I abhorre to thinke
C that ſuch a monſter ſhould deſcend from the loynes of *Dauid*; where ſhould be the period of this wickedneſſe? He began with the high places, thence hee deſcends to the Calues of *Dan* and *Bethel*; from thence he falls to a *Syrian* altar, to the *Syrian* god; then from a partnerſhip he falls to an vtter excluſion of the true God, and blocking vp his Temple; and then to the ſacrifice of his owne ſonne; and at laſt, as if hell were broken looſe vpon Gods inheritance, euery ſeuerall Citie, euery hie place of *Iudah* hath a new God: No maruell if hee bee branded by the Spirit of God, with, *This is that King Ahaz.*

What a fearefull plague did this noyſome deluge of ſinne leaue behind it, in the land of *Iudah*? who can expreſſe the horror of Gods reuenge vpon a people that ſhould haue beene his? *Pekah* the King of *Iſrael*, ſlew an hundred and twentie thouſand of them in one day; amongſt whom was *Maſeiah* the ſonne of *Ahaz*: O iuſt iudgement of the Almightie! *Ahaz* ſheds the bloud of one ſonne to an Idoll: The true God ſheds the bloud of another of his ſonnes, in reuenge.

D Yet, the hand of the Lord is ſtretched out ſtill:

Two hundred thouſand of them were carried away by the *Iſraelites* captiue, to *Samaria*.

The *Edomites* came, and carried away another part of them for bondſlaues, to their countrie:

The *Philiſtims* came vp and ſhared the Cities of the South of *Iudah*, and the villages thereof; Shortly, what other is miſerable *Iudah*, then the prey, and ſpoile of all the neighbouring Nations? *For the Lord brought Iudah low becauſe* 2 Chro. 28. 19.
of

of Israel, for he made Iudah naked, and transgressed sore against the Lord: As for the great King of *Ashur*, whom *Ahaz* purchased with the sacrilegious pillage of the house of God, in stead of an ayde, he proues a burden; How euer he sped in his first on-sets; now, *he distressed Iudah, but strengthned it not*: The charge was as great, as the benefit small: sooner shall he eate them out, then rescue them. No arme of flesh can shelter *Ahaz* from a vengeance.

Be wise, O yee Kings, bee instructed O yee Iudges of the earth; serue the Lord with feare, and reioyce with trembling: Kisse the Sonne lest he be angrie, and yee perish from the way, when his wrath is kindled but a little.

His subiects complaine, that he died so late, and, as repenting that hee euer was, denie him a roome in the sepulchers of Kings: as if they said; the common earth of *Ierusalem* is too good for him that degenerated from his Progenitors, marr'd his Kingdome, depraued his people, forsooke his God.

The vtter destruction of the Kingdome of ISRAEL.

2. Kings 17. IVdah was at a sore heaue; yet *Israel* shall mis-carie before it; such are the sinnes of both, that they striue whether shall fall first; but this lot must light vpon the ten Tribes; though the late King of *Iudah* were personally worse then the most of *Ieroboams* successors, yet the people were generally lesse euill: vpon whom the incroachments of Idolatrie were more by obtrusion, then by consent; besides that the thrones of *Iudah* had some interchanges of good Princes, *Israel* none at all: The same Iustice therefore that made *Israel* a scourge to *Iudah*, made *Assyria* a scorpion to *Israel*.

It was the quarrell of *Iudah* that first ingaged the King of *Ashur* in this warre against *Israel*; now hee is not so easily fetcht off; So we haue seene some eager Mastiue, that hath beene set on by the least clap of the hand, but could not bee loosned by the force of staues.

Salmanesser King of *Assyria* comes vp against *Hoshea* King of *Israel*, and subdues him; and puts him to his Tribute: This yoke was vncouth and vnpleasing; The vanquisht Prince was neither able to resist, nor willing to yeeld; secretly therefore he treates with the King of *Egypt* for assistance, as desiring rather to hazard his libertie by the hand of an equall, then to inioy a quiet subiection vnder the hand of an ouer-ruling power; we cannot blame Princes to bee iealous of their soueraignties; The detaining of his yearely Tribute, and the whisperings with new confederates, haue drawne vp the King of *Ashur* to perfect his owne victories: He returnes therefore with a strong power, and after three yeares siege, takes *Samaria*, imprisons *Hoshea*, and in the exchange of a wofull captiuitie, he peoples *Israel* with *Assyrians*, and *Assyria* with *Israelites*. Now that abused soyle hath vpon a surfet of wickednesse, cast out her perfidious owners, and will trie how it can fare with heathenish strangers: Now the *Assyrian* gallants triumph in the Palaces of *Samaria* & *Iezreel*; whiles the Peeres and Captaines of *Israel* are driuen manicled through the *Assyrian* streets, and billeted to the seuerall places of their perpetuall seruitude: Shortly, now the flourishing Kingdome of the tenne Tribes is come to a finall and shamefull end; and so vanished in this last dissipation, that, since that day, no man could euer say, *This was Israel*.

Oh

A Oh terrible example of vengeance, vpon that peculiar people, whom God hath choſen for himſelfe, out of all the world: All the world were witneſſes of the fauours of their miraculous deliuerances, and protections; All the world ſhall be witneſſes of their iuſt confuſion.

It is not in the power of fleight errors to ſet off that infinite mercie: What was it, O God, what was it, that cauſed thee to caſt off thine owne inheritance? What but the ſame that made thee to caſt the Angels out of heauen? Euen their rebellious ſinnes. Thoſe ſinnes dared to emulate the greatneſſe of thy mercies, no leſſe, then they forced the ſeueritie of thy iudgements: *They left all the commandements of the Lord their God; and made them molten Images, euen two Calues; and made a groue and worſhipped all the hoſt of heauen; and ſerued Baal; and cauſed their ſonnes and daughters to paſſe through the fire, and vſed diuination, and enchantments, and ſold themſelues to doe euill in the ſight of the Lord to prouoke him to anger.*

Neither were theſe ſlips of frailtie, or ignorant miſ-takings, but wilfull crimes, obſtinate impieties, in ſpight of the doctrines, reproofes, menaces, miraculous
B conuictions of the holy Prophets, which God ſent amongſt them: Thy deſtruction is of thy ſelfe, O *Iſrael*; what could the iuſt hand of the Almightie doe leſſe then conſume a nation ſo incorrigibly flagitious? A nation ſo vnthankfull for mercies, ſo impatient of remedies, ſo vncapable of repentance: ſo obliged, ſo warned, ſo ſhameleſſely, ſo lawleſſely wicked?

What nation vnder heauen can now challenge an vndefaiſible intereſt in God; when *Iſrael* it ſelfe is caſt off? What Church in the world can ſhow ſuch deare loue-tokens from the Almightie as this, now-abhorred, and adulterous ſpouſe? He that ſpared not the naturall Oliue, ſhall he ſpare the wild? It is not for vs ſinners of the Gentiles to be highminded, but awfull.

The *Iſraelites* are caried captiue into *Aſſyria*; thoſe goodly Cities of the tenne Tribes may not lie waſt, and vnpeopled: The wiſedome of the victor finds it fit to tranſplant his owne Colonies thither; that ſo he may raiſe profit thence, with ſecuritie: From *Babylon* therefore, and *Cuthah*, and *Aua*, and *Hamath*, and *Sepharuaim*, doth he ſend of his owne ſubiects to poſſeſſe, and inhabit the Ci-
C ties of *Samaria*. The land doth not brooke her new Tenants: *They feared not the Lord*; (how ſhould they, they knew him not?) *Therefore the Lord ſent Lyons amongſt them which ſlew ſome of them*: Not the veriеſt Pagan can be excuſed for his ignorance of God; Euen the deprauedſt nature might teach vs to tremble at a Deitie; It is iuſt with the Almightie not to put vp neglect, where hee hath beſtowed reaſon.

The brute creatures are ſent to reuenge the quarrell of their Maker, vpon worſe beaſts, then themſelues. Still hath God left himſelfe Champions in *Iſrael*: Lyons teare the Aſſyrians in pieces; and put them in mind, that, had it not beene for wickedneſſe, that land needed not to haue changed maſters. The great Lord of the world cannot want meanes to plague offenders: If the men be gone, yet the beaſts are there; And if the beaſts had beene gone, yet ſo long as there were ſtones in the wals, in the quarries, God would be ſure of a-uengers: There is no ſecuritie but in being at peace with God.

The King of *Aſſyria* is ſued to, for remedie: Euen theſe Pagans haue learned
D to know that theſe Lyons were ſent from a God; that this puniſhment is for ſinne; *They know not the manner of the God of the land, therefore he hath ſent Lyons among them*: Theſe blind Heathen that thinke euery land hath a ſeuerall God, yet, hold that God, worthy of his owne worſhip; yet, hold that worſhip muſt be grounded vpon knowledge; the want of that knowledge, puniſhable, the puniſhment of that want, iuſt and diuine: How much worſe then Aſſyrians are they that are readie to aſcribe all calamities to nature, to chance? That acknowledging but one God of all the world, are yet careleſſe to know him, to ſerue him?

One

One of the Priests of *Israel* is appointed to be carried backe to *Samaria*, to A teach the Assyrian Colonie the fashions of the God of the land; not for deuotion, but for impunitie: vaine Politicians thinke to satisfie God by patching vp religions; any formes are good enough for an vnknowne deitie: The Assyrian Priests teach, and practise the worship of their owne Gods; The Israelitish Priest prescribes the worship of the true God; The people will follow both; the one out of liking, the other out of feare: What a prodigious mixture was here of religions? true with false, Iewish with Paganish, diuine with diuellish; Euery diuision of these transplanted Assyrians had their seuerall dieties, high places, sacrifices; This high Priest of *Israel* intercommons with euery of them. So as now these fathers of Samaritanisme, are in at all; *They feare the Lord and serue their idols*: No beggers cloake is more peeced then the Religion of these new inhabitants of *Israel*. I know not how their bodies sped for the Lyons, I am sure their soules fared the worse for this medlie: Aboue all things God hates a mungrell deuotion; If we be not all *Israel*, it were better to be all *Ashur*; It cannot so much displease God to be vnknowne or neglected, as to be con- B sorted with Idols.

Hezekiah *and* Senacherib.

2. Kings 18. and 19.

Israel is gone, *Iudah* is left standing; or rather some few sprigs of those two Tribes: so we haue seene in the shredding of some large Timber-tree, one or two boughes left at the top to hold vp the sap. Who can but lament the poore remainders of that languishing kingdome of *Dauid*. C

Take out of the two Tribes of *Iudah*, and *Beniamin*, one hundred and twentie thousand, whom *Pekah* the King of *Israel* slew in one day. Take out two hundred thousand that were carried away captiue to *Samaria*; Take out those that were transported into the bondage of the *Edomites*; and those that were subdued in the South parts, by the *Philistims*; alas what an handfull was left to the King of *Iudah*; scarce worth the name of a dominion: Yet, euen now, out of the gleeds of *Iudah*, doth God raise vp a glorious light to his forlorne Church; yea, from the wretched loynes of *Ahaz*, doth God fetch an holy *Hezekiah*. It had bin hard to conceiue the state of *Iudah* worse then it was; neither was it more miserable, then sinfull, and in regard of both, desperate; when beyond hope, God reuiues this dying stocke of *Dauid*, and out of very ruines builds vp his owne house. *Ahaz* was not more the ill sonne of a good father, then he was the ill father of a good sonne. Hee was the ill sonne of good *Iotham*, the ill father of good *Hezekiah*, Good *Hezekiah* makes amends for his fathers impietie; and puts a new life into the heartlesse D remnant of Gods people.

The wisedome of our good God knowes when his aid will bee most seasonable, most welcome; which he then loues to giue, when he finds vs left of all our hopes: That mercifull hand is reserued for a dead lift; then, he failes vs not.

Now, you might haue seene this pious Prince busily bestirring himselfe, in so late and needfull a reformation, remouing the high places, battering and burning the Idols, demolishing their Temples, cutting downe their groues,

opening

A opening the Temple, purging the altars, and veſſels, ſanctifying the Prieſts, rekindling the Lampes, renuing the incenſe, reinſtituting the ſacrifices, eſtabliſhing the order of Gods ſeruice, appointing the courſes, ſetling the maintenance of the Miniſters, publiſhing the decrees for the long-neglected Paſſe-ouer; celebrating it, and the other feaſts, with due ſolemnitie, incouraging the people, contributing bountifully to the offerings, and, in one word, ſo ordering all the affaires of God, as if he had beene ſent downe from heauen to reſtore Religion; as if *Dauid* himſelfe had beene aliue againe in this bleſſed heyre, not ſo much of his Crowne, as of his pietie. Oh *Iudah*, happie in thy *Ezekiah*, Oh *Ezekiah* happie in the gratious reſtauration of thy *Iudah*: *Ahaz* ſhall haue no thanke for ſuch a ſonne; The God that is able of the very ſtones to raiſe children to *Abraham*, raiſes a true ſeed of *Dauid* out of the corrupt loynes of an Idolater: That infinit mercie is not tied to the termes of an immediate propagation: For the ſpace of three hundred yeares, the man after Gods owne heart had no perfect heire till now; Till now did the high places ſtand: the deuotions of the beſt
B Princes of *Iudah* were blemiſhed with ſome weake omiſſions; Now the zeale of good *Ezekiah* cleares all thoſe defects, and workes an intire change.

How ſeaſonably hath the prouidence of God kept the beſt man for the worſt times? When God hath a great worke to doe, he knowes to fit himſelfe with inſtruments.

No maruell if the Paganiſh Idols goe to wracke, when euen the brazen Serpent that *Moſes* had made by Gods owne appointment, is broken in peeces: The *Iſraelites* were ſtung with fiery Serpents, this brazen Serpent healed them, which they did no ſooner ſee, then they recouered: But now, ſuch was the venome of the Iſraelitiſh Idolatry, that this Serpent of braſſe, ſtung worſe then the fierie; That, which firſt cured by the eye, now by the eye poyſoned the ſoule; That which was at firſt, the type of a Sauiour, is now, the deadly Engine of the Enemie. Whiles it helped, it ſtood; it ſtood whiles it hurt not; but when once wicked abuſe hath turned it into an Idoll; what was it but *Nehuſhtan?*

C The holineſſe of the firſt inſtitution cannot priuiledge ought from the danger of a future profanation; nor, as the caſe may ſtand, from an vtter abolition: What antiquitie, what authoritie, what primarie ſeruice might this Serpent haue pleaded? All that cannot keepe it out of the duſt. Thoſe things which are neceſſarie in their being, beneficiall in their continuance, may ſtill remaine when their abuſe is purged; but thoſe things whoſe vſe is but temporarie, or whoſe duration is needleſſe and vnprofitable, may ceaſe with the occaſion, and much more periſh with an inſeparable abuſe. *Ezekiah* willingly forgets who made the Serpent, when he ſees the *Iſraelites* make it an Idoll: It is no leſſe intolerable for God, to haue a riuall of his owne making.

Since *Hezekiah* was thus, aboue all his Anceſtors, vpright with the Lord; it is no maruell if the Lord were with him; if he proſpered, whitherſoeuer he went; The ſame God that would haue his iuſtice magnified in the confuſion of the wicked Princes of *Iſrael*, and *Iudah*, would haue his mercie no leſſe acknowledged, in the bleſſings of faithfull *Hezekiah*.

D The great King of *Aſſyria* had in a ſort ſwallowed vp both the Kingdomes of *Iudah*, and *Iſrael*; yet not with an equall crueltie; He made *Iſrael* captiue, *Iudah* (vpon a willing compoſition) tributarie. *Iſrael* is vaniſhed in a tranſportation; *Iudah* continues vnder the homage wherein *Ahaz* left it: *Hezekiah* had raigned but ſixe yeares when he ſaw his neighbours of *Iſrael* packing into a miſerable captiuitie; and the proud Aſſyrians Lording in their Cities; yet, euen then, when he ſtood alone, in a corner of *Iudah*, durſt *Hezekiah* draw his necke out of the yoke of the great, and victorious Monarch of *Aſſyria*; and, as if one enemie had not beene enough, at the ſame time, he falls vpon the incroaching

Philistims, and preuailes. It is not to be asked, what powers a man can make, A
but in what termes he ſtands with heauen. The vnworthy father of *Hezekiah*
had clogged *Iudah* with this ſeruile fealtie to the *Aſſyrian*; what the conditions
of that ſubiection were, it is too late, and needleſſe for vs to inquire; If this pay-
ment were limited to a period of time, the expiration acquitted him; If vpon
couenants of ayde, the ceſſation thereof acquitted him; If the reforming of Re-
ligion, and baniſhment of Idolatrie ranne vnder the cenſure of rebellion, the
quarrell on *Hezekiahs* part, was holy, on *Senacheribs* vniuſt: but if the reſtipu-
lation were abſolute, and the withdrawing of this homage vpon none but ciuill
grounds, I cannot excuſe the good King from a iuſt offence: It was an humane
frailtie in an obliged Prince by force to affect a free and independant Soue-
raigntie.

What doe we mince that fact, which holy *Ezekiah* himſelfe cenſures? *I*
haue offended, returne from me, what thou putſt on me will I beare? The comfort
of libertie may not be had with an vnwarranted violence. Holineſſe cannot
free vs from infirmitie: It was a weakneſſe to doe that act, which muſt be ſoone
vndone with much repentance, and more loſſe; This reuolt ſhall coſt *Ezekiah* B
(beſides much humiliation) three hundred yearely Talents of ſiluer, thir-
tie Talents of gold: How much better had it beene for the Cities of *Iudah* to
haue purchaſed their peace with an eaſie Tribute, then warre with intolerable
taxation?

Fourteene yeares had good *Hezekiah* fed vpon a ſweete peace, ſauced onely
with a ſet penſion; now hee muſt prepare his Pallat for the bitter morſels of
warre. The King of *Aſſyria* is comne vp againſt all the defenced Cities of *Iu-*
dah; and hath taken them: *Ezekiah* is faine to buy him out with too many Ta-
lents; The poore Kingdome of *Iudah* is exhauſt, with ſo deepe a payment; in ſo
much as the King is forced to borrow of God himſelf, for *Hezekiah gaue him all*
the ſiluer that was found in the houſe of the Lord; yea, at that time did Hezekiah cut
off the gold from the doores of the Temple of the Lord, and from the Pillars which
he had ouer-laide, and gaue it to the King of Aſſyria. How hard was good
Hezekiah driuen, ere he would be thus bold with his God? Surely if the mines,
or Coffers of *Iudah* could haue yeelded any ſupplie, this ſhift had beene hate- C
full; to fetch backe for an enemie, that which he had giuen to his Maker: One-
ly neceſſitie excuſes that from ſacriledge in the ſonne, which will, made ſacri-
ledge in the father: That which is once deuoted to a ſacred vſe, may not bee
called backe to a prophane: But he whoſe the earth is, and the fulneſſe of it, is
not ſo taken with our metals, that he ſhould more regard our gold, then our
welfare: His goodneſſe cannot grudge any outward thing for the price of our
peace: To rob God out of couetouſneſſe, or wantonneſſe, or neglect is iuſtly
damnable; we cannot robbe him out of our neede; for then he giues vs all wee
take; and bids vs ranſome our liues, our liberties; The treaſures of Gods houſe
were precious, for his ſake, to whom they were conſecrated, but more precious
in the ſight of the Lord was the life of any one of his Saints.

Euerie true *Iſraelite* was the ſpirituall houſe of God; why ſhould not the
doore of the materiall Temple be willingly ſtripped, to ſaue the whole frame of
the ſpirituall Temple. Take therefore, O *Hezekiah* what thou haſt giuen, no
gold is too holy to redeeme thy vexation: It matters not ſo much how bare the D
doores of the Temple be, in a caſe of neceſſitie, as how well the inſides be fur-
niſhed with ſincere deuotion. O the cruell hard heartedneſſe of thoſe men
which will rather ſuffer the liuing Temples of God to be ruined; then they will
ranſome their life, with farthings.

It could not be, but that the ſtore of needy *Iudah* muſt ſoone be drawne drie
with ſo deepe an exaction; that ſumme cannot be ſent, becauſe it cannot be rai-
ſed: The cruell Tyrant calls for his Brickes whiles he allowes no ſtraw; His

anger

A anger is kindled because *Ezekiahs* Coffers haue a bottome; with a mightie hoſt doth he come vp against *Ieruſalem*, therefore ſhall that City be deſtroyed by him, becauſe by him it hath bin impouerished; the inhabitants muſt bee ſlaues, becauſe they are beggers.

Oh lamentable, and, in ſight, deſperate condition of diſtreſſed *Ieruſalem*: wealth it had none; ſtrength it had, but a little; all the Countrey round about was ſubdued to the *Aſſyrian*; that proud victor hath begirt the wals of it, with an innumerable army, ſcorning that ſuch a ſhouell-full of earth ſhould ſtand out but one day; Poore *Ieruſalem* ſtands alone, block't vp with a world of enemies, helpleſſe, friendleſſe, comfortleſſe; looking for the worſt of an hoſtile furie; when *Tartan* and *Rabſaris*, and *Rabſhakeh*, the great Captaines of the *Aſſyrians* call to a parlee. *Hezekiah* ſends to them three of his prime officers, his Steward, his Secretarie, his Recorder. Lord; what inſolent blaſphemies doth that ſoule mouth of *Rabſhakeh* belch out againſt the liuing God, againſt his anointed ſeruant?

How pauſibly doth he diſcourage the ſubiects of *Ezekiah*, how proudly
B doth he inſult vpon their impotencie, how doth he braue them with baſe offers of aduantage; and laſtly, how cunningly doth he fore-lay their confidence (which was onely left them) in the Almightie, proteſting not to be come vp hither without the Lord; *The Lord ſaid to me, Go vp to this land, and deſtroy it*; How fearefull a word was this? The reſt were but vaine crackes, this was a thunderbolt to ſtrike dead the heart of *Ezekiah*; if *Rabſhakeh* could haue beene beleeued, *Ieruſalem* could not but haue flowne open; How could it thinke to ſtand out no leſſe againſt God, then men? Euen thus doth the great enemie of of man kind; if he can diſ-hearten the ſoule from a dependance vpon the God of mercies, the day is his: Lewd miſcreants care not how they be-lie God for their owne purpoſes.

Eliakim the Steward of *Hezekiah* well knew, how much the people muſt needs be affected with this pernicious ſuggeſtion; and faine would therefore, if not ſtop with wicked mouth, yet diuert theſe blaſphemies into a foraigne expreſſion. I wonder that any wiſe man ſhould looke for fauour from an enemie:
C *Speake I pray thee, to thy ſeruants in the Syrian language*: What was this but to teach an aduerſarie how to doe miſchiefe? Wherefore came *Rabſhakeh* thither but to gall *Ezekiah*, to with draw his ſubiects? That tongue is propereſt for him which may hurt moſt; Deprecations of euill to a malicious man are no better then aduices. An vnknowne idiome is fit to keepe counſell; they are familiar words that muſt conuey ought to the vnderſtanding. Lewd men are the worſe for admonitions.

Rabſhakeh had not ſo ſtrained his throat, to corrupt the citizens of *Ieruſalem*, had it not beene for the humble obteſtation of *Eliakim*; Now he reares vp his voyce, and holds his ſides, and roares out his double blaſphemies; one while affrighting the people with the great power of the mightie King of *Aſſyria*; another while debaſing the contemptible force of *Hezekiah*; now ſmoothly alluring them, with the aſſurances of a ſafe and ſucceſſefull yeeldance; then, diſcouraging them with the impoſſibilitie of their deliuerance; laying before them the feare full examples of greater nations vanquiſhed, by that ſword,
D which was now ſhaken ouer them; triumphing in the impotencie, and miſcarriage of their gods: *Who are they among all the gods if the Countries, that haue deliuered their Countrie out of mine hand, That the Lord ſhould deliuer Ieruſalem out of mine hand? Where are the gods of Arpad, and of Hamath?* Where? but in that helliſh darkeneſſe, that is ordained both for them, and for thee, barbarous *Aſſyrian*, that dareſt thus open thy mouth againſt thy Maker: And can thoſe Atheous eyes of thine ſee no difference of gods? Is there no diſtance betwixt a ſtocke, or ſtone, and that infinite Deitie that made heauen & earth? It is enough that thou now feeleſt it; thy torments haue taught thee to late, that thou affronteſt a liuing God.

How did the fingers and tongues of theſe Iewiſh Peeres & people itch to be at *Rabſhakeh*; in a reuengefull anſwer to thoſe impieties: All is whuſht; not a word ſounds from thoſe walls: I doe not more wonder at *Hezekiahs* wiſedome, in commanding ſilence, then at the ſubiects obedience in keeping it; This rayler could not be more ſpighted, then with no anſwer; and if he might be exaſperated, he could not be reformed; beſides, the rebounding of thoſe multiplied blaſphemies, might leaue ſome ill impreſſions in the multitude; This ſulphurous flaskè, therefore, dyes in his owne ſmoke: onely leauing an hatefull ſtench behind it. A

Good *Hezekiah* cannot eaſily paſſe ouer this deuilliſh oratorie; no ſooner doth he heare of it, then he rends his clothes, and couers himſelfe with ſack-cloth, and betakes himſelfe to the houſe of the Lord; and ſends his officers, and the graueſt of the Prieſts, clad in ſack-cloth, to *Eſay* the Prophet of God, with a doletull and querelous meſſage.

Oh the noble pietie of *Hezekiah*; notwithſtanding all the ſtraits of the ſiege, and the danger of ſo powerfull an enemie; I find not the garments of this good King, any otherwiſe then whole, and vnchanged; but now ſo ſoone as euer a blaſphemie is vttered againſt the Maieſtie of his God, (though by a Pagan dog) his clothes are torne, and turned into ſack-cloth: There can be no better argument of an vpright heart, then to be more ſenſible of the indignities offered to God, then of our owne dangers. Euen theſe deſperate reproches ſend *Ezekiah* to the Temple: The more we ſee Gods name prophaned, the more ſhall we, if we be truely religious, loue and honour it. B

Whither ſhould *Hezekiah* runne but to the Temple, to the Prophet? There, there is the refuge of all faithfull ones; where they may ſpeake with God, where they may be ſpoken to from God, and fetch comfort from both: It is not poſſible that a beleeuing heart ſhould be diſappointed: *Iſaiah* ſends that meſſage to the good King, that may drie vp his teares, and cheere his countenance, and change his ſuit; *Thus ſaith the Lord Be not afraid of the words which thou haſt heard, with which the ſeruants of the King of Syria haue blaſphemed me; Behold I will ſend a blaſt vpon him; and he ſhall heare a rumor, and ſhall returne to his owne Land; and I will cauſe him to fall by the ſword in his owne Land.* C

Loe; euen whiles *Senacherib* was in the height of his iollitie and aſſurance; Gods Prophet fore-ſees his ruine; and giues him for dead, whiles that Tyrant thought of nothing but life and victorie. Proud and ſecure worldlings little dreame of the neere approach of their iudgements: whiles they are plotting their deepeſt deſignes, the ouer-ruling iuſtice of the Almightie hath contriued their ſudden confuſion, and ſees, and ſets them their day.

Rabſhakeh returnes, and finding the King of *Aſſyria* warring againſt *Libnah*, reports to him the ſilent, (and therein) contemptuous anſwer, and firme reſolutions of *Hezekiah*; In the meane time God pulls *Senacherib* by the eare, with the newes of the approching armie of *Tirhakah* King of *Ethiopia*, which was comming vp to raiſe the ſiege; and to ſuccour his confederats: That dreadfull power will not allow the *Aſſyrian* King, in perſon to lead his other forces vp againſt *Ieruſalem*, nor to continue his former Leaguer long before thoſe walls. But now, he writes big words to *Hezekiah*, and thinkes with his thundering menaces to beat open the gates, and leuell the bulwarks of *Ieruſalem*: Like the true matter of *Rabſhakeh*, he reuiles the God of Heauen; and baſely parallels him with the dunghill deities of the heathen. D

Good *Ezekiah* gets him into his ſanctuarie; there he ſpreds the letters before the Lord; and calls to the God that dwels betweene the Cherubims, to reuenge the blaſphemies of *Senacherib*, to protect and reſcue himſelfe, and his people, Euery one of thoſe words pierced heauen; which was no leſſe open to mercie vnto *Hezekiah*, then, vengeance to *Senacherib*; Now is *Iſaiah* addreſſed with a

ſecond

A ſecond meſſage of comfort to him, who doubtleſſe diſtruſted not the firſt: only the reiteration of that furious blaſphemie made him take faſter hold, by his faithfull deuotion. Now, the iealous God in a diſdaine of ſo blaſphemous a conteſtation, riſes vp in a ſtile of Maieſtie, and glorioufly tramples vpon this ſaucie inſolencie, *Becauſe thy rage againſt me, and thy tumult is comne vp into mine eares, therefore I will put my hooke into thy noſe, and my bridle into thy lips: and will turne thee backe by the way thou cameſt.* Loe, *Senacherib*, the God of heauen makes a beaſt of thee, who haſt ſo brutiſhly ſpurned at his name; If thou be a rauenous Beare, he hath an hooke for thy noſthrils: If thou be a reſtie horſe, he hath a bridle for thy mouth; In ſpight of thee, thou ſhalt follow his hooke, or his bridle; and ſhalt be led to thy iuſt ſhame by either.

It is not for vs to be the Lords of our owne actions; *Thus ſaith the Lord concerning the King of Aſſyria; He ſhall not come into this Citie, nor ſhoote an arrow there, nor come before it with ſhield, nor caſt a banke againſt it, by the way that hee came ſhall he returne, &c.* Impotent men, what are we in the hands of the Almightie? we purpoſe, he ouer-rules; we talke of great matters, and thinke to
B doe wonders; he blowes vpon our proiects, and they vaniſh with our ſelues: He that hath ſet bounds to the Sea, hath appointed limits to the rage of the proudeſt enemies; yea, euen the Deuils themſelues are confined; Why boaſt yee your ſelues, O yee Tyrants, that yee can doe miſchiefe; yee are ſtinted: and euen within thoſe liſts, is confuſion.

O the Trophees of diuine Iuſtice, *That very night the Angell of the Lord went out, and ſmote in the campe of the Aſſyrians an hundred foureſcore and fiue thouſand, and when they aroſe earely in the morning, behold they were all dead corps.*

How ſpeedy an execution was this, how miraculous? No humane arme ſhall haue the glory of this victory; It was God that was defied by that preſumptuous *Aſſyrian*; It is God that ſhall right his owne wrongs; Had the *Egyptian*, or *Ethyopian* forces beene come vp, though the ſame God had done this worke by them yet ſome praiſe of this ſlaughter had perhaps cleau'd to their fingers. Now an inuiſible hand ſheds all this blood; that his very enemies may cleare him from all partnerſhip of reuenge. Go now wicked *Senacherib*, and tell of
C the gods of *Hamath* and *Arpad*, and *Sepharuaim*, and *Hena*, and *Iuah*, which thou haſt deſtroyed, and ſay, that *Hezekiahs* God is but as one of theſe: Goe, and adde this Deity to the number of thy conqueſts: Now, ſay that *Ezekiahs* God in whom he truſted hath deceiued him, and graced thy Tryumphs.

With ſhame and griefe enough is that ſheaped Tyran returned to his *Niniuie*, hauing left behinde him, all the pride and ſtrength of *Aſſyria*, for compoſt to the Iewiſh fields. Well were it for thee O *Senacherib*, if thou couldeſt eſcape thus; vengeance waits for thee at home, and welcomes thee into thy place; whiles thou art worſhipping in the houſe of *Niſroch* thy god, two of thine owne ſons ſhall be thine executioners. See now if that falſe Deity of thine can preſerue thee from that ſtroke which the true God ſends thee by the hand of thine owne fleſh; Hee that ſlew thine hoaſt by his Angels, ſlayes thee by thy ſonnes: The ſame Angel that killed all thoſe thouſands, could as eaſily haue ſmitten thee; but he rather reſerues thee for the further torment of an vnnaturall ſtroke, that thou mayeſt ſee too late, how eaſie is it for him in ſpight of thy God, to arme thine
D owne loynes againſt thee.

Thou art auenged, O God, thou art auenged plentifully of thine enemies. Whoſoeuer ſtriues with thee, is ſure to gaine nothing but loſſe, but ſhame, but death, but hell. The *Aſſyrians* are ſlaine, *Senacherib* is rewarded for his blaſphemy: *Ieruſalem* is reſcued, *Hezekiah* reioyces, the nations wonder and tremble. O loue the Lord all ye Saints, for the Lord preſerueth the faithfull, and plenteouſly rewardeth the proud doer.

HEZEKIAH

A

Hezekiah *sicke, recouered, visited.*

Ezekiah was freed from the siege of the *Assyrians*, but he is surprised with a disease: he that deliuered him from the hand of his enemies, smites him with sicknesse: God doth not let vs loose from all afflictions, when he redeemes vs from one.

To thinke that *Ezekiah* was either not thankefull enough for his deliuerance, or too much lifted vp with glorie of so miraculous a fauour; were an iniurious mis-construction of the hand of God, and an vncharitable censure of an holy Prince: For, though no flesh and blood can auoid the iust desert of bodily punishment, yet God doth not alwayes strike with an intuition of sinne; sometimes he regards the benefit of our triall; somerimes the glorie of his mercy in our cure. B

a King. 20.

It was no sleight distemper, that seized vpon *Ezekiah*, but a disease both painfull, and fierce, and in nature deadly. O God, how thou lashest euen those whom thou louest: Hadst thou euer any such dearling in the throne of *Iudah*, as *Hezeki*. Yet he no sooner breatheth from a miserable siege, then hee panteth vnder a *ah*? mortall sickness: when as yet he had not so much, as the comfort of a child, to succeed him, thy Prophet is sent to him with the heauie message of his death: *Set thine house in order; for thou shalt die and not liue.* It is no small mercie of God that he giues vs warning of our end; we shall make an ill vse of so gratious a premonition, if we make not a meet preparation for our passage. Euen those that haue not an house, yet haue a soule; no soule can want important affaires C to be ordered for a final dissolution; the neglect of this best thrift is desperate. Set thy soule in order, O man, for thou shalt die and not liue.

If God had giuen *Ezekiah* a son, nature had bequeathed his estate; now, hee must studie to find heyres: Euen these outward things, (though in themselues worthlesse) require our carefull disposition to those we leaue behind vs; and if we haue delayed these thoughts, till then, our sicke beds may not complaine of their importunitie; We cannot leaue to our families a better legacie, then Peace.

Neuer was the Prophet *Esay* vnwelcome to this good King, vntill now: Euen sad tidings must be carried by those messengers, which would be faithfull: neither may we regard so much how they will be taken, as by whom they are sent.

It was a bold and harsh word to say to a King, *Thou shalt die, and not liue*: I doe not heare *Hezekiah* rage, and fret at the message; or threat the bearer, but he meekely turnes his face to the wall, and weepes, and prayes: Why to the D wall? Was it for the greater secrecie of his deuotion? was it for the more freedome from all distraction? was it that the passion which accompanied his prayer, might haue no witnesses? Or, was it for that this wall lookt towards the Temple, which his heart and eyes till moued vnto, though his feet could not?

Howsoeuer, the patient soule of good *Ezekiah* turnes it selfe to that holy God, from whom he smarts, and bleeds; and powres out it selfe into a feruent deprecation, *I beseech thee, O Lord, remember now how I haue walked before thee*

in

A *in truth, and with a perfect heart; and haue done that which is good in thy ſight.*

Couldſt thou feare, O *Ezekiah*, that God had forgotten thine integritie? The grace that was in thee, was his owne worke; could he in thee neglect himſelfe? Or doſt thou therefore doubt of his remembrance of thy faithfulneſſe, becauſe he ſummons thee to receiue the crowne of thy faithfulneſſe, glorie, and immortalitie? wherein canſt thou be remembred, if this be to forget thee? What challenge is this? Is God a debter to thy perfection? Hath thine holy carriage merited any thing from that infinite Iuſtice? Farre, farre where theſe preſumptuous conceits from that humble and mortified ſoule: Thou hadſt hated thine own breſt, if it could once haue harboured ſo proud a thought. This perfection of thine was no other, then an honeſt ſoundneſſe of heart, and life, which thou knoweſt God had promiſed to reward: It was the mercie of the couenant that thou pleadedſt, not the merit of thine obedience.

Euerie one of theſe words were ſteeped in teares: But what meant theſe words, theſe teares? I heare not of any ſuit moued by *Hezekiah*; onely he wiſhes
B to be remembred, in that which could neuer be forgotten, though hee ſhould haue intreated for an obliuion.

Speake out *Hezekiah*, what is it that thy teares craue, whiles thy lips expreſſe not? *O let me liue, and I ſhall praiſe thee O God.*

In a naturall man none could wonder at this paſſionate requeſt; who can but wonder at it, in a Saint? whoſe happineſſe doth but then begin, when his life ceaſeth: whoſe miſerie doth but then end, when his death enters: the word of faith, is, *Oh let me die, that I may inioy thee.* How then doth the good King crie at the newes of that death, which ſome reſolute Pagans haue intertained with ſmiles? Certainely, the beſt man cannot ſtrip himſelfe of ſome fleſh; and whiles nature hath an vndeniable ſhare in him, he can not but retaine ſome ſmatch of the ſweetneſſe of life, of the horror of diſſolution; Both theſe were in *Hezekiah*, neither of thē could tranſport him into this paſſion: they were higher reſpects that ſwayed with ſo holy a Prince; a tender care of the glorie of God, a carefull pittie of the Church of God; His very teares ſaid; O God, thou
C knoweſt that the eyes of the world are bent vpon me, as one that hath abandoned their idolatrie, and reſtored thy ſincere worſhip; I ſtand alone in the midſt of a wicked and idolatrous generation, that lookes thorough all my actions, all my euents; If now they ſhall ſee me ſnatcht away in the midſt of my dayes, what will theſe Heathen ſay; how can thy great name but ſuffer in this mine vntimely extinction?

Beſides, what will become of thy poore Church, Which I ſhall leaue feebly religious, and as yet ſcarce warme, in the courſe of a pious reformation? how ſoone ſhall it be miſerably ouer-growne with ſuperſtition, and heatheniſme; how ſoone ſhall the wild Boare of *Aſſyria* root vp this little vineyard of thine? What need I beſeech thee, O Lord, to regard thy name, to regard thine inheritance?

What one teare of *Hezekiah* can runne waſt? What can that good King pray for, vnheard, vnanſwered? *Senacherib* came in a proud confidence to ſwallow vp his citie, and people: prayers and teares ſend him away confounded: Death
D comes to ſwallow vp his perſon, (and that not without authoritie) prayers and teares ſend him away diſappointed. Before *Iſaiah* was gone out into the middle Court, the word of the Lord came to him, ſaying, *Turne againe, and tell Hezekiah the Captaine of my people; Thus ſaith the Lord, the God of Dauid thy father; I haue heard thy prayer, I haue ſeene thy teares; behold I will heale thee; On the third day thou ſhalt goe vp to the houſe of the Lord; and I will adde to thy dayes fifteene yeares.*

What ſhall we ſay then, O God, haſt thou thus ſoone changed thy purpoſe?

Was

Was it not thy true meſſage which thy Prophet, euen now, deliuered to *Ezekiah*? Is ſome-what falne out that thou fore-ſaweſt not? or doeſt thou now decree ſomewhat thou meaneſt not? The very thought of any of theſe were no better then blaſphemous impietie. Certainely, *Hezekiah* could not liue one day longer, then was eternally decreed; The decree of Gods eternall counſell had from euerlaſting determined him fifteene yeares yet longer: Why then doth God ſay, by his Prophet, *Thou ſhalt die, and not liue?* He is not as man that he ſhould repent; the meſſage is changed, the will is not changed; yea rather the meſſage is explicated, not changed; For the ſignified will of God, though it ſound abſolutely, yet muſt be vnderſtood with condition; that tells *Hezekiah* what he muſt expect from the nature of his diſeaſe, what would befall him, without his deprecations: There was nothing but death in the ſecond cauſes; what euer ſecret purpoſe there was in the firſt; and that purpoſe ſhall lie hid for a time, vnder a reſerued condition: The ſame decree that ſayes, *Niniue* ſhall be deſtroyed, meanes, if *Niniue* repent, it ſhall not be deſtroyed; he that finds good reaſon to ſay. *Hezekiah* ſhall die, yet ſtill meanes, if the quickned deuotion of *Hezekiah* ſhall importune me for life, it ſhall be protracted. And the ſame God that hath decreed this addition of fifteene yeares, had decreed to ſtirre vp the ſpirit of *Hezekiah*, to that vehement and weeping importunitie, which ſhould obtaine it. O God, thou worke'ſt thy good pleaſure in vs, and with vs; and by thy reuealed will moueſt vs in thoſe wayes, whereby thou effecteſt thy ſecret will.

How wonderfull is this mercie? *Hezekiahs* teares are not drie vpon his cheekes, yea his breath is not paſſed his lips, when God ſends him a comfortable anſwer. How carefull is the God of compaſſions, that his holy ſeruant ſhould not languiſh one houre, in the expectation of his denounced death? What ſpeed was here, as in the errand, ſo in the act of recouerie? within three dayes ſhall *Hezekiah* be vpon his feet; yea his feet ſhall ſtand in the Courts of Gods houſe; he that now in his bed ſighes, and grones, and weeps out a petition, ſhall then ſing out a thankſgiuing in the Temple. Oh thou that heareſt the prayer, vnto thee ſhall all fleſh come: With what cheerefull aſſurance ſhould we approach to the throne of that grace, which neuer failed any ſuppliant.

Neither was this grant more ſpeedie, then bountifull; we are wont to reckon ſeuen yeares for the life of a man; and now, behold, more then two liues hath God added to the age of *Hezekiah*. How vnexampled a fauour is this? who euer but *Hezekiah* knew his period ſo long before? the fixednes of his terme, is no leſſe mercie, then the protraction; we muſt be content to liue or die at vncertainties; we are not worthy to calculate the date of our owne times: *Teach vs, O Lord, ſo to number our dayes, that we may apply our hearts to wiſedome.*

There is little ioy in many dayes, if they be euill; *Ezekiah* ſhall not be bleſſed onely with life, but with peace; The proud *Aſſyrian* threatens an inuaſion; his late foyle ſtill ſtickes in his ſtomacke, and ſtirs him to a reuenge; the hooke is in his noſtrils, he cannot moue whither he liſt; The God of heauen will maintaine his owne quarrell: *I will defend this Citie for mine owne ſake, and for my ſeruant Dauids ſake.* Loe; for his life, *Ezekiah* is beholden (next vnder the infinite goodneſſe of God) to his prayers; for his protection, to the deare memory of his father *Dauid*; ſurely for ought we find, *Ezekiah* was no leſſe vpright, and leſſe offenſiue then *Dauid*; yet both *Ezekiah* and *Ieruſalem* ſhall fare the better for *Dauids* ſake, aboue three hundred yeares after.

To that man after his owne heart, had God ingaged himſelfe, by his gracious promiſe, to preſerue his throne, his ſeed: God loues to remember his ancient mercies: How happie a thing is it to be faithfull with God; this is the way to oblige thoſe which are yet vnborne; and to intayle bleſſings vpon the ſucceſſions of future generations.

A It ſeemes it was ſome peſtilent vlcer that thus indangered the life of *Hezekiah*. *Iſaiah* is not a Prophet onely, but a Phyſitian. *And Iſaiah ſaid, Take a lump of figs*: He that gaue an aſſurance of recouerie, giues a receit for the recouerie. The decree of God includes the meanes: neither can the medicine worke without a word; neither will the word worke without the medicine; both of them muſt meet in the cure: If we ſo truſt the promiſe, that we neglect the preſcript, wee preſume to no purpoſe. Happie is that ſoule, that ſo regards the promiſe of Gods Prophets, as that withall he receiues their counſels.

Nothing could be more proper for the ripening of hard and purulent tumors, then drying figs; Herein *Iſaiahs* direction was according to nature; Wherefore ſhould wee balke the ordinarie road, where it is both faire and neere?

The ſudden contradiction of the meſſage cauſes a iuſt difficultie in the aſſent. *Hezekiah* therefore craues a ſigne; not for that he diſtruſted, but that he might truſt the more; we can neuer take too faſt hold of thoſe promiſes of God, which haue not more comfort in the application, then naturall impoſſibilitie in the
B performance. We beleeue, Lord, helpe our vnbeleefe.

The ſicke King hath his option; His father was offerd a ſigne and refuſed it; he ſues for one, and obtaines it: *Shall the ſhadow goe forward ten degrees, or backe ten degrees?* As if heauen it ſelfe lay open to his choyce; and were readie either to mend this pace, or retire for his confirmation; What creature is not cheerefully forward to obey the faith of Gods ſeruants?

Hezekiah faſtens rather vpon that ſigne which is more hard, more diſagreeing from the courſe of nature; not without good reaſon; Euerie proofe muſt be clearer then the thing to be proued, neither may there want a meet proportion betwixt both; now the going forward of the ſhadow was a motion, no other then naturall, the recouerie of that peſtilent diſeaſe was againſt the ſtreame of nature; the more difficult ſigne therefore, the ſurer euidence.

Whether ſhall we more wonder at the meaſure of the loue of God to *Hezekiah*, or at the power of *Iſaiahs* faith in God? Out of both, either the Sunne goes backe in heauen that his ſhadow may goe backe on earth, or the ſhadow no leſſe
C miraculouſly goes backe on earth, whiles the Sun goes forward in heauen. It is true that the Prophet ſpeakes of the ſhadow, not of the Sunne; except perhaps becauſe the motion of the Sunne is beſt diſcerned by the ſhadow; and the motion of the ſhadow is led by the courſe of the Sunne: beſides, that the demonſtration of this miracle is reported to be locall in the Diall of *Ahaz*, not vniuerſall, in the ſenſible length of the day; withall, the retrait of the Sunne had made a publike and noted change in the frame of nature, this particular alteration of the ſhadow in places limited, might ſatisfie no leſſe without a confuſiue mutation in the face of the world; Whetherſoeuer; to draw the Sunne backe together with the ſhadow; or to draw the ſhadow backe without the Sunne was the proofe of a diuine omnipotencie; able therfore to draw backe the life of *Hezekiah*, fifteene degrees, from the night of death; towards which it was haſting.

O God, thou wilt rather alter the courſe of heauen and earth, then the faith
D of thy children ſhall ſincke for want of ſupportation.

D It ſhould ſeeme the *Babylonians* finding the *Aſſyrian* power abated by the reuengefull hand of Gods Angell, and their owne diſcord, tooke this aduantage of a reuolt; and now to ſtrengthen their part, fall in with *Hezekiah* King of *Iudah*, whom they found the old enemie to the *Aſſyrians*, and the great fauourite of heauen: Him they wooe with gifts; him they congratulate with Ambaſſages: The fame of *Hezekiahs* ſickneſſe, recouerie, forme, and aſſurance of cure, haue drawne thither meſſengers, and preſents from *Berodach Baladan* King of *Babylon*.

The *Caldees* were curious searchers into the secrets of nature, especially into A
the motions of the celestiall bodies; Though there had beene no politicke relations, this very Astronomicall miracle had beene enough to fetch them to *Ierusalem*, that they might see the man, for whose sake the Sunne forsooke his place, or the shadow forsooke the Sunne.

How easily haue we seene those holy men mis-carried by prosperitie, against whom no miseries could preuaile? He that stood out stoutly against all the *Assyrian* onsets, clinging the faster to his God, by how much he was harder assaulted by *Senacherib*, melteth now with these *Babylonian* fauours, and runnes abroad into offensiue weakenesses.

The *Babylonian* Ambassadors are too welcome to *Ezekiah*; As a man transported with the honor of their respective, and costly visitations, he forgets his teares, and his turning to the wall; hee forgets their incompatible idolatrie; so hugging them in his bosome, as if there had beene no cause of strangenesse: All his doores flie open to them; and in a vaineglorious ostentation all his new-gathered treasures, all his strong armories entertaine their eyes; nothing in his house, nothing in his Dominion is hid from them. B

Oh *Ezekiah*, what meanes this impotent ambition? It is not long since thou tarest off the very plates of the Temple doores, to giue vnto *Senacherib*; and can thy treasures be suddenly so multiplied, that they can be worthy to astonish forraine beholders? Or, if thy storehouse, were as rich as the earth, can thy heart be so vaine as to be lifted vp with these heauie metals? Didst thou not see that heauen it selfe was at thy becke, whilest thou wert humbled? and shall a little earthly drosse haue power ouer thy soule? Can the flattering applause of strangers let thee loose into a proud ioy, whom the late message of Gods Prophet resolued into teares? Oh God, if thou do not keepe vs, as well in our sunshine, as in our storme, we are sure to perish: As in all time of our tribulation, so in all time of our wealth, good Lord deliuer vs.

Alas, how sleight doth this weakenesse seeme in our eyes, to reioyce in the abundance of Gods blessings? to call in forraine friends to be witnesses of our plentie? to raise our conceits, some little, vpon the acclamations of others, vpon the value of our owne abilities? C

Lay thy hand vpon thy mouth, O foolish flesh and bloud when thou seest the censure of thy Maker.

Isaiah the Prophet is sent speedily to *Hezekiah*, with a sharpe and heart-breaking message: *Behold the dayes come that all that is in thine house, and that which thy fathers haue laid vp in store vnto this day, shall be carried into Babylon; nothing shall be left, saith the Lord; And of thy sons that shall issue from thee, which thou shalt be get, shall they take away, and they shall be Eunuches in the Palace of the King of Babylon.*

No sinne can be light in *Hezekiah*: the holinesse of the person addes to the vnholinesse of the act; Eminencie of profession doubles both the offence, and the iudgement. This glorie shall end in an ignominious losse.

The great and holy God will not digest pride in any, much lesse in his owne. That which was the subiect of *Hezekiahs* sinne, shall bee the matter of his punishment; those with whom hee sinned, shall be his auengers; It was his treasure and munition, wherein he prides himselfe to these men of D
Babylon: The men of *Babylon* shall carrie away his treasure and munition; What now doth *Hezekiah* but tempt them with a glorious bootie; as some fond traueler that would show his gold to a Theefe?

These worldly things are furthest off from the heart; Perhaps *Hezekiah* might not be much troubled with their losse: Loe, God comes closer to him, yet.

As yet was *Ezekiah* childlesse; how much better had it bin to continue so still, then to be plagued in his issue? He shall now beget children to seruitude; his

loynes

A loynes ſhall yeeld Pages to the Court of *Babylon*: whiles he ſees them borne Princes, he ſhall foreſee them made Eunuches in a forraigne Palace: What comfort can he take in the wiſhes and hopes of ſonnes, when ere they bee borne, he heares them deſtin'd to captiuitie and bondage?

This rod was ſmart, yet good *Hezekiah* kiſſes it; his heart ſtrucke him no leſſe, then the mouth of the Prophet; meekely therefore doth he yeeld to this diuine correction; *Good is the Word of the Lord which thou haſt ſpoken.* Thou haſt ſpoken this word, but from the Lord; it is not thine, but his; and being his, it muſt needs be, like himſelfe, good: Good becauſe it is iuſt, for I haue deſerued more, and worſe; Good, becauſe merciſull; for I ſuffer not according to my deſerts. *It is not good, if there be peace and truth in my dayes?* I haue deſerued a preſent paiment, O God thou deferreſt it; I haue deſerued it in perſon, thou reſerueſt it for thoſe whom I cannot yet ſo feele, becauſe they are not; I haue deſerued war and tumult, thou fauoureſt me with peace; I haue deſeru'd to be ouer-run with ſuperſtition, and Idolatry, thou bleſſeſt me with truth; ſhouldſt thou continue truth vnto me, (though vpon the moſt vnquiet termes)
B the bleſſing were too good for me; but now thou haſt promiſed, and wilt not reuerſe it, that both truth and peace ſhall be in my dayes; Lord I adore thy iuſtice, I bleſſe thy mercie.

Gods children are neither waſpiſh nor ſullen when they are chid or beaten, but patiently hold their backes to the ſtripes of a diſpleaſed mercie; knowing how much more God is to be magnified, for what he might haue done, then repined at, for what he hath done; reſigning themſelues ouer into the hand of that gracious iuſtice, which in their ſmart ſeekes their reformation and glory.

MANASSEH.

C AT laſt, ſome three yeares after his recouerie, *Hezekiah* hath a ſonne; but ſuch a one, as if he could haue fore ſeene, orbitie had beene a bleſſing. 2. King 21. And 1. Chron. 33.

Still in the throne of *Iudah* there is a ſucceſſion, and interchange of good and euill: Good *Iotham* is ſucceeded by wicked *Ahaz*; wicked *Ahaz* is ſucceeded by good *Ezekiah*; Good *Ezekiah* is ſucceded by wicked *Manaſſeh*: Euill Princes ſucceed to good, for the exerciſe of the Church, and good ſucceed to euill, for the comfort of the Church.

The young yeares of *Manaſſah* giue aduantage to his miſcarriage; Euen, whiles he might haue beene vnder the Ferule, he ſwayed the Scepter: Whether may not a child be drawne, eſpecially to a gariſh, and puppet-like ſuperſtition? As infancie is capable of all impreſſions, ſo moſt of the worſt.

Neither did *Manaſſeh* beginne more earely then he held out long; He raig-
D ned more yeares then his good father liu'd: notwithſtanding the miraculous addition to his age; More then euer any King of *Iudah*, beſides, could reach: Length of dayes is no true rule of Gods fauour; As plants laſt longer then ſenſitiue creatures, and brute creatures out-liue the reaſonable; ſo, amongſt the reaſonable, it is no newes for the wickedly great, to inherit theſe earthly glories, longer then the beſt.

There wants not apparent reaſon for this difference; Good Princes are fetcht away to a better Crowne; They cannot be loſers, that exchange a weake and

fading honor, for a perfection and eternitie of blessednesse: Wicked men liue A
long to their owne disaduantage; they do but carrie so many more brands to
their hell: If therefore there be a iust man that perisheth in his righteousnesse;
and there be a wicked man that prolongs his life in his wickednesse, farre be it
from vs, either to pittie the remouall of the iust, or to enuie the continuance of
the wicked; This continues to his losse, that departs to an happie aduance-
ment.

It is verie like that *Ezekiah* marrying so late, in the vigour both of his age,
and holinesse, made a carefull choyce of a wife sutable to his owne pietie; Nei-
ther had his delight beene so much in her (according to her name) if her de-
light had not beene, as his, in God; Their issue swarues from both, so fully in-
heriting the vices of his grand-father *Ahaz*, as if there had beene no interuen-
tion of an *Ezekiah*: So we haue seene the kernell of a well fruited plant degene-
rate into that crab, or willow, which gaue the originall to his stocke; yet can I
not say that *Ezekiah* was as free from traducing euill to his sonne *Manasseh*, as
Ahaz was free from traducing good to his sonne *Hezekiah*: Euill is incorpora-
ted into the best nature, whereas euen the least good descends from aboue. B

We may not measure grace by meanes: Was it possible that *Manasseh* ha-
uing beene trained vp in the religious Court of his father *Hezekiah*, vnder the
eye of so holy Prophets and Priests, vnder the shadow of the Temple of God,
after a childhood seasoned with so gracious precepts, with so frequent exercise
of deuotion, should runne thus wild into all heathenish abominations; as if
there had beene nothing but Idolatry in the seed of his conception, in the milke
of his nourishment, in the rules of his institution, in the practice of his exampies?
How vaine are all outward helps without the influence of Gods Spirit? and
that Spirit breathes where he listeth: good education raiseth great hopes, but
the proofe of them is in the diuine benediction.

I feare to looke at the out-rages of this wicked sonne of *Hezekiah*: What
hauocke doth he make in the Church of God? as if he had beene borne to ruine
Religion, as if his onely felicitie had beene to vntwist, or teare, in one day, that
holy web which his father had beene weauing, nine and twentie yeares? and
contrarily, to set vp in one houre that offensiue pile, which had beene aboue C
three hundred yeares in pulling downe: so long had the high places stood; the
zeale of *Ezekiah* in demolishing them honoured him, aboue all his predeces-
sors; and now the first act of this greene head was their reedifying: That mis-
chiefe may be done in a day, which many ages cannot redresse.

Fearefull were the presages of these bold beginnings; From the mis-building
of these Chappels of the Hils to the true God, *Manasseh* proceeds to erecting of
alters to a false: euen to *Baal*, the God of *Ahab*, the stale Idoll of the heathen;
yet further, not content with so few Deities, he worships all the hoast of hea-
uen; and, that he might despight God yet more, he sets vp altars to these abu-
sed riuals of their Maker, in the verie house of the Lord; that holy place doth
he not feare to defile with the grauen Image of the groue, that he had made:
Neuer *Amorite* did so wickedly as *Manasseh*; and, which was yet worse, it suf-
ficed not to be thus wicked himselfe, but he seduced Gods people to these abo-
minations; and that his example might moue the more, he spares not his owne
sonne from the fire of the Idol-sacrifice. Neither were his witcheries lesse en- D
ormious, then his Idolatrie; he obserued times, he vsed inchantments, he dealt
with familiar spirits, and with wizards: Neither were either of these worse then
his crueltie; He shed innocent bloud till he had filled *Ierusalem* from one end to
another.

O *Manasseh*, how no lesse cruell wert thou to thine owne soule, then to thy
Iudah: What an hideous list of monstrous impietie is here; Any one of which
were enough to draw iudgement vpon a world; but what hell is sufficient for all
together?

What

A What browes are not now lifted vp to an attentiue expectation of some present, and fearefull vengeance from God, vpon such flagitious wickednesse? *Therefore thus saith the Lord, Behold I am bringing such euill vpon Ierusalem, and Iudah, that whosoeuer heareth of it, both his eares shall tingle*: The person of *Manasseh* is not capable of reuenge enough; as his sinne dilated it selfe by an infectious diffusion to his people, so shall the punishment. We are sensible of the least touch of our owne miseries, how rarely are we affected with other mens calamities? yet this euill shall be such, as that the rumor of it shall beat no eare that shall not glow with an astonishing commiseration: What then O God, what shall that plague be, which thou threatnest with so much preface of horror? *I will stretch ouer Ierusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Ierusalem as a man wipeth a dish, wiping it and turning it vpside downe: And I will forsake the remnant of mine inheritance; and I will deliuer them into the hand of their enemies, and they shall become a prey and a spoyle vnto all their enemies.*

It is enough O God, it is enough: What eare can but tingle? what eye can
B but weepe? what haire can but start vp? what heart can be but confounded at the mention of so dreadfull a reuenge? Can there be a worse iudgement then desolation, captiuitie, desertion, spoyle, and torture of preuailing enemies? but howeuer, other Cities and Nations haue vndergone these disasters, without wonder, that all this should befall to thy *Ierusalem*, the place which thou hast chosen to thy selfe, out of the whole earth, the lot of thine inheritance, the seat of thine abode, whereof thou hast said, *Here shall be my rest for euer*, it is able to amaze all eyes, all eares.

No Citie could fare worse then *Samaria*, whose inhabitants after a wofull siege, were driuen, like cattle, into a wretched seruitude; *Ierusalem* shall fare no better from *Nebuchadnezzar* the King of *Babylon*: *Ierusalem*, the glorie of the earth, the dearling of heauen; See, O ye vaine men, that boast of the priuiledges of Chaires and Churches, see, and tremble. There is no place vnder heauen to which the presence of God is so wedded as that the sinnes thereof
C shall not procure a disdainefull, and finall diuorce: The height of former fauors shall be but an aggrauation of vengeance.

This totall vastation of *Ierusalem* shall take time: onwards, God beginnes with the person of wicked *Manasseh*; against whom he stirres vp the Captaines of the hoast of the late friend, and old enemie of *Iudah*: Those thornes amongst which he had shrouded his guiltie head, cannot shelter him from their violence; they take him and binde him with fetters of iron, and carrie him to *Babylon*; There he lies loaded with chaines, in an vncomfortable dungeon, exercised with varietie of tortures, fed with such course pittances of bread, and sips of water, as might maintaine an vnwilling life, to the punishment of the owner. What eye can now pittie the deepest miseries of *Manasseh*? What but bondage can befit him, that hath so lawlesly abused his libertie? What but an vtter abdication can befit him that hath cast off his God, and doted vpon Deuils? What but a dying life, and a tormenting death can bee fit for a man of bloud?

Who now would not haue giuen this man for lost; and haue lookt when hell
D should claime her owne? But oh the height, oh the depth of diuine mercie! After all these prodigies of sinne, *Manasseh* is a conuert; *When he was in affliction he besought the Lord his God: and humbled himselfe greatly before the God of his fathers.* How true is that word of the Prophet, *Vexation giues vnderstanding*, The viper when he is lashed, casts vp his poyson: The traitor when he is racked, tells that truth which he had else neuer vttered; If the crosse beare vs not to heauen, nothing can: What vse were there of the graine, but for the edge of the sickle, wherewith it is cut downe; the stroake of the flayle, wherewith it is

beaten;

beaten; the weight and attrition of the mill, wherewith it is crushed; the fire of the ouen wheewith it is baken? Say now, *Manasseh*, with that grandfather of thine (who was, till now, too good for thee) *It was good for me that I was afflicted*: Euen thine iron was more precious to thee, then thy gold; thy Goale was a more happie lodging to thee, then thy palace; *Babylon* was a better Schoole to thee, then *Ierusalem*: what fooles are we to frowne vpon our afflictions? These, how crabbed soeuer, are our best friends. They are not, indeed, for our pleasure, they are for our profit: their issue makes them worthy of a welcome. What doe we care how bitter that potion be which brings health? A

How farre a man may goe, and yet turne? Could there be fouler sinnes then these? Lo, here was Idolatrie in the height, violation of Gods house, sorceries of all kinds, bloudie crueltie to his owne flesh, to the Saints of God; and all these against the streame of a religious institution, of the zealous counsels of Gods Prophets, of the checks of his owne heart.

Who can complaine that the way of heauen is blocked vp against him, when he sees such a sinner enter? Say the worst against thy selfe, O thou clamorous soule; Here is one that murthered men, defied God, worshipt diuels; and yet finds the way to repentance; if thou be worse then he, denie (if thou canst) that to thy selfe, which God hath not denied to thee, capacitie of grace: In the meane time; know that it is not thy sinne, but thine impenitence that barres heauen against thee. B

Presume not yet, O man, whosoeuer thou art, of the libertie of thy conuersion; as if thou couldst run on lawlesly in a course of sinning, till thou come to the brimme of hell; and then couldst suddenly stop, and returne at leasure: the mercie of God neuer set period to a wilfull sinner; neither yet did his owne corrupt desires; so as when he is gone the furthest, he could yet stay himselfe from another step: No man that truely repents is refused: but many a one sinnes so long, that he cannot repent. His custome of wickednesse hath obdur'd his heart, and made it flint to all good impressions. There were *Ieroboams*, and *Abijams*, and *Ahabs*, and *Iaashes*, and *Ahazes*, in these sacred thrones, there was but one *Manasseh*: God hath not left in any mans hand the raines of his owne heart, to pace, and turne, and stop as he lists; This priuiledge is reserued to him that made it; *It is not of him that wils, nor of him that runs, but of God that showes mercie*: and that mercie neglected, iustly binds ouer to iudgement. C

I wonder not at *Manasseh*, either sinning, or repenting, I wonder at thy goodnes, O Lord; who after thy iust permission of his sinne, calleſt him thus graciously to repent, and so receiuest him repenting: So as *Manasseh* was not a more loathsome and monstrous spectacle of wickednesse, then he is now a pleasing and vsefull patterne of conuersion; Who can now despaire of thy mercie, O God, that sees the teares of a *Manasseh* accepted? when we haue debauched our worst: our euill cannot match with thy goodnesse; rather it is the praise of thine infinite store, that where sinne abounds, grace abounds much more; O keepe vs from a presumption of grace, that we may repent; and raise vs from a distrust of grace when we haue repented.

No sooner is *Manasseh* penitent, then he is free; his prayers haue at once loosed him from his sinnes, and from his chaines; and of a captiue haue made him a King; and from the dungeon of *Babylon* haue restored him to the Palace of *Ierusalem*: How easie is it for the same hand that wounds to cure: What cannot feruent prayers doe, either for our rescuing from euill, or for our inuesting with good. D

Then Manasseh knew that the Lord he was God. Then? and not before? Could his younger yeares escape the knowledge of Gods miraculous deliuerance of *Ierusalem* from the *Assyrians*? Could he but know the slaughter that Gods

Angell

A Angell made in one night, of an hundred foureſcore and fiue thouſand? Could hee but haue heard the iuſt reuenge vpon *Senacherib*? Could he be ignorant of his fathers ſupernaturall recouerie? Could he but ſee that euerlaſting monument of the noted degrees in the Diall of *Ahaz*? Could he auoid the ſenſe of thoſe fifteene yeares, which were ſuper-added to his fathers age? What one of theſe prooſes doth not euince a Deitie? Yet, till his owne ſmart, and cure, *Manaſſeh* knew not that the Lord was God.

Fooliſh ſinners pay deare for their knowledge; neither will indure to bee taught good, cheape: ſo we haue ſeene reſtie horſes that will not moue till they bleed with the ſpur: So we haue ſeene dull and careleſſe children, that will learne nothing but what is put into them with the rod.

The Almightie will be ſure to be knowne for what he is, if not by faire meanes, yet by foule; If our proſperitie, and peace, and ſweet experience of his mercy can win vs to acknowledge him, it is more for our eaſe, but, if wee will needes be taught by ſtripes, it is no leſſe for his glorie.

Manaſſeh now returnes another man to *Ieruſalem*: With what indignation
B doth he looke vpon his old follies? and now, all the amends he can make, is to vndoe what he did; to doe that which he vndid: *He tooke away the ſtrange Gods, and the Idoll out of the houſe of the Lord, and all the alters that he had built in the mount of the houſe of the Lord, and in Ieruſalem, and caſt them out of the Citie.* True repentance begins to decline at the ablatiue; deſtroying thoſe monuments of ſhame which former errour had reared; The thornes muſt firſt be ſtubbed vp, ere the ground can be capable of ſeed; The true method of grace, is firſt, *Ceaſe to doe euill*; then, *Learne to doe good.*

In vaine had *Manaſſeh* profeſſed a repentance, if the ſtrange gods had ſtill held poſſeſſion of *Ieruſalem*, if the Idoll had ſtill harboured in Gods Temple, if forraine altars had ſtill ſmoked vpon the holy mountaine; Away with all this traſh, when once *Manaſſeh* comes to a true ſenſe of pietie.

There is nothing but hypocriſie in that penitent, who after all vowes, and teares, retaines his old abhominations; It is that poore peece of ſatisfaction which we can giue to the diuine iuſtice, in a heartie indignation, to fling downe
C that cup of wickedneſſe wherewith we haue beene bewitched, and to trample vpon the ſheards: without which, confeſſion is but winde, and the droppes of contrition, water.

The liuing God loues to dwell cleane, hee will not come vnder the roofe of Idols, nor admit Idols to come vnder his: Firſt therefore, *Manaſſeh* caſts out the ſtrange Gods and Idols, and altars; and then *He repaires the Alter of the Lord, and ſacrifices thereon peace-offerings, and thanke offerings.* Not, till he had pull'd downe, might he build; and when he had pull'd downe, he muſt build: True repentance is no leſſe actiue of good. What is it the better, if when the Idolatrous alters are defaced, the true God hath not an Altar erected to his Name? In many Altars was ſuperſtition, in no altars, Atheiſme.

Neither doth penitent *Manaſſeh* build God a new Altar, but he repaires the old, which by long diſ-vſe lay waſt, and was moſſie and mouldred with age and neglect.

God loues well his owne inſtitutions; neither can he abide innouations, ſo
D much as in the out-ſides of his ſeruices. It is an happie worke to vindicate any ordinance of God from the iniuries of times, and to reſtore it to the originall glorie.

What haue our pious gouernors done other in Religion? had we gone about to lay a new foundation, the worke had bin accurſed; now we haue only, ſcraped off ſome ſuperfluous moſſe, that was growne vpon theſe holy ſtones we haue cemented ſome broken peeces, we haue pointed ſome crazie corners with wholſome morter, inſtead of baſe clay, wherewith it was diſgracefully

patched

patched vp: The altar is old, it is Gods Altar: It is not new, not ours: If wee A
haue laid one new ſtone in this ſacred building, let it flye in our faces, and beat out our eyes.

On this repaired altar doth *Manaſſeh* ſend vp the ſacrifices of his peace, of his thankefulneſſe; and doubtleſſe the God of heauen ſmells a ſweet ſauour of reſt; No perfume is ſo pleaſing to God, as that which is caſt in by a penitent hand.

It had not ſerued the turne that *Manaſſeh* had aproached alone to this renued altar; As his lewd example had withdrawne the people from their God; ſo now *he commands Iudah to ſerue the Lord God of Iſrael*; Had he beene ſilent, hee could not haue beene vnfollowed: Euerie act of greatneſſe is preceptiue; but now that Religion is made Law, what *Iſraelite* will not be deuout?

The true God hath now no competitour in *Iudah*; All the Idolls are pull'd downe, the high places will not be pull'd downe; an ill guiſe is eaſily taken vp, it is not ſo eaſily left: After a common deprauation of Religion, it is hard to returne vnto the firſt puritie: as when a garment is deepely ſoiled, it cannot B
without many lauers recouer the former cleaneſſe.

IOSIAH'S *Reformation.*

2. Kings 22. And 23.

YEt, if we muſt alter from our ſelues, it is better to be a *Manaſſeh*, then a *Ioaſh*: *Ioaſh* beganne well, and ended ill: *Manaſſeh* beganne ill, and ended well; his age varied from his youth, no leſſe, then one mans condition can varie from another; His poſteritie ſucceeded in both; *Ammon* his ſonne ſucceeded in the ſinnes of *Manaſſehs* youth; *Ioſiah* his C
grand-child ſucceeded in the vertues of his age. What a vaſt difference doth grace make in the ſame age? *Manaſſeh* beganne his raigne at twelue yeares; *Ioſiah* at eight; *Manaſſeh* was religiouſly bred vnder *Hezekiah*; *Ioſiah* was miſ-nurtured vnder *Ammon*; and yet *Manaſſeh* runnes into abſurd Idolatries, *Ioſiah* is holy and deuout. The Spirit of God breathes freely; not confining it ſelfe to times, or meanes.

No rules can bind the hands of the Almightie; It is in ordinarie prooſe too true a word, that was ſaid of old, *Woe be to thee O Land, whoſe King is a child*: the goodneſſe of God makes his owne exceptions; *Iudah* neuer fared better, then in the greene yeares of a *Ioſiah*: If we may not rather meaſure youth, and age by gouernment, and diſpoſition, then by yeares: Surely thus, *Ioſiah* was older with ſmooth cheekes, then *Manaſſeh* with gray haires. Happie is the infancie of Princes, when it falles into the hands of faithfull Councellors.

A good patterne is no ſmall helpe for young beginners; *Ioſiah* ſets his father *Dauid* before him, not *Ammon*, not *Manaſſeh*: Examples are the beſt rules for D
the inexperienced; where their choice is good, the directions are eaſieſt: The Lawes of God are the wayes of *Dauid*; Thoſe Lawes were the rule, theſe wayes were the practice; Good *Ioſiah* walkes in all the wayes of his Father *Dauid*.

Euen the minoritie of *Ioſiah* was not idle; we cannot be good too early: At eight yeares it was enough to haue his eare open to heare good counſaile; to haue his eyes and heart open to ſeeke after God: At twelue, he begins to act and ſhowes well that he hath found the God he ſought: Then he addreſſes himſelfe

A himselfe to purge *Iudah*, and *Ierusalem*, from the high places, groues, images, altars; wherewith it was defiled; burning the bones of the idolatrous Priests vpon their altars; strawing the ashes of the idols vpon the graues of them that had sacrificed to them, striuing by those fires, and mattocks to testifie his zealous detestation of all idolatrie. 2 Chron. 34. 3.

The house must first be cleansed, ere it can be garnished; no man will cast away his cost vpon vncleane heaps; so soone as the Temple was purged, *Iosiah* bends his thoughts vpon the repayring and beautifying of this house of the Lord.

What stir was there in *Iudah*, wherein Gods Temple suffered not? Sixe seuerall times was it pillaged, whether out of force, or will: First, *Iehoash* King of *Iudah* is faine by the spoile of it to stop the mouth of *Hazael*; Then, *Ioash* King of *Israel* fils his owne hands with that sacred spoile, in the dayes of *Amaziah*; after this, *Ahaz* rifles it for *Tiglath Pileser*, King of *Assyria*; then *Hezekiah* is forced to ransacke the treasures of it for *Senacherib*; yet after, the sacriledge of *Manasseh* makes that bootie of it, which his later times indeuoured to
B restore; and now lastly, *Ammon* his sonne neglects the frame, embeazels the furniture of this holy place: The verie pile began to complaine of age and vnrespect. Now comes good *Iosiah*, and in his eighteenth yeare (when other young Gallants would haue thought of nothing but pleasure, and iollitie) takes vp the late care of his father *Dauid*, and giues order for the repayring of the Temple.

The keepers of the doore haue receiued the contribution of all faithfull Iewes, for this pious vse; the King sends *Shaphan* the scribe to *Helkiah* the Priest to summe it vp, and to deliuer it vnto Carpenters, and Masons, for so holy a worke.

How well doth it beseeme the care of a religious Prince, to set the Priests and Scribes in hand with reedifying the Temple? The command is the Kings, the charge is the high-Priests, the execution is the workemens; when the labourers are faithfull in doing the worke, and the high-Priest in the directing it, and the King in inioyning it, Gods House cannot faile of an happie perfection; but when any of these slackens, the businesse must needs languish.

C How God blesses the deuout indeauours of his seruants? Whiles *Helkiah* was diligently surueying the breaches and the reparation of the Temple, hee lights vpon the booke of the Law: The authenticke and originall Booke of Gods Law was by a speciall charge appointed to be carefully kept within a safe shrine, in the Sanctuarie: In the depraued times of Idolatrie, some faithfull Priest (to make sure worke) had locked it fast vp, in some corner of the Temple, from the reach of all hands, of all eyes: as knowing how impossible it was, that diuine monument could otherwise escape the furie of prophane guiltinesse: Some few transcripts there were doubtlesse, (parcels of this sacred Booke) in other hands; neither doubt I, but as *Helkiah* had beene formerly well acquainted with this holy volume) now of long time hid) so the eares of good *Iosiah* had beene inured to some passages thereof; but the whole body of these awfull Records, since the late night of Idolatrous confusion, and persecution saw no light, till now; this precious treasure doth *Helkiah* find, whiles he digs for the Temple: Neuer man laboured to the reparation of Gods Church, but he met
D with a blessing more then he looked for. Deut. 31. 26.

Helkiah the Priest, and *Shaphan* the scribe do not ingrosse this inualuable wealth into their owne hands, nor suppresse these more then sacred roles, for their owne aduantage; but transmit them, first to the eares of the King, then by him, to the people: It is not the praise of a good scribe, to lay vp, but to bring forth, both old and new: And if the Priests lips shall keepe knowledge, they keepe it to impart, not to smoother, *The people shall seeke the Law at his mouth; for he is the messenger of the Lord of Hosts.*

So ſoone as the good King heares the words of the booke of the Law, and in A
ſpeciall, thoſe dreadfull threats of iudgement, denounced againſt the Idolatries of his *Iudah*, he rends his clothes, to ſhow his heart rent with ſorrow, and feareſull expectation of thoſe plagues; and waſhes his boſome with teares. Oh gracious tenderneſſe of *Ioſiah*: he doth but once heare the Law read, and is thus humbled; humbled for his fathers ſinnes, for the ſinnes of his people: how manie of vs, after a thouſand hammerings of the menaces of Gods Law, vpon our guiltie ſoules, continue yet inſenſible of our danger? The verie reading of this Law doth thus affect him; the preaching of it ſtirs not vs; The ſinnes of others ſtrucke thus deepe with him; our owne are ſleighted by vs: A ſoft heart is the beſt tempered for God: So Phyſitians are wont to like thoſe bodies beſt, which are eaſieſt to worke vpon: O God make our clay, waxe, and our waxe pliable to thine hand; ſo ſhall we be ſure to be free either from ſinne, or from the hurt of ſinne.

It is no holy ſorrow that ſends vs not to God; *Ioſiah* is not moaped with a diſtractiue griefe, or an aſtoniſhing feare, but in the height of his paſſion, ſends fiue choiſe meſſengers to *Huldah* the Propheteſſe, to enquire of the Lord, for B
himſelfe, for *Iudah*: It is an happie trouble that driues vs to this refuge. I doe not heare any of theſe Courtiers reply to this godly motion of their young King: Alas, Sir, what meanes this deepe perplexitie? What needs all this buſie inquiſition? If your father were idolatrous, what is that to you, who haue abandoned his ſinnes? If your people were once idolatrous, what is that to you, yea to them, who haue expiated theſe crimes by their repentance? Haue you not carefully reformed all thoſe abuſes? hath not your happie reformation made an abundant amends for thoſe wrongs? Spare your teares, and ſaue the labour of your meſſengers; All is well, all ſhall be well; theſe iudgements are for the obſtinate; had we beene ſtill guiltie, theſe feares had beene iuſt: were we ſtill in danger, what had we gained by our conuerſion? Rather, as glad to ſecond the religious cares of their young King, they feed his holy anxieties with a iuſt aggrauation of perill; and by their good counſell, whet theſe his zealous deſires of a ſpeedie reſolution. That ſtate cannot but be happie, whoſe Prieſts and Peeres are readie as to ſuggeſt, ſo to cheriſh, and execute the deuout proiects of C
their Soueraignes.

The graue Prieſt, the learned ſcribe, the honourable Courtiers doe not diſdaine to knocke at the doore of a Propheteſſe: Neither doth any of them ſay; It were hard if we ſhould not haue as much acquaintance with God, as a woman; but in an humble acknowledgement of her Graces, they come to learne the will of God, from her mouth: True pietie is modeſt, and ſtands not vpon termes of reputation, in the buſineſſes of God; but willingly honors his gifts in any ſubiect, leaſt of all in it ſelfe.

The ſexe is not more noted in *Huldah*, then the condition; As ſhe was a woman, ſo a wife; the wife of *Shallum*: Holy matrimonie was no hinderance to her diuine reuelations; ſhe was at once a Propheteſſe in her colledge, an huſwife in her family; It was neuer the practice of God to confine his graces to virginitie: At this verie time the famous Prophet *Ieremie* flouriſhed, ſome yeares had hee alreadie ſpent in this publike ſeruice; why was not he rather conſulted by *Ioſiah*? It is not vnlike that ſome propheticall imployments called D
him away, at this time from *Ieruſalem*: His preſence could not haue beene balked: purpoſely, doubtleſſe doth God caſt his meſſage vpon the point of that abſence, that he might honour the weaker veſſell with his diuine oracle; and exerciſe the humilitie of ſo great clients: in the anſwers of God, it is not to be regarded, who ſpeakes, but from whom: The iniurie redounds to God, if the weakeneſſes of the perſon cauſe vs to vnder-value the authoritie of the function.

As

A As *Iosiah* and his messengers doe not despise *Huldah*, because she was a woman, so *Huldah* doth not flatter *Iosiah*, because a King: *Go tell the man that sent you; Thus saith the Lord: Behold I will bring euill vpon this place*, Loe, he that was as God to his subiects, is but as man to the Prophetesse: neither is the message euer the sweeter, because it is required by a Prince: No circumstance may varie the forme of diuine truth.

Euil must befall *Ierusalem* and *Iudah*, yea, all the words of that booke, must allight vpon the inhabitants of both: In how bad a case wee may be, and yet thinke our selues not safe onely, but happie? These Iewes had forgotten their old reuolts; and now hauing framed themselues to holy courses; promised themselues nothing but peace, when the Prophetesse foresees, and foretels their approching ruine: Euen their old score must be paid, after the opinion of a cleere agreement. In vaine shall we hope to quit our arrerages by prorogation This Prophetesse had immediate visions from God, yet she must speake out of the Booke; There was neuer any reuelation from the Lord, that crossed his writings: His hand, and his tongue agree eternally: If that booke haue cursed
B *Iudah*, she may not absolue it.

Yet, what a gracious mixture was here of mercie, with seueritie; seueritie to *Iudah*, mercie to *Iosiah*; *Iudah* shall be plagued, and shall become a desolation, and a curse; *Iosiah* shall be quietly housed in his graue, before this storme fall vpon *Iudah*: His eye shall not see, what his people shall feele: It is enough that the expectation of these euills afflicts him, the sense shall not.

Whence is this indulgence? *Because thine heart was tender, and thou hast humbled thy selfe before the Lord.* How happie a thing it is to be a reed vnto Gods iudgements, rather then an oake, the meeke and gentle reed stoops and therefore stands, the oake stands stiffely out against the strongest gust, and therefore is turned vp by the roots: At least, let vs lament those sinnes we haue not auoided; and mourne for the sinnes of others, whiles we hate our owne.

He that found himselfe exempted from this vengeance, by his repentance and deepe humiliation, would faine find the same way for the deliuerance of his people: The same words of the Law therefore, that had wrought vpon his
C heart, are by him caused to be publikely read in the eares of *Iudah*, and *Ierusalem*; The assembly is vniuersall, of Priests, Prophets, people, both small and great; because the sinne was such, the danger was such: that no man may complaine to want information, the Law of God sounds in euery eare. If our eare be shut to the Law, the sinne is ours; but if the Law be shut to our eares, the sinne is of our gouernors: Woe be to them that hide Gods Booke from the people, as they would doe rats-bane from the eyes of children: Ignorant soules cannot perish without their murder: There is no feare of knowing too much, there is too much feare of practizing too little: Now, if the people doe not imitate their King in relenting, they are not worthy to partake with them in his impunitie. Howsoeuer, they shall not want a great example; as of sorrow, so of amendment. Good *Iosiah* stands by the pillar, and solemnly renewes his Couenant with his God; the people cannot for shame refuse to second him: Euen they that lookt for a destruction, yet doe not with-draw their obedience;
D Gods Children may not be sullen vnder his corrections, but whether they expect or feele smart, are no other then dutifull to his awfull hand. As a man that finds he hath done something that might indanger the forfait of his fauour, puts himselfe into some deseruing action, whereby he may hope to re-indeare himselfe, so doth *Iosiah* here; No indeauor is enough to testifie his zeale to that name of God which was so profaned by his peoples Idolatrie; what euer monuments were yet remaining of wicked Paganisme, he defaces with indignation; he burnes the vessels of *Baal*, and puts downe his *Chemarim*, destroyes the houses of the *Sodomites*, strawes the powder of their Idols in the brooke *Kedron*, defiles

Topheth, takes away the horſes, of the Sunne, burnes the charets of the Sunne with fire, and omits nothing that might reconcile God, cleare *Iudah*, perfect a reformation. A

Neither is this care confined to *Ieruſalem*, and the neighbouring Townes, but ſtretches it ſelfe to the vtmoſt coaſts of *Ioſiahs* Kingdome; *Bethel* was the infamous ſeat of the pollution of *Iſrael*; it ſeemes the heyres of *Ieroboam* (who ſet vp his golden Calfe there) inioyed it not long; the Kings of *Iudah* recouered it to their crowne, but, it had not yet recouered it ſelfe from that ancient infection: Thither doth good *Ioſiah* ſends the vnhallowed aſhes of *Baals* Reliques, to ſtaine that altar firſt, which he will ſoone after deface.

The time was, and it was no leſſe then three hundred and fiftie yeares ſince, that the man of God, out of *Iudah*, cried againſt *Ieroboams* altar.

O Altar, Altar; Thus ſaith the Lord; Behold a Child ſhall be borne, vnto the Houſe of Dauid, Ioſiah by name, and vpon thee ſhall he offer the Prieſts of the high-places, that burne incenſe vpon thee, and mens bones ſhall be burnt vpon thee.

And now is the houre come, wherein euerie of thoſe words ſhall be accompliſhed: It could not but be a great confirmation to *Ioſiah*, to ſee that God ſo long agoe fore-markt him for his owne; and fore-nam'd him to ſo zealous a ſeruice. B

All our names are equally foreknowne of that diuine prouidence, though not fore-ſpoken: neither can any act paſſe from vs, which was not pre-determined in that eternal Counſel of the Almightie: neither can any act that is pre-determined be vnfulfilled vpon earth: Interuention of time breakes no ſquare in the diuine decrees: our pur-blind eyes ſee nothing, but that which toucheth their lids; the quicke ſight of Gods preſcience ſees that, as preſent, which is a world off: According to the prediction, the ſtench of dead mens bones is a fit perfume to ſend vp from this altar to heauen; whoſe beſt ſacrifices ſauoured worſe in the noſtrils of God. And the bloud of the idolatrous ſacrificers was a meet oblation to that God, who had beene diſhonoured by their burnt-offerings to his baſe corriuals.

Euen that Prophet who foretold this, had his toomb in *Bethel*, and that toomb had his inſcription; His weakeneſſe might not rob him of the honour of his ſepulture: How palpably do theſe *Iſraelites* condemne themſelues, whiles they reſerue ſo famous a monument of their owne conuiction. It was no preiudice to this holy Prophet, that his bones lay amonſt the ſepulchers of idolaters. His Epitaph preſerued thoſe bones from burning, vpon that altar, which he had accurſed; As the Lyon might not teare his carcaſſe, when he died, ſo now, the furie of the multitude may not violate his verie bones, in the graue. C

I do not ſee *Ioſiah* ſaue them for reliques; I heare him command they ſhall reſt in peace; it is fit the dead bodies of Gods Saints ſhould be as free from contempt, as from ſuperſtition.

After the remouall of theſe rites of falſe worſhip, it is time to bring in the true: Now a ſolemne Paſſeouer ſhall be kept vnto the Lord, by the charge of *Ioſiah*: That booke of the Law ſets him, the time, place, circumſtances, of this Sacrament, his zeale ſo carefully followes it, that ſince the dayes of *Samuel*, this feaſt was neuer ſo gloriouſly, ſo punctually celebrated. *Ieruſalem* is the place, the fourteenth day of the firſt moneth is the time, the Leuites are the actors, a yearling & ſpotleſſe Lambe is the prouiſion; no bone of it is broken, the bloud is ſprinkled vpon the doore-poſtes, it is roaſted whole, eaten with ſowre herbs, with bread vnleauened; the remainder is conſumed by fire. The law, the ſacrifices, had beene in vaine, If the Paſſeouer had beene neglected: No true Iſraelite might want, whether this monument of their deliuerance paſt, or this Type of the Meſſiah to come. Rather then faile. *Ioſiahs* bountie ſhall ſupply to *Iudah* Lambs for their paſchall deuotion: No almes is ſo acceptable, as that whereby the ſoule is furthered. D

A

IOSIAHS *Death; with the desolation of the Temple, and* Ierusalem.

Iosiah hath now happily setled the affaires both of God, and the state: and now hath sweet leisure to inioy himselfe, and his people: his conscience doth not more cheare him at home, then his subiects abroad; Neuer King raigned with more officious pietie to God, with more loue, and applause of men: But what stabilitie is there in these earthly things? B how seldome is excellencie in any kind long-liu'd? In the very strength of his age, in the height of his strength, is *Iosiah* withdrawne from the earth; as not without a mercifull intention of his glorie, on Gods behalfe, so, not without some weakenesse, on his owne. *Pharaoh Necho* King of *Egypt* comes vp to fight against the King of *Assyria*: What is that to *Iosiah*? Perhaps the *Egyptians* attempted to passe thorow the land of *Iudah*, towards *Carchemish* the seat of his warre; but, as a neighbour, not as an enemie: *Iosiah* resists him; as neither holding it safe to admit a forraine power into the bosome of his Country, nor daring to giue so faire an occasion of prouoking the *Assyrian* hostilitie against him.

2 Kings 23. verse 29. And 2. Chron. 35. verse 20. 2. Chron. 36.

The King of *Egypt* mildly deprecates this enmitie, he sends Ambassadors to *Iosiah*, saying, *What haue I to doe with thee thou King of Iudah, I come not against thee, this day, but against the house wherewith I haue warre; for God commanded me to make haste: forbeare thee from medling with God, who is with me, that hee destroy thee not.*

C What friend could haue said more? what Prophet could haue aduised more holily? why doth not good *Iosiah* say with himselfe; There may bee truth in this suggestion; God may haue sent this man, to be a scourge of mine old enemie, of *Ashur*: If the hand of the Almightie be in this designe, why doe I oppose it? The quarrell is not mine, why doe I thrust my finger into this flame, vnbidden; Wherefore should I hazard the effusion of bloud, vpon an harmelesse passage? Can I heare him plead a command from God, and not inquire into it? How easie is it for me to know the certaintie of this pretended commission? Haue not I the Priests, and Prophets of God about me? Let me first goe and consult his oracle; If God haue sent him, and forbidden me, why should my courage carrie me against my pietie?

It is strange that the good heart of *Iosiah* could escape these thoughts, these resolutions: Yet, he that vpon the generall threats of Gods Law against *Iudah*, sends messengers to inquire of a Propheteſſe; now vpon these particular threats of danger to himselfe; speakes not, stirs not: The famous Prophet *Ieremie* D was then liuing, and *Zephaniah*; besides a whole Colledge of Seers, *Iosiah* doth not so much as send out of doores, to aske, *Shall I goe vp against the King of Egypt?* Sometimes, both grace and wit are asleepe in the holiest and wariest brests: the best of all Gods Saints may be sometimes miscarried by their passions to their cost.

The wise prouidence of God hath mercifully determined to leaue *Iosiah* to his owne counsels, that by the weakenesse of his seruant, he might take occasion to perfit his glorie: Euen that wherein *Iosiah* was wanting vnto God, shall concurre;

to

to the making vp of Gods promiſes to *Ioſiah*: when we are the moſt blind-folded, we run on the wayes of Gods hidden decrees; and, what euer our intents be, cannot, if we would, goe out of that vnknowne path. A

Needs will *Ioſiah* put himſelfe into armes againſt an vnwilling enemie; and, to be leſſe noted, diſguſes himſelfe. The fatall arrow of an Egyptian archer findes him out, in the throng, and giues him his deathes-wound; Now, too late he calls to a retrait; his changed Charet is turned to a Biere, to carrie his bleeding corps to his graue, in *Ieruſalem*.

What eye doth not now pitty and lament the vntimely end of a *Ioſiah*? Whom can it chooſe but affect, to ſee a religious, iuſt, vertuous Prince ſnatcht away in the vigour of his age? After all our fooliſh moane, the prouidence that directed that ſhaft to his lighting place, intends that wound for a ſtroke of mercie: The God whom *Ioſiah* ſerues, lookes through his death, at his glorie: and by this ſudden violence will deliuer him from the view, and participation of the miſeries of *Iudah*, which had beene many deaths; and fetches him to the participation of that happineſſe, which could counteruaile more deathes, then could B be incident into a *Ioſiah*. Oh the wonderfull goodneſſe of the Almightie, whoſe verie iudgements are merciſull; Oh the ſafe condition of Gods children, whom verie paine eaſeth, whom death reuiues, whom diſſolution vnites, whom laſtly their verie ſinne and temptation glorifies.

How happily hath *Ioſiah* gained by this change? In ſtead of a froward people, he now is ſorted with Saints and Angels; in ſtead of a fading, and corruptible crowne, he now inioyes an eternall. The orphane ſubiects are readie to weepe out their eyes, for ſorrow; their loſſe cannot be ſo great, as his gaine: he is glorious, they, as their ſinnes had deſerued, miſerable. If the ſeparated ſoule could be capable of paſſion, could *Ioſiah* haue ſeene, after his departure, the calamities of his ſons, of his people, it could not but haue laid ſiege to his peace.

The ſad ſubiects proclaime his ſonne *Iehoahaz*, King in ſtead of ſo lamented a father; He both doth ill, and fares ill: By that time he hath ſat but three moneths in the throne, *Pharaoh Nechoh* King of Egypt ſeconds the fathers C death, with the ſonnes captiuitie: This victorious enemie puts downe the wicked ſonne of *Ioſiah*, and lades him with chaines at *Riblath*, in the land at *Hamath*; and lades his people with the tribute of an hundred talents of ſiluer, and a talent of gold: Yet, as if he that was vnwiling to fight with *Ioſiah*, were no leſſe vnwilling to root out his poſteritie, this Egyptian ſets *Eliakim*, the ſecond ſonne of *Ioſiah*, vpon the ſeat of his father; and, that he might be all his, changes his name to *Iehoiakim*: oh the woſull and vnworthy ſucceſſion of *Ioſiah*; one ſonne is a priſoner, the other is a tributarie; both are wicked. After that *Iehoiakim* hath beene ſome yeares *Pharoahs* Bayliue, to gather, and racke the deare rents of *Iudah*; *Nebuchadnezzar* the great King of *Babylon* comes vp, and ſweepes away both the Lord, and his Feodarie, *Pharaoh*, and *Iehoiakim*.

So farre was the ambitious Egyptian from maintaining his incroachment vpon the territories of *Iudah*, that he could not now hold his owne: From *Nilus* to *Euphrates*, all is loſt: So ſubiect are the leſſer powers ſtill to be ſwallowed D vp of the greater; ſo iuſt it is with God, that they which will be affecting vndue inlargement of their eſtates, ſhould fall ſhort of what they had.

Iehoiakim is caired in fetters to *Babylon*: and now in that dungeon of his captiuitie, hath more leaſure, then grace, to bethinke himſelfe of all his abominations; and whiles he inherits the ſad lodging of his great grandfather, *Manaſſeh*, inherits not his ſucceſſe.

While he is rotting in this Goale, his young ſonne *Iehoiachin* ſtarts vp in his throne; like to a muſhrom that riſes vp in a night, and withers in a day: Within three

A three moneths, and ten dayes is that young Prince (the meet sonne of such a father) fetcht vp in irons to his fathers prison; Neither shall he goe alone; his attendance shall adde to his miserie; His mother, his wiues, his officers, his peeres, his craftsmen, his warriours accompanie him, manicled, and chained, to their perpetuall bondage.

Now, according to *Isaiahs* word, it would haue beene great preferment for the fruit of *Hezekiahs* loynes to be Pages in the Court of *Babylon*.

One onely branch yet remaines of the vnhappie stocke of holy *Iosiah*, *Mattaniah*, the brother of *Iehoiakim*, whom *Nebuchadnezzar* (changing his name to *Zedekiah*) sets vp in that forlorne, and tributarie throne; There might he haue liued (though an vnderling) yet peaceable; This man (to make vp the measure of Gods iust iudgements) as he was euer a rebell to God, so proues rebellious to his Soueraigne master, the King of *Babylon*: The Prophet *Ieremie* hath forewarn'd him in vaine; nothing could teach this man, but smart.

Who can looke for other then furie from *Nebuchadnezzar*, against *Ierusalem*, which now had affronted him with three seuerall successions of reuolts, and
B conspiracies against his gouernement; and thrice abused his bountie, and indulgence? with a mightie army doth he therefore come vp against his seditious deputie, and besieges *Ierusalem*, and blockes it vp with forts round about. After two yeares siege, the *Caldees* without and the famine within, haue preuailed; King *Zedekiah* and his souldiers are fled away by night, as thinking themselues happie, if they might abandon their walls, and saue their liues.

The *Chaldees* (as caring more for the birdes, then for the nest) pursue them, and ouertake *Zedekiah*, forsaken of all his forces, in the plaine of *Iericho*, and bring him to *Nebuchadnezzar*, King of *Babylon*. What can so vnthankefull and perfidious a vassall expect, but the worst of reuenge? The sentence is fearefull: First, the sonnes of *Zedekiah* are slaine before his eyes; then those eyes of his (as if they had seene enough, when they had seene him childlesse) are put out: His eyes are onely lent him so long, as to torment him with the sight of his owne vtmost discomfort; Had his sonnes but ouer-liued his eyes, the griefe had beene so much the lesse, as the apprehension of it had beene lesse liuely, and
C piercing; Now, this wofull obiect shall shut vp his sight, that euen when his bodily eyes are gone, yet the eyes of his minde might euer see what he last saw; That thus his sonnes might bee euer dying before him, and himselfe in their death euer miserable.

Who doth not now wish that the bloud of *Hezekiah* and *Iosiah* could haue beene seuered from these impure dregs of their lewd issue? no man could pittie the offenders, were it not for the mixture of the interest of so holy progenitors.

No more sorrow can come in at the windowes of *Zedekiah*, more shall come in at his doores; his eare shall receiue what more to rue for his *Ierusalem*: *Nebuzaradan* the great Marshall of the King of *Babylon* comes vp against that deplored Citie, and breakes downe the walls of it, round about, and burnes the Temple of the Lord, and the Kings house, and euery faire Pallace of *Ierusalem*, with
D fire; driues away the remainder of her inhabitants, into Captiuitie, carries away the last spoyles of the glorious Temple. Oh *Ierusalem*, *Ierusalem*, the wonder of all times, the paragon of nations, the glorie of the earth, the fauorite of heauen, how art thou now becomes heapes of ashes, hilles of rubbish, a spectacle of desolation, a monument of ruine? If later, yet no lesse deepe hast thou now pledged that bitter cup of Gods vengeance, to thy sister *Samaria*; How carefully had thy God forwarned thee? Though *Israel* play the harlot, yet, let not *Iudah* sinne: Loe now, as thine iniquities, so thy iudgements haue ouertaken her: Both lie together in the dust, both are made a curse to all posterities: O God, what place shall thy iustice spare, if *Ierusalem* haue perished? If that delight of thine

thine were cut off for her wickedneſſe, Let vs not bee high minded but feare. A

What pittie it was to ſee thoſe goodly Cedars of the Temple flaming vp higher then they ſtood in *Lebanon*? to ſee thoſe curious marbles, which neuer felt the dint of the pick-axe, or hammer, in the laying, wounded with mattockes, and wounding the earth in their fall? to ſee the holy of holies, whereinto none might enter but the high-prieſt, once a yeare, thronged with Pagans; the vailes rent, the ſacred Arke of God violated, and defaced, the Tables ouer-turned, the Altars broken downe, the pillars demoliſhed, the pauements digged vp, yea, the verie ground, where that famous pile ſtood, deformed. O God, thou wouldeſt rather haue no viſible houſe vpon earth, then indure it defiled with Idolatries.

Foure hundred thirtie and ſixe yeares had that Temple ſtood, and beautified the earth, and honoured heauen, now it is turned into rude heapes; There is no preſcription to be pleaded for the fauour of the Almightie: Onely that Temple, not made with hands, is eternall in the heauens. Thither he graciouſly brings vs, that hath ordain'd vs thither, for the ſake of that glorious high-Prieſt, that hath once for all entred into that holy of holies,

Amen. B

C

D

Contemplations.

ON THE HISTORIE OF THE OLDE TESTAMENT.

The 21th. and last Booke.

Wherein are,

1. Zerubbabel *and* Ezra.
2. Nehemiah *building the walls of Ieruſalem.*
3. Nehemiah *redreſsing the extortion of the Iewes.*
4. Ahaſuerus *feaſting*; Vaſhti *caſt off*: Eſter *choſen.*
5. Haman *diſreſpected by* Mordecai; Mordecaies *meſſage to* Eſter.
6. Eſter *ſuing to* Ahaſuerus.
7. Mordecai *honoured by* Haman.
8. Haman *hanged*; Mordecai *aduanced.*

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Zervbbabel *and* Ezra.

THE firſt tranſportation into *Babylon*, vnder *Iehoiakim*, (wherein *Daniel*, *Ezekiel*, and many other of the beſt note, were driuen into captiuitie;) was (ſome eleuen yeares after) followed with a ſecond, vnder *Zedekiah*; wherein the remnant of the, now ruined, *Ieruſalem*, and *Iudah*, were ſwept away. Seuentie yeares was the period of their longeſt ſeruitude; whiles *Babylon* was a Queene, *Iudah* was her vaſſall: when that proud Tyranneſſe fell, Gods people began to riſe againe: The *Babylonian* Monarchie was no ſooner ſwallowed vp of the *Perſian*, then the *Iewes* felt the comfort of libertie.

For *Cyrus* conquering *Babylon*, and finding the *Iewes* groaning vnder that miſerable captiuitie, ſtraight releaſes them, and ſends them, vnder the conduct of their Captaine *Zorobabel*, backe to their almoſt-forgotten countrie.

The world ſtands vpon viciſſitudes; Euery Nation hath her turne, and muſt make vp her meaſure: Threeſcore and tenne yeares agoe, it was the courſe of *Iudah*, the iniquitie of that rebellious people was full. Some hundred and thirtie yeares before that, was the turne of *Samaria*, and her Iſraelites: Now the ſtaffe is come to the doores of *Babylon*, euen that wherewith *Iudah* was beaten: and thoſe *Perſians* which are now victorious, muſt haue their terme alſo. It is in vaine for any earthly ſtate to promiſe to it ſelfe an immutable condition. At laſt, the rod that ſcourged Gods Children, is caſt into the fire: *Thou haſt remembred, O Lord, the Children of Edom in the day of Ieruſalem, how they ſaid, Downe with it, downe with it, euen to the ground: O daughter of Babylon waſted with miſerie, how happie is he that rewardeth thee as thou haſt ſerued them:* It is *Cyrus* that hath wrought this reuenge, this reſcue.

Doubtleſſe, it did not a little moue *Cyrus* to this fauour, that he found himſelfe honorably forenamed in theſe Iewiſh propheſies, and fore-appointed to this glorious ſeruice, no leſſe then an hundred and ſeuentie yeares, before hee was: Who would not be glad to make good ſo noble and happie a deſtinie? O God, if we heare that thou haſt ordained vs to life, how gladly, how carefully ſhould wee worke out our ſaluation? if to good workes, how ſhould wee abound? Eſay 44. vlt.

In the firſt yeare of his Monarchie, doth *Cyrus* both make proclamations, and publiſh them in writing, thorow all his Kingdome; wherein he both profeſſeth his zealous reſolutions, and deſires to build vp Gods houſe in *Ieruſalem*, and inioynes, and incourages all the Iewes, thorow his dominions, to addreſſe themſelues to that ſacred worke; and incites all his ſubiects to aide them with ſiluer, and gold, and goods, and beaſts. How gracious was the command of that, whereof the verie allowance was a fauour?

Was it *Cyrus* that did this? was it not thou, O God, in whose hands are the hearts of Kings, that stirredst vp the spirit of this *Persian*; as if hee had beene more then a sonne of thy Church, a father? How easie is it for thee to make veric Pagans protectors to thy Church; enemies, benefactors? A

Not with an emptie grace doth this great King dismisse the *Iewes*, but with a royall bountie; *He brings forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Ierusalem, and had put them in the house of his gods; and causes them to be numbred by his Treasurer to the hands of Sheshbazzar the Prince of Iudah, for the vse of the Temple; no fewer then fiue thousand and foure hundred vessels of gold and siluer.*

Certainely, this great Monarch wanted not wit to thinke: It is a rich booty that I find in the Temples of *Babylon*; by the law of conquest it is mine; hauing vanquisht their gods, I may well challenge their spoile; how seasonably doth it now fall into my hands, vpon this victorie, to reward my souldiers, to settle my new Empire: what if this treasure came from *Ierusalem*? the proprietie is now altered; the very place (according to the conceit of *Iewes*) hath profaned it; The true God, I haue heard; is curious; neither will abide those vessels, B which haue beene polluted with idolatrous vses: It shall be enough if I loose the bonds of this miserable people: If I giue libertie, let the next giue wealth: they will thinke themselues happie in bare walls, in their native earth: To what purpose should I pamper their penurie with a sudden store? But the Princely heart of *Cyrus* would admit of no such base sacrilegious thoughts; Those vessels that he finds stampt with Gods marke, he will returne to their owner; neither his owne occasions, nor their abuse shall be any colour of their detention. O *Cyrus*, how many close-handed, gripple-minded Christians shall once be choked in iudgement with the example of thy iust munificence? thou restoredst that which we purloine: woe be to those houses that are stored with the spoiles of Gods Temple: woe bee to those fingers that are tainted with holy treasures.

Kings can hardly doe good alone, their lawes are not more followed, then their examples: No sooner do the chiefe of the fathers of *Iudah* and *Beniamin*, and the Priests, and Leuites set their faces towards *Ierusalem* for the building of C the Temple, then the liberall hands of their Pagan neighbours furnish them with gold, and siluer, and precious things. Euery *Persian* is glad to be at the charge of laying a stone, in Gods house. The same God that had giuen them these mettals, out of his coffers of the earth, giues it out of their coffers to his Temple. He that tooke away by the *Chaldees*, giues by the *Persians*: Where the Almightie intends a worke, here cannot be any want of meanes.

Thus hartened, thus laded, doe the ioyfull families of *Iudah* returne to their old home; How many thousands of them were worne out, and lost in that seuentie yeares seruitude? How few of them yet suruiued, that could know the place of their birth, and habitation, or say, Here stood the Temple, here the Palace? Amongst those fortie and two thousand, three hundred and threescore *Iewes*, that returned in this first expedition; there were whom the confusion of their long captiuitie had robbed of their pedegree; They knew themselues *Iewes*, but could not deriue their line: these were yet admitted, without difficultie; But those of the Priestly tribe, which could not deduce their genealogie D from the register, are cashiered as vncleane. Then, God would be serued in a bloud, now in a due succession: If we could not fetch the line of our pedigree from Christ, and his Apostles, we were not fit for the Euangelicall altars. Their calling was by nature, ours by grace; The grace of inward abilities, of outward ordination; if we cannot approue both these, we are iustly abandoned; now had the children of *Israel* taken downe their Harpes from the Willowes which grew by the waters of *Babylon*, and could, vnbidden, sing the true songs of their recouered

Besides seruants. 7337.

A recouered *Zion*: They are newly ſetled in their old manſions, when vpon the firſt publike feaſt, in the *Autumne*, immediatly following their returne, they flocke vp to *Ieruſalem*: their firſt care is their publike ſacrifice; That Schoole of their Captiuitie, wherein they haue beene long trained, hath taught them to begin with God: A forced diſcontinuance, makes deuotion more ſauourie, more ſweet to religious hearts; whereas in an open freedome, pittie doth too often languiſh.

Ioſhua the Prieſt, and *Zorobabel* the Prince are fitly ioyned in the building of the Altar: neither of their hands may be out of that ſacred worke: no ſooner is that ſet vpon the baſes, then it is imployed to the daily burnt-offerings: The Altar may not ſtay the leiſure of the Temple; Gods Church may not want her oblations; He can be none of the ſonnes of *Iſrael*, that doth not euery day renue his acknowledgements of God.

How feelingly doe theſe *Iewes* keepe their feaſt of Tabernacles, whiles their ſoiourning in *Babylon* was ſtill in their thoughts; whiles as yet their Tents muſt ſupply their ruined houſes? The firſt motions of zeale are commonly ſtrong,
B and feruent; How carefully doe theſe Gouernours and Prieſts make preparation for Gods Temple? Carpenters and Maſons are hyred; *Tyrian* workemen are againe called for, and *Lebanon* is now anew ſolicited for Cedar trees. The materials are readie; Euerie *Iſraelite*, with ſuch courage addreſſes himſelfe to this ſeruice, as if his life lay in thoſe ſtones: And now, whiles the foundation of the Temple was laying, the Prieſt ſtand in their habits, with Trumpets, the Leuites with Cymbals, interchanging their holy Muſicke, and melodiouſly ſinging praiſes to the God of *Iſrael*, who had turned their captiuitie as the ſtreames in the South, and honoured their eyes and hands with the firſt ſtones of his houſe: The people ſeconds their ſongs with ſhouts; the earth ſounds, and heauen rings with the ioyfull acclamations of the multitude; It is no ſmall comfort, in a good action, to haue begun well; The entrance of any holy enterpriſe is commonly encountred with many diſcouragements, which if we haue once ouercome, the paſſage is ſmooth.

How would theſe men haue ſhouted at the laying on of the laſt ſtone of the
C battlements, who are thus ioyed with laying the firſt ſtones of the foundation? The end of any thing is better then the beginning: that hath certainetie, this danger; this labour, that reſt: little did theſe men thinke that, for all this, few of them ſhould liue to ſee the roofe.

What different affections ſhall we ſee produced in men by the ſame occaſion? The younger *Iewes* ſhouted at this ſight, the elder wept: The younger ſhouted to ſee a new foundation; The elder wept to remember the old: They who had ſeene no better, thought this goodly; They who had ſeene the former, thought this meane, and homely; more ſorrowing for what they had loſt, then reioycing in ſo vnequall a reparation.

As it may fall out, it is ſome peece of miſerie to haue beene happier; euery abatement of the degrees of our former height laies ſiege to our thankefulneſſe, for leſſer mercies. Sometimes, it proues an aduantage to haue knowne no better; he ſhall more comfortably enioy preſent benefits, who takes them as they are, without any other compariſons, then of the weakeneſſe of his owne deſer-
D uings. It is nothing to me what my ſelfe or others haue beene, ſo I be now well: Neither is it otherwiſe in particular Churches, if one be more gloriouſly built then another, yet if the foundation be rightly laid in both; one may not inſult, the other may not repine: Each muſt congratulate the truth to other, each muſt thankfully inioy it ſelfe.

The noiſe was not more loud, then confuſed; here was a diſcordant mixture of lamentation, and ſhouting; it was hard to ſay whether drowned the other.

This

This assembly of *Iewes* was a true image of Gods Church on earth; one sings, another cries; neuer doth it all either laugh or mourne at once. It shall bee in our triumph that all teares shall be wipt from our eyes; till then, our passions must be mixed, according to the occasions. A

The *Iewes* are busie at worke, not more full of ioy, then hopes; and now that the wals begin to ouer-looke the earth; their thoughts seeme to ouer-looke the walls. But what great enterprise was euer set on foot for God, which found not some crosses?

There was a mungrell broode of *Samarit-Assyrians*, which euer since the dayes of *Senacherib* dwelt in the land of *Israel*; whose Religion was a patched coate of seuerall shreds; some little part Iewish, the rest Pagan, not without much varietie of idolatrie. These hollow neighbours profer their assistance to the children of the captiuitie; *Let vs build with you, for we seeke your God, as ye do: and doe sacrifice to him.* Might men be their owne iudges, there would bee no heresie in the world, no mis-worship. It is true; these men did sacrifice to the true God; The lyons taught them to seeke, and the Israelitish Priest taught them to find the fashions of the God of the land: Some of these *Iewes* knew their deuotion of old; They serued *Israels* God; but with their owne: As good no God, as too many. In a iust indignation therefore do these Iewish gouernours repell the partnership of such helpers: *You haue nothing to do with vs, to build an house to our God; but we our selues together will build vnto the Lord God of Israel.* The hand of an idolater is contagious. Yet, had it beene to the building of some fortresse, or common-hall, perhaps their ayd had not beene refused, but when the wals of Gods house are to be raised, this societie had beene piacular. B

Those that may not be allowed to helpe the worke, will aske no leaue to hinder it: their malicious suggestions weaken the hands of the people of *Iudah*, and stirre vp authoritie to suppresse them.

Cyrus was farre off, neither liued he long after that gracious commission; and besides was so taken vp the while with his wars, that he could not haue leaisure to sift those querulous accusations. Now therefore, during the last yeares of *Cyrus*, and the raigne of his sonne *Cambyses*, and the long gouernment of *Darius Histaspides*, and of his sonne *Xerxes*, or *Ahasuerus*, and lastly of his sonne *Artaxerxes*, vntill the dayes of *Darius Nothus*, (which was no lesse then fiue successions of Kings, (besides *Cyrus*) doe the walls of the Temple stand still, yea lie waste; subiect to the wrongs of time, and wether: the fit matter of sorrow to the *Iewes*, insultation to the enemies, derision to passengers. C

What a wide gap of time was here betwixt the foundation of Gods House, and the battlements? How large a triall doth God now secondly take of the faith, of the patience of his people? How large a proose doth he giue of his owne long-suffering? Oh God, when thou hadst but one House vpon earth, thou wert content to put vp delayes, yea affronts in the building of it; now thou hast many, it is no maruell if thy longanimitie and iustice, abide some of them to lie desolate: They are not stones, or mettals, or men that can make thee more glorious: thou best knowest when to serue thy selfe of all these, when to honour these with thy seruice.

A small matter hinders the worthiest action; as a little fish (they say) stayes the greatest ship: Before, the *Iewes* were discouraged with words, but now they are stopped by commands. D

These enuious *Samaritans* haue corrupted the gouernours which the Persian Kings set ouer those parts; and from their hands haue obtained letters of deepe calumniation, to *Ahasuerus* the King; and after him, to his sonne *Artaxerxes*; wherein *Ierusalem* is charged with old rebellion to Kings; and for proose appellation is made to the records; from which euidence, is spitefully inferred, that if these walls be once built, the King shall receiue no tribute on this side

the

A the riuer. Neuer was Gods Church but ſubiect to repronches.

Princes haue reaſon to be iealous of their rights. The records are ſearcht; It ſoone appeares that within one Centurie of yeares, *Ieruſalem* had rebelled againſt *Nebuchadnezzar*, and held out two yeares ſiege of that great *Babylonian*. The ſcandall of diſloyaltie is perpetuall: although indeed they held him rather a preuailing enemie, then a lawfull Soueraigne; One act diſparages either place, or perſon, to all poſterities. Therefore ſhall the walls of *Ieruſalem* lie waſte, becauſe it had once beene trecherous; After an hundred yeares doth that Citie rue one perfidious act of *Zedekiah*. Fidelitie to our gouernours is euer both ſafe, and honourable.

Command is now ſent out from * *Artaxerxes*, (euen the ſonne of Queene *Eſther*) to reſtraine the worke: All reſpects muſt ceaſe with carnall minds, when their honours and profits are in queſtion. *Rehum* the Chancellor, and *Shimſhai* the Scribe, come now armed with authoritie: The ſword hath eaſily preuailed againſt the trowell. Still doe the *Iewes* find themſelues as it were, captiues at home, and in ſilence, and ſorrow, ceaſe from their labours, vntill the B dayes of the next ſucceſſour, *Darius Nothus*.

* Surnamed Long hand.

As thoſe that had learn'd to ſow after a bad crop; theſe *Iewes*, vpon the change of the Prince, by the incouragement of the Prophets of God, *Haggai*, and *Zechariah*, take new heart to build againe: If others power hinder vs in the worke of God, our will may not be guiltie.

Their new gouernours come, as before; to expoſtulate; *Who hath commanded you to build this houſe, and to make vp this wall? and what are your names?* They wiſely and modeſtly plead the ſeruice of the God of heauen, the decree of *Cyrus*; ſtill perſiſting to build, as if the prohibition of *Artaxerexes* had died with the author. The vnpartiall Gouernours do neither claw, nor exaſperate; but relating the humble and iuſt anſwer of the *Iewes*, moue the King that ſearch may be made in the rolles of *Babylon*, whether ſuch an Edict were made by *Cyrus*; and require his royall pleaſure, concerning the validitie of ſuch a pretended decree. *Darius* ſearches, findes, ratifies, inlargeth it, not onely charging his officers not to hinder the worke, but commanding to leuie ſummes of his owne Tribute, beyond C the riuer, for the expences of the building, for the furniſhing of ſacrifices; threatning vtter ruine to the houſe of that man, and death to his perſon, who ſhould offer to impeach this bountie: and ſhutting vp with a zealous imprecation; *The God of heauen that hath cauſed his Name to dwell there, deſtroy all Kings and people that ſhall put to their hand to alter, and to deſtroy this Houſe of God which is at Ieruſalem: I Darius hath made a decree, let it be done with ſpeed.*

Who would haue lookt for ſuch an Edict from a *Perſian*? No *Solomon*, no *Dauid* could haue ſaid more.

The ruler of all hearts makes choyce of his owne inſtruments, and when he pleaſeth, can glorifie himſelfe by thoſe meanes, which are leaſt expected: That ſacred worke which the husband, and ſonne of an *Eſther* croſſed, ſhall be happily accompliſhed by a *Darius*: In the ſixt yeare of his raigne, is the Temple of God fully finiſhed; and now the Dedication of it, is celebrated, by a ioyfull feaſt: An hundred bullockes, two hundred rams, foure hundred lambes, in a meet proportion, ſmoke vpon their altars: And now the children of the captiD uitie thinke this day a ſufficient payment for all their ſorrowes: We haue reaſon to thinke it the faireſt day that euer ſhone forth to vs, wherein the ſpirituall building of Gods houſe is raiſed vp in our ſoules. How ſhould we ſhout at the laying of this foundation, and feaſt at the laying on of the rooſe? What other, what better ſacrifice can we offer vp to God in the ſenſe of our ioy, then our ſelues? Let our hearts be at once, the Temple, the Altar, the Sacrifice; Oh God, be thou glorified in all theſe, who haſt graciouſly honoured all theſe with thy ſelfe.

Euery

Euery holy feast is now duely kept, the Priests know their diuisions, the Leuites their courses; and the whole seruice of God is put into a setled order; But, as there can be no new beginnings without imperfection nor long continuance, without corruption; reformation is no lesse necessarie then good institutions; *Artaxerxes* Mnemon* hath learn'd of his father *Darius* to befriend Gods people; and striues to inherit his beneficence: vnder his gouernment, is *Ezra* the Priest, and learned scribe, sent with a large commission from *Babylon*, to *Ierusalem*, to inquire into the wants, and redresse the disorders of the *Iewes*; with full power not onely to carrie with him all the voluntaries of his nation; and the treasures contributed in all the prouince of *Babylon*; but to raise such summes, out of the Kings reuenues, as should be found requisite; and withall to ordaine Magistrates, & Iudges, and to crowne the Lawes with due execution, whether to death or banishment, or confiscation; and lastly, with a large exemption of the Priests and Leuites, and all the inferiour officers of the Temple, from all toles, tributes, customes. Nothing wanted here, whether for direction, or incouragement. It is a signe of Gods great fauour to any nation, when the hearts of Soueraigne gouernours are raised vp, both to the choise of worthy agents, and to the commanding of pious, and restoratiue actions. A

Holy and carefull *Ezra* gathers a new colony of *Iewes*, takes view of them, at the riuer of *Ahava*; and finding a misse of the sonnes of *Leui* (without whom no company, no plantation can be compleat) sends for their supply; And now fully furnished, he proclaimes a fast in the way. B

I do not heare him say, The iourney is long and dangerous; the people haue neede of all their strength. I could well wish vs all afflicted with a religious fast, were it not that the abatement of the courage, and vigour of the multitude may indanger our successe; But without all these carnall consultations, he begins with this solemne act of humiliation; It is better to haue God strong in our weakenesse, then to haue flesh and bloud strong in his neglect.

Artaxerxes was a Patron of the *Iewes*, yet a Pagan by profession; wise *Ezra* was afraid of quenching those sparkes of pietie which he descried in this semi-proselite. Rather therefore then he will seeme to imply a distrust in the prouidence of that God, in whose seruice he went by seeking a conuoy of souldiers from the King; *Ezra* chooses to put himselfe vpon the hazard of the way, and the immediate protection of the Almightie. Any death were better then to heare *Artaxerxes* say, Is this the man that so confidently told me, *The hand of our God is vpon all them for good that seeke him; but his power and his wrath is against all them that forsake him?* Doth he beleeue himselfe that he thus doubts ere he begin? Dare he not trust his God with his owne businesses? C

The resolutions of faithfull hearts are heroicall: No heathen man shall stumble at *Ezraes* feare: He can find more assurance in his fast, then in a *Persian* band: with a couragious reliance vpon the hand of his God he puts himselfe into the iourney; and finds nothing but safetie and successe: The fidelitie of the Almightie neuer disappointed the confidence of his seruants. All the armie of *Artaxerxes* could not haue beene so strong a guard to the *Iewes*, as their inuisible protection.

In the space of foure moneths is *Ezra* and his company happily arriued at *Ierusalem*: where hee ioyes to see the new Temple, and his old Colleagues: and now hauing deliuered vp the charge of his treasure, by waight, in the chambers of the house of the Lord, he applyes himselfe to his worke, and deliuers the Kings Commissions to the Lieu-tenants and Gouernors, for their vtmost assistance. D

The Princes of *Iudah* doe not (for ought I heare) repine at the large Patent granted to this Priest, nor say, What doth a man of this robe meddle with placing, or displacing Magistrates? with execution of iudgements to death, bonds, banishment?

* The mind-ful.

A banishment? but rather as congratulating this power to sacred hands, gladly present vnto him all their grieuances. Truly religious hearts cannot grudge any honour to their spirituall guides.

This holy Commissioner is soone welcomed with a sad Bill of complaint, from some good Peeres of *Israel*; wherein they charge diuers of the Priests, Leuites, people, not to haue separated themselues from the idolatrous inhabitants of the lands, nor (therefore) from their abominations, euen from *Canaanites, Hittites, Perizzites*, and the rest of those branded nations; that they haue taken of their daughters for themselues, and for their sonnes: So that the holy seed haue mingled themselues of those forbidden people; and, (which made the matter so much more hainous, lesse remediable) that the *hand of the Princes, and Rulers, hath beene chiefe in this trespasse.*

Oh hypocriticall *Iewes*, did ye refuse to suffer your *Samaritan* neighbours to ioyne with you in building a liueleſſe house vnto God, and doe ye now ioyne affinitie with with a more accursed generation for the building of liuing houses vnto posteritie? for the pulling downe of the liuely House of God.

B How could *Ezra* heare this with his clothes, his haire, his beard vntorne? What griefe, what astonishment must this newes needs bring to a zealous heart? And, were it not that the conscience of his sincere respect to Gods glory relieued him, how could *Ezra* choose but repent him of his iourney; and say; Am I come from *Babylon* to find Paganisme in *Iudah*? Did I leaue *Persians*, to meet with *Canaanites*? what doe I heare, if *Ierusalem* be remoued? How much better were a cleare captiuitie, then an idolatrous freedome? Wo is me, that hauing left many Iewish hearts in *Babylon*, I now am forced to find heathen bloud in *Ierusalem*.

As a man distracted with sorrow, *Ezra* sits downe vpon the earth with his garments rent, with the haire of his head, and beard pluckt off, wringing his hands, knocking his breſt, not mouing from his place vntill the euening sacrifice. It is hard to be too much affected with the publike sinnes of Gods people. Those who find themselues in the ship of Gods Church, cannot but bee much troubled with euery dangerous leake that it takes: Common cases are
C not more neglected by the careleſſe, then taken to heart by the wise and godly.

There, and thus, *Ezra* sits astonied vntill the euening sacrifice: others resorted to him the while; euen all that trembled at the words of the God of *Israel*, but to helpe on his sorrow, not to relie; neither doth any man wish a mitigation of his owne, or others griefe. At last, he rises vp from his heauineſſe, and casts himselfe vpon his knees and spreads out his hands vnto the Lord his God: Wherefore was all that pensiueneſſe, fasting, silence, tearing of haire and clothes, but to serue as a meete preface to his prayers? wherein hee so freely powres out his heart, as if it had beene all dissolued into deuotion; professing his shame to lift vp his face towards the Throne of God; confessing the iniquities of his people, which were increased ouer their heads, and growne vp vnto heauen; fetching their trespasse farre, and charging them deepe; feelingly acknowledging the iust hand that had followed them, in all their iudgements, and the iust confusion wherein they now stand before the face of their God.

D Teares, and sighes, and grouelings accompanied his prayers; the example and noise whereof drew *Israel* into a participation of this publike mourning, *For the people wept very sore*: How can they chuse but thinke, if he thus lament for vs, how should we grieue for our selues.

All *Iudah* went away merrily with their sinne, till this checke of *Ezra*, now they are afflicted: Had not the hands of the Peeres beene in this trespasse, the people had not beene guiltie; had not the cheekes of *Ezra* beene first drenched with teares, the people had not beene penitent. It cannot bee spoken, what

power there is in a great example, whether to euill or good. A

Prayers and teares are nothing without indeauors. *Shecaniah*, the sonne of *Iehiel* puts the first life into this businesse. Hauing seconded the complaint of *Ezra*, he now addes, *Yet there is hope in Israel concerning this thing. Now therefore let vs make a couenant with our God to put away all the wiues, and such as are borne of them. Arise, for this matter belongeth to thee, wee also will be with thee, Be of good courage, and doe it.*

When mischiefe is once done, the chiefe care is how to redresse it. The best way of redresse is the deliberate vndoing of that which we haue rashly committed; The surest obligation to the vndoing of an euill act, is an oath or couenant made with God for the performance.

There is no man so wise, but he may make vse of good counsell; there is no man so forward, but he may abide incitation. It is no small incouragement to see an hearty assistance in an enuious and difficult seruice. *Then arose Ezra, and made the chiefe Priests, the Leuites and all Israel to sweare that they should doe according to this word.* B

It is halfe done that is thus assured. There was need of a strong power to dissolue a matrimoniall, though inordinate loue: Doubtlesse, these men had married out of affection; their hearts were no lesse set vpon these wiues (though heathenish) then if they had beene of their owne Tribes; neither were their children, thus begotten lesse deare vnto them, then if they had laine in Iewish wombes: Nothing lesse then an oath of God, therefore could quit these passions; That is both required and taken.

Now begins *Ezra* to conceiue some hope of present redresse; the comfort whereof, yet, cannot turne off his sorrow for the offence passed; He neither eates bread, nor drinkes water; willingly punishing himselfe, because *Israel* had sinned: Now shall his Countrie-men easily reade in his face their owne penance, and iust humiliation; and say; This man takes no ioy in our sufferings; he would not smart thus for vs, if he did not descrie more danger towards vs then we can apprehend.

Proclamation is made thorow *Iudah* and *Ierusalem*, vnder paine of forfaiture of substance, and excommunication from Gods people; that all the children of the captiuitie should gather themselues together vnto *Ierusalem*. They are met accordingly; The Courts of Gods House are thronged with penitents; and now, as if the heauen would teach them what to doe, the clouds raine downe abundance of teares. What with those sad showres, what with their inward remorse, the people sit trembling in the open Courts; and humbly wait for the reproofe, for the sentence of *Ezra*. He rises vp; and with a seuere countenance, layes before them their sinne, their amends: The sinne of their strange wiues; the amends of their confession, of their separation: not sparing to search their wound; not neglecting the meet plaister for their cure. C

The people, as willing to be healed, yeeld themselues patiently to that rough hand; not shrinking at the paine, not fauouring the sore; *As thou hast said, so must we doe*; Onely craving a fit proportion of time, and a due assistance for the dispatch of so long and important a worke. *Ezra* gladly harkens to this, not so much request, as counsell of *Israel*; The charge is deuided to men, and dayes; D For two moneths space the commissioners sit close; and within that compasse, finish this businesse, not more thankesse then necessarie: Doubtlesse much varietie of passion met with them in this busie seruice; Here you should haue seene an affectionate husband bitterly weeping at the dismission of a louing wife, and drowning his last farewell in sobs: there you might haue seene a passionate wife, hanging vpon the armes of her beloued husband, and on her knees, coniuring him by his former vowes, and the deare pledges of their loues; and profering with many teares, to redeeme the losse of her husband with the change of her Religion:

A Religion: Here, you might haue seene, the kindred and parents of the dismissed, shutting vp their denied suites with rage and threats. There, the abandoned children kneeling to their seemingly-cruell father, beseeching him not to cast off the fruit of his owne loynes; and expostulating, what they haue offended in being his: The resolued *Israelites* must be deafe, or blind to these moving obiects; and so farre forget nature, as to put off part of themselues. Personall inconueniences haue reason to yeeld to publike mischiefes: Long intertainement makes that sinne hard to be ejected; whose first motions might haue beene repelled with ease.

Had not the prohibition of these mariages beene expresse, and their danger and mischiefe palpable, the care of their separation had not bred so much tumult in *Israel*. He that ordained matrimonie, had vpon fearefull curses forbidden an equall yoke with infidels. Besides the marring of the Church by the mixture of an vnholy seed, Religion suffered for the present, and all good
B hearts with it, Many teares, many sacrifices need to expiate so foule an offence, and to set *Israel* straight againe.

All this while euen these mesline *Iewes* were yet forward to build the Temple; The worst sinners may yeeld an outward conformitie to actions of pietie: *Ezra* hath done more seruice in pulling downe, then the *Iewes* in building; without this act, the Temple might haue stood, Religion must needs haue falne. *Babel* had beene translated to *Ierusalem*; *Iewes* had turned *Gentiles*. Oh happie indeauors of deuout and holy *Ezra* that hath at once restored *Iudah* to God, and to it selfe.

NEHEMIAH *building the walls of* Ierusalem.

C THirteene yeares were now passed, since *Ezraes* going vp to *Ierusalem*; when *Nehemiah* the religious Courtier of *Artaxerxes*, inquires of the estate of his Countrie, and brethren of *Iudæa*: He might well finde that holy scribe had not beene idle: The comission of *Artaxerxes* had beene improued by him to the vtmost; Disorders were reformed, but the walls lay wast; The Temple was built, but the Citie was ruinous; and if some streets were repaired, yet they stood vnguarded; open to the mercie of an enemie, to the infestation of ill neighbourhood, Great bodies must haue slow motions; As *Ierusalem*, so the Church of God whose type it was must be finisht by leasure. Nehem. 1. 3. 4. Chap.

Nehemiah sate warme in the Court at *Shushan*, fauored by the great King *Artaxerxes*; nothing could be wanting to him, whether for pleasure or state;
D what needed he to trouble his head with thoughts for *Ierusalem*? what if those remote walls lay on heapes whiles himselfe dwelt faire? what if his far-distant countrie-men be despised, whiles himselfe is honoured, by the great Monarch of the world.

It is not so easie for gracious dispositions to turne off the publike calamities of Gods Church: neither can they doe other then leese their priuate felicities in the common distresses of the vniuersall bodie. *If I forget thee, O Ierusalem, let my right hand forget her cunning; If I doe not remember thee, let my tongue cleaue to the roofe of my mouth.*

Many *Iewes* went vp from *Babylon*, and *Shushan*, to *Ierusalem*, few euer returned voluntarily from their natiue home to the region of their captiuitie: Some occasion drew *Hanani* with certaine others of *Iudah*, to this voyage. Of them doth *Nehemiah* carefully inquire the present condition of *Ierusalem*: It was no newes that the people were afflicted, and reproached, the walls broken downe, the gates burnt with fire. Euer since the furious vastation of *Nebuzaradan*, that Citie knew not better termes: seldome when doth the spirituall *Ierusalem* fare otherwise in respect of outward estate: Eternall glorie and magnificence is an vnsure note of the Church. A

Well had *Nehemiah* hoped that the gracious Edict, and beneficence of *Darius*, and the successiue patronage of his Lord *Artaxerxes* had by the continuance of twentie yeares fauour aduanced the strength and glorie of *Ierusalem*, but now, finding the holy Citie to lie still in the dust of her confusion, neglected of God, despised of men, he sits downe and weepes, and mournes, and fasts, and prayes to the God of heauen. How many saw those ruines, and were little affected? he heares of them a farre off, and is thus passionate? How many were vpon this sight affected with a fruitlesse sorrow, his mourning is ioyned with the indeuors of redresse. In vaine is that griefe which hath no other end then it selfe. B

Nehemiah is resolued to kneele to the King, his master, for the repaire of his *Ierusalem*; he dares not attempt the suit till he haue begun with God; This good Courtier knew well that the hearts of these earthly Kings are in the ouer-ruling hand of the King of heauen to incline whither he pleaseth: Our prayers are the onely true meanes to make way for our successe; If in all our occasions we doe not begin with the first mouer, the course is preposterous and commonly speeds thereafter.

Who dares censure the pietie of Courtiers, when he finds *Nehemiah* standing before *Artaxerxes*? Euen the *Persian* Pallace is not vncapable of a Saint: No man that waites on the Altar at *Ierusalem* can compare for zeale, with him, that waits on the cup of a Pagan Monarch: The mercies of God are vnlimited to places, to callings.

Thus armed with deuotions, doth *Nehemiah* put himselfe into the presence of his master *Artaxerxes*. His face was ouerclouded with a deepe sadnesse, C neither was he willing to cleare it. The King easily notes the disparitie of the countenance of the bearer, and the wine that he beares: and in a gracious familiaritie askes the reason of such vnwonted change; How well it becomes the great to stoope vnto a curteous affabilitie, and to exchange words of respect, euen with their humble vassalls.

Nehemiah had nor beene so long in the Court but he knew that Princes like no other then cheerefull attendants; neither was he wont to bring any other face into that presence, then smooth, and smiling.

Greatnesse vses to be full of suspition, and where it sees a deiection, and sowernesse of the browes, is readie to apprehend some sullen thoughts of discontentment, or, at the least, construes it for a disrespect to that soueraignty, whose beames should be of power to disperse all our inward mists: Euen good manners forbid a man to presse into the presence of a Prince, except he can ei- D ther lay by these vnpleasing passions, or hide them: So had *Nehemiah* hitherto done: Now, he purposely suffers his sorrow to looke through his eyes, that it may worke both inquirie, and compassion from his master; neither doth hee faile of his hopes in either; *Why is thy countenance sad, seeing thou art not sicke.* How sensible doe we thinke the father of mercies is of all our pensiue thoughts, when an heathen master is so tender of a seruants griefe? How readie should our tongues be to lay open our cares to the God of all comfort, when we see *Nehemiah* so quicke in the expressions of his sorrow to an vncertaine eare?

Let

A *Let the King liue for euer: Why ſhould not my countenance, be ſad when the Citie the place of my fathers ſepulchres lieth waſte, and the gates thereof burnt with fire.* Not without an humble preface doth *Nehemiah* lay forth his grieuance; Complaints haue euer an vnpleaſing harſhneſſe in them, which muſt be taken off by ſome diſcreet inſinuation: Although it could not but ſound well in the generous eare of *Axtaxerxes*, that his ſeruant was ſo carefull for the honour of his Countrey; As nature hath made vs all members of a communitie and hath giuen vs common intereſts, ſo, it is moſt pleaſing to vs, to ſee theſe publike cares diuide vs from our owne.

The King eaſily deſcries a ſecret ſupplication wrapt vp in this moanefull anſwer, which the modeſt ſuiter was afraid to diſcloſe, and therefore he helps that baſhfull motion into the light; *For what doeſt thou make requeſt?* It is the praiſe of bountie to draw on the iuſt petitions of fearefull ſuppliants.

Nehemiah dares not open his mouth of the King, till his heart hath opened it ſelfe by a ſudden eiaculation to his God; No buſineſſe can be ſo haſtie, but
B our prayer may preuent it; the wings whereof are ſo nimble, that it can flie vp to heauen, and ſolicit God, and bring downe an anſwer, before euer our words need to come forth of our lips. In vaine ſhall we hope that any deſigne of ours can proſper, if we haue not firſt ſent this meſſenger on our errand.

After this ſilent, and inſenſible preparation; *Nehemiah* moues his ſuit to the King; not yet at once; but by meet degrees; firſt he craues leaue for his iourney, and for the building: then he craues aide for both; Both are granted; *Nehemiah* departs furniſhed with letters to the gouernours, for a conuoy; with letters to the keeper of the Kings forreſt for timber. Not more full of deſire then hope.

Who euer put his hand to any great worke for the behooſe of Gods Church, without oppoſition? As the walls of the Temple found buſie enemies, ſo ſhall the walls of the Citie; and theſe ſo much more, as they promiſe more ſecuritie and ſtrength to *Ieruſalem*: *Sanballat* the Deputie-Lieutenant of the *Moabites*, and *Tobiah*, the like officer to the *Ammonites*, and *Geſhem*, to the *Arabians*, are galled with enuie at the arriuall of a man authorized to ſeeke the wel-
C fare of the children of *Iſrael*: There cannot bee a greater vexation to wicked hearts, then to ſee the ſpirituall *Ieruſalem* in any likelihood of proſperitie. Euill ſpirits and men need no other torment, then their owne deſpight.

This wiſe Courtier hath learnt that ſecreſie is the ſureſt way of any important diſpatch. His errand could not but be knowne to the gouernors; their furtherance was inioyned for the prouiſion of materialls; elſe the walles of *Ieruſalem* had ouer-lookt the firſt notice of their heathen-neighbours. Without any noiſe doth *Nehemiah* ariſe in the dead of night, and taking ſome few into his companie, none into his counſaile, he ſecretly rounds the decaied walles of *Ieruſalem*, and viewes the breaches, and obſerues the gates; and returnes home in ſilence, ioying in himſelfe to fore-ſee thoſe reparations, which none of the inhabitants did once dreame of: At laſt, when he had fully digeſted this great worke in his owne breſt, he cals the Rulers and Citizens together, and hauing condoled with them, the common diſtreſſe, and reproach, he tells them of the
D hand of his God, which was good vpon him; he ſhewes them the gracious commiſſion of the King, his maſter, for that good worke. They anſwer him with a zealous incouragement of each other, *Let vs riſe vp and build.* Such an heartie inuitation countenanced by authoritie hath eaſily ſtrengthened the hands of the multitude; with what obſeruance and deareneſſe doe they now looke vpon their vnexſpected Patron? How do they honour him as a man ſent from heauen, for the welfare of *Ieruſalem*? Euerie man flyes to his hodde, and trowell, and reioyces to ſecond ſo noble a leader, in laying a ſtone in that wall of their common defence.

Thoſe

Those emulous neighbours of theirs, *Sanballat*, *Tobiah*, *Geshem*, the chiefe commanders of *Moab*, *Ammon*, *Arabia*, haue soone espied the first morter, that is laid vpon that old foundation. Enuie is vsually more quicke-sighted then loue: And now they scornfully apply themselues to these despised *Iewes*, and thinke to scoffe them out of their worke: The fauourablest persecution of any good cause is the lash of lewd tongues; whether by bitter taunts or by scurrilous inuectiues: which it is as impossible to auoid, as necessarie to contemne. The barking of these dogs doth not hinder *Nehemiah* from walking on his way; professing his confidence in the God of heauen, whose worke that was; hee shakes off their impotent malice, and goes on cheerefully to build: Euerie *Israelite* knowes his station. *Eliashib* the high Priest, and the rest of that sacred tribe put the first hand to this worke; they build the sheep-gate, and sanctifie it; and in it, all the rest. As the first fruits of the field, so the first stones of the wall, are hallowed to God, by the consecration of those deuout agents: That businesse is like to prosper which beginnes with God. A

No man was idle, no part was intermitted; All *Ierusalem* was at once encompassed with busie labourers. It cannot bee, but the ioynt-indeauors of faithfull hearts must raise the walles of the Church. B

Now *Sanballat*, and his brethren, finde some matter to spend their scoffes vpon; *What do these feeble Iewes? will they fortifie themselues? will they sacrifice? will they make an end in a day? will they reuiue the stones out of the heaps of rubbish which are burnt.*

How basely do carnall minds thinke of the proiects, and actions of Gods children; therefore vilifying them, because they measure them by no other line, then outward probabilitie. Oh foolish *Moabites*, this worke is Gods, and therefore in despight of all your tongues and hands, it shall prosper: He heares you whom ye haue blasphemed, and shall turne your reproach vpon your owne heads.

And thou proud *Ammonite*, that couldst say, *If a Foxe go vpon their stone-wall, he shall breake it downe*; shalt well find, that all the wolnish troopes of your confederates shall not be able to remoue one stone of this sure fortification; Whiles *Moab* and *Ammon* repine and bluster in vaine this wall shall rise, and when *Moab* and *Ammon* shall lie in the dust, this wall shall stand. The morter that hath beene tempered with so many prayers, cannot but out-last all the flints, and marbels of humane confidence. C

Now the growth of this wall hath turned the mirth of the aduersaries into rage: These *Moabites*, *Ammonites*, *Arabians*, *Ashdadites* conspire all together, to fight against *Ierusalem*, and whiles the morter is yet greene, to demolish those enuied heapes.

What hath this Citie offended in desiring to be defenced? what wrong could it bee to wish a freedome from wrongs? Were this people so mightie, that there could be danger in ouer-powering their neighbours, or in resisting a common Soueraigne, there might haue appeared some colour for this hostile opposition; but, alas, what could a despised handfull doe to the preiudice of either? It is quarrell enough to *Ierusalem* that it would not be miserable.

Neither is it otherwise with the head of these hellish complices; there needs no other cause of his vtmost furie, then to see a poore soule strugling to get out of the reach of his tyrannie. So do sauage beasts bristle vp themselues, and make the most fierce assaults when they are in danger of loosing the prey, which they had once seized on. D

In the meane while, what doth *Nehemiah* with his *Iewes* for their common safetie? They pray, and watch; they pray vnto God, they watch against the enemie.

Thus, thus shall we happily preuaile against those spirituall wickednesses, which

A warre against our soules: No euill can surprize vs if we watch; no euill can hurt vs, if we pray; *This is the victorie that ouercomes the world, euen our faith.*

There was need of a continued vigilancie; the enemy was not more malicious, then subtile, and bad said; *They shall not know, neither see, till we come in the midst amongst them, and slay them.* Open force is not so dangerous, as close dissimulation; They meant to seeme *Iewes*, whiles they were *Moabites* and *Ammonites*; and in the clothes of brethren purposed to hide murderers. Neuer is Satan so preuailent, as when he comes transformed into an Angell of light.

It was a mercifull prouidence of God, that made these mens tongues the blabs of their owne counsell. Many a fearefull designe had prospered, if wickednesse could haue beene silent. Warning is a lawfull guard to a wise aduersarie: Now doth *Nehemiah* arme his people; and for the time, changes their trowels into swords, and speares, and bowes; raising vp their courage with a vehement exhortation, to remember the Lord, which is *great, and terrible, and to fight for their brethren, their sonnes, their daughters, their wiues, and their houses.* Nothing can so hearten vs to the encountring of any euill, as the remembrance of that infinite power and wisedome which can either auert, or mitigate, or sanctifie it: we could not faint if we did not forget God.

B Necessitie vrges a man to fight for himselfe, loue inables his hand to fight for those which challenge a part in him; where loue meets with necessitie, there can want no indeuor of victorie; Necessitie can make euen cowards, valiant; loue makes the valiant, vnresistable: *Nehemiah* doth not therefore perswade these *Iewes* to fight for themselues, but for theirs: The iudgement of the interest, and danger, cannot but quicken the dullest spirits.

Discouered counsels are alreadie preuented: These serpents die by being first seene; *When the enemies heard that it was knowne vnto vs*, they let fall their plot. Could we descrie the enterprises of Satan, that tempter would returne ashamed.

It is a fate point of wisedome to carrie a iealous eye ouer those, whom we haue once found hollow, and hostile: From that time forth *Nehemiah* diuided the taske, betwixt the trowell, and the sword; so disposing of euerie *Israelite*, that whiles one hand was a Mason, the other was a souldier: one is for work, the other C for defence. Oh liuely image of the Church militant, wherein euery one labours, weaponed; wherein there is neither an idle souldier, nor a secure workeman: euery one so builds, as that he is readie to ward temptations; euerie one so wildes the sword of the Spirit, for defence, that withall, he builds vp himselfe in his most holy faith; here is neither a fruitlesse valour, nor an vnsafe diligence.

But what can our weapons auaile vs, if there bee not meanes to warne vs of an enemie? Without a Trumpet we are armed in vaine. *The worke is great and large, and we are seperated vpon the wall, one farre from another:* Yea, so farre as the vtmost bounds of the earth, are we separated one from another, vpon the walles of the spirituall *Ierusalem*; onely the sacred Trumpets of God, call vs, who are distant in place, to a combination in profession. And who are those Trumpets, but the publike messengers of God, of whom God hath said; *If the* Ezec. 33. 6.
D *Watchmen see the sword come, and blow not the trumpet, and the people be not warned, if the sword come, and take any person from among them, he is taken away in his iniquitie, but his blood will I require at the Watchmans hand.* Woe be to vs if we sound not; if the sound we giue be vncertaine: woe be to our people, if when we premonish them of enemies, of iudgements, they sit still vnmoued, not buckling themselues to a resistance, to a preuention.

It is a mutuall aide, to which these Trumpets inuite vs; we might fight apart, without the signals of warre; *In what place yee heare the sound of the Trumpet, resort ye thither vnto vs.* There can be no safetie to the Church, but where euery man thinkes his life, and welfare consists in his fellowes; Conioyned forces

may

may prosper, single oppositions are desperate: All hearts and hands must A
meet in the common quarrell.

NEHEMIAH *redressing the extortion of the* Iewes.

WIth what difficultie do these miserable *Iewes* settle in their *Ierusalem?* The feare of forraine enemies doth not more afflict them then the extortion of their owne: Dearth is added vnto warre: Miseries do not stay for a mannerly succession to each other, but in a rude importunitie throng in, at once. *Babel* may be built with ease, but whosoeuer goes about to raise the walls of Gods Citie, shall haue his hands full: The incursion of publike enemies may bee preuented with vigilancie and power; but there is B
no defence against the secret gripes of oppression.

There is no remedie, the *Iewes* are so taken vp with their trowel and sword, for the time, that they cannot attend their trades; so as, whiles the wall did rise, their estates must needs impaire: Euen in the cheapest season they must needs be poore, that earned nothing but the publike satetie, how much more in a common scarcitie? Their houses, lands, vineyards are therefore morgaged, yea their verie skins are sold for corne, to their brethren: Necessitie forces them to sell that, which it was crueltie to buy; What will we not, what must we not part with for life? The couetous rulers did not consider the occasions of this want, but the aduantage. Sometimes, a bargaine may be as vnmercifull as a robberie: Charitie must bee the rule in all contracts; the violation whereof, whether in the matter, or the price, cannot but be sinfull.

There could not be a iuster ground of expostulation then this of the oppres- C
sed *Iewes*; *Our flesh is as the flesh of our brethren, our children as their children; and loe, we bring into bondage our sonnes and our daughters*: whiles there is no difference in nature, why should there be such an iniurious disproportion in condition. Euen the same flesh may beare a iust inequalitie; some may be rulers, whiles others are subiect; Some wealthy, others poore; but why those wealthy rulers should tyrannize ouer those poore inferiours, and turne brotherhood into bondage no reason can be giuen but lawlesse ambition; If there were one flesh of Peeres, another of Peasants, there should be some colour for the proud impositions of the great, as because the flesh of beasts is in a lower ranke then ours, we kill, we deuoure it at pleasure; but now since the large bodie of mankinde consists of the same flesh, why should the hand strike the foot? And if one flesh may challenge meet respects from vs, how much more one spirit; The spirit is more noble, then the flesh is base; the flesh is dead without the spirit; the spirit without the flesh, actiue and immortall, Our soule, though shapelesse, D
and immateriall, is more apparently one, then the flesh; And if the vnitie of our humane spirit call vs to a mutuall care, and tenderneſſe in our carriage, each to other, how much more of the diuine? by that wee are men, by this we are Christians: As the soule animates vs to a naturall life, so doth Gods Spirit animate the soule to an heauenly; which is so one; that it cannot be deuided. How should that one spirit cause vs so farre to forget all naturall, and ciuill differences, as not to contemne, not to oppresse any whom it informeth?

They

A They are not Chriſtians, nôt men, that can inioy the miſeries of their brethren, whether in the fleſh or ſpirit.

Good *Nehemiah* cannot chooſe but be much moued at the barbarous extortion of the people; and now, like an vnpartiall gouernour, he rebukes the Rulers and Nobles, whoſe hand was thus bloudie with oppreſſion. As of fiſhes, ſo of men, the leſſer are a prey to the great: It is an ill vſe made of power, when the weight of it ſerues onely to cruſh the weake. There were no liuing amongſt men, had not God ordained heigher then the higheſt, and yet heigher then they. Eminencie of place cannot be better improued, then by taking downe mightie offenders.

If Nobilitie doe embaſe it ſelfe to any foule ſinne, it is ſo much more worthy of coertion, by how much the perſon is of greater marke.

The iuſtice of this reproofe could not but ſhame impudence it ſelfe; *We after our abilitie haue redeemed our brethren the Iewes which were ſold to the heathen, and will you ſell your brethren, or ſhall they be ſould to vs?* Shall they find at home that yoke of bondage which they had put off abroad? whiles they are ſtill B *Iewes*, ſhall we turne *Aſſyrians*? If they muſt bee ſlaues, why not rather to enemies, then to brethren? How much more tollerable were a foraine ſeruitude, then a domeſticall: Be aſhamed, O ye Nobles of *Iſrael*, to renue *Babylon* in *Ieruſalem*. I maruell not if the offenders be ſtricken dumbe with ſo vnanſwerable an expoſtulation; Guiltineſſe, and confuſion haue ſtopt their mouthes.

Many of thoſe who haue not had grace enough to refraine ſinne, yet are not ſo vtterly voide of grace as to maintaine ſinne; Our after-wits are able to diſcerne a kinde of vnreaſonableneſſe in thoſe wicked actions, which the firſt appearance repreſents vnto vs plauſible. Gaine leads in ſinne, but ſhame followes it out. There are thoſe that are bold and wittie to beare out commodious, or pleaſant euills; neither could theſe *Iewiſh* enormities, haue wanted ſome colours of defence; Their ſtocke was their owne, which might haue beene otherwiſe improued, to no leſſe profit; The offer, the ſuit of theſe bargaines was from the ſellers; Theſe eſcheates fell into their hands, vnſought; neither did their contract cauſe the neede of their brethren, but relieue it: But their con- C ſcience will not beare this plea. I know not whether the maintenance of the leaſt euill be not worſe, then the commiſſion of the greateſt; This may bee of frailtie, that argues obſtinacie: There is hope of that man that can bluſh and be ſilent.

After conuiction of the fact, it is ſeaſonable for *Nehemiah*, to perſwade reformation: No oratorie is ſo powerfull, as that of mildneſſe: eſpecially when we haue to doe with thoſe, who either through ſtomach, or greatneſſe, may not indure a rough reproofe: The drops that fall eaſily vpon the corne, ripen, and fill the eare, but the ſtormie ſhowers that fall with violence, beate downe the the ſtalkes flat to the earth, and lay whole fields, without hope of recouerie. Who can reſiſt this ſweete and ſoueraigne reprehenſion; *Ought yee not to walke in the feare of our God, becauſe of the reproach of the heathen, our enemies?* Did we dwell alone in the midſt of the earth, yet the feare of our God ſhould ouer-awe our wayes; but now that we dwell in the midſt of our enemies, whoſe eyes are bent vpon all our actions, whoſe tongues are as readie to blaſpheme God, as D we to offend him, how carefully ſhould we auoid thoſe ſinnes, which may draw ſhame vpon our profeſſion?

Now the ſcandall is worſe then the fact; Thus, ſhall Religion ſuffer more from the heathen, then our brethren doe from vs: If iuſtice, if charitie cannot ſway with vs, yet let the ſcornefull inſultations of the prophane Gentiles, affright vs from theſe preſſures. No ingenuous diſpoſition can be ſo tender of his owne diſgrace, as the true *Iſraelite* is of the reproch of his God: What is it that he will not rather refraine, doe, ſuffer, then that glorious Name ſhall

hazard a blemish? They cannot want outward retentiues from sinne, that liue either among friends, or enemies; if friends, they may not be grieued, if enemies, they may not be prouoked: Those that would liue well, must stand in awe of all eyes; Euen those that are without the Church yet may not be without our regard: No person can be so contemptible, as that his censure should be contemned. A

In disswading from sinne, reason it selfe cannot preuaiue more then example. *I likewise, and my brethren, and my seruants might exact of them money, and corne. But from the time that I was appointed to the charge of Iudah, I, and my brethren haue not eaten the bread of the gouernour.* He shall neuer rule well, that doth all that he may: It is not safe for either part, that a Prince should liue at the height of his power: and if the greatest abate of their right, is it for inferiors to extort? Had *Nehemiah* aimed at his owne greatnesse, no man could haue had fairer pretences for his gaine.

The former gouernors that were before him were chargeable vnto the people, and had taken of them bread and wine, besides fortie shekels of siluer. His foot had not first trod in this commodious path; it was bearen by the steps of his predecessors; neither did any of them walke besides it: How euer it might be enuious to raise new taxations yet to continue those he found varepined at, had beene out of the reach of exception: A good Gouernour lookes not so much what hath beene done, as what should be; Precedents are not the rule, whereby hee rules, but iustice, but pietie. *So did not I, because of the feare of the Lord*: Lawes are not a straighter curbe to subiects, then conscience is to good Princes. B

They dare not doe what they cannot doe charitably: what aduantage can they thinke it to be from vnder the controllment of men, when the God of heauen notes, and punishes their offences. Who so walketh by this rule, can neither erre, nor mis-carrie; It is not trusting to the externall remedies of sinne, either they are not alwayes present; or if present, not powerfull enough; but if the feare of God haue once taken vp the heart, it goes euer with vs, and is strong enough to ouer-master the forceablest temptation.

Therefore must these *Iewes* follow this example of *Nehemiah*, because he followed not the example of his predecessors; because hee left their euill, they must imitate his good. In vaine shall Rulers aduise against their owne practice; when they lead the way, they may well challenge to be followed: Seldome hath it beene euer seene that great persons haue not beene seconded in euill; why should not their power serue to make patternes of their vertues? C

Thus well did it speed with *Nehemiah*; his mercifull carriage, and zealous suit haue drawne the Rulers to a promise of restitution; *We will restore them, and will require nothing of them, so will we doe as thou saiest.*

It is no small aduantage that these Nobles must forgoe, in their releases: there cannot be a better signe of a sound amendment, then that wee can bee content to be loosers by our repentance; many formall penitents haue yeelded to part with so much of their sinne, as may abate nothing of their profit; as if these Rulers should haue beene willing to restore the persons, but withall should haue stood stifely to require their summes: This whining and partiall satisfaction had beene thankelesse. True remorse inlargeth the heart, and openeth the hand to a bountifull redemption of our errors. D

Good purposed doe too often coole in time, and vanish into a careless forgetfulnesse; *Nehemiah* feared this issue of these holy resolutions; and therefore he prosecutes them in their first heat; not leauing these promises, till hee had secured them, with an oath; The Priests are called for, that in their mouthes, the adiuration may be more solemne, and sacred; It is the best point of wisedome to take the first opportunitie of fixing good motions which otherwise are of themselues light, and slightie. To make all yet more sure, their oathes

are

A are croſſe-barred with his execration. *Alſo I ſhooke my lap, and ſaid, ſo God ſhake out euerie man from his houſe, and from his labour that performeth not this promiſe, euen thus be he ſhaken out, and emptied, and all the Congregation ſaid, Amen.* A promiſe, an oath, a curſe, are paſſed vpon this act; now, no *Iſraelite* dares falter in the execution: When we haue a ſinne in chaſe, it is good to follow it home, not ſlackning our purſuit till wee haue fully preuailed, and when it is once falne vnder our hands, we cannot kill it too much.

Now *Nehemiah* hauing thus happily deliuered his people from a domeſticall captiuitie, commends his ſeruice to the gracious remuneration of the Almightie; *Thinke vpon me my God, for good, according to all that I haue done for this people*; Therefore doth he refuſe the bread of the Gouernour, that he may receiue the reward of the Gouernour of heauen: Had he taken a temporarie recompence, both he, and it had beene forgotten, now he hath made an happie change for eternitie. Not that he pleades his merit, but ſues for mercie; neither doth hee pray to be remembred for his worke, but according to his worke.

Our good deedes as they are well accepted of God, ſo they ſhall not goe vn-
B rewarded; and what God will giue, why may not we craue. Doubtleſſe, as wee may offer vp our honeſt obediences vnto God, ſo wee may expect and beg his promiſed retributions; not out of a proud conceit of the worth of our earnings, who at the beſt are no other then vnprofitable ſeruants, but out of a faithfull dependance vpon his pact of bountie, who cannot bee leſſe then his word: O God, if we doe ought that is good, it is thine act, and not ours; crowne thine owne worke in vs, and take thou the glorie of thine owne mercies.

Whiles *Nehemiah* is buſie in the reforming abuſes, at home; the enemie is plotting againſt him, abroad; *Sanballat*, and *Tobiah*, and *Geſhem* the *Arabian* conſpire againſt his life, and in him, againſt the peace of *Ieruſalem*: What open hoſtilitie could not doe; they hope to effect by pretence of treaties: Foure ſeuerall meſſages call *Nehemiah* to a friendly meeting. Diſtruſt is a ſure guard. The wiſe gouernor hath learn'd to ſuſpect the hollow fauours of an enemie and to returne them, with ſafe and iuſt excuſes. *I cannot come downe, why ſhould the*
C *worke ceaſe whiles I leaue it, and come downe to you?* I do not heare him ſay, You intend miſchiefe to me; I will not come forth to you; though this were the proper cauſe of his forbearance, but he turnes them off with an anſwer, that had as much truth, as reſeruednesſe. Fraud is the fitlieſt anſwered with ſubtletie Euen innocencie is allowed a lawfull craft; That man is in an ill caſe, that conceales no truth from an aduerſarie.

What intreaties cannot doe, ſhall be attempted by threats; *Sanballats* ſeruant comes now the fifth time, with an opend letter, importing dangerous intimation, wherein is written, *It is reported among the heathen, and Goſhmu ſaith it, that the Iewes thinke to rebell; for which cauſe thou buildeſt the wall that thou maieſt be their King. It is reported:* and what falſhood may not plead this warrant? What can be more lying then report? *Among the heathen*: and who is more Ethnicke then *Sanballat*? what Pagan can be worſe then a mungrel Idolater? *And Gaſhmu ſaith it*, Aske my fellow elſe; This *Arabian* was one of thoſe three heads of all the hoſtile combination, againſt *Ieruſalem*, againſt *Nehemiah*;
D It would be wide with innocence if enemies might be allow'd to accuſe.

That the Iewes thinke to rebell: A ſtale ſuggeſtion, but once, powerfull; Malice hath learn'd to miſcall all actions; where the hands cannot bee taxed, veric thoughts are preiudged: *For which cauſe thou buildeſt the wall, that thou mayeſt be their King*; He was neuer true *Iſraelite* that hath not paſſed ſpightfull ſlanders, and miſconſtructions: *Artaxerexes* knew his ſeruant too well, to beleeue any rumour, that ſhould haue beene ſo ſhameleſſe; The ambition of *Nehemiah* was well knowne to reach onely to the cup, not to the Scepter

of his Soueraigne; And yet, to make vp a ſound tale, *Prophets are ſuborned to preach, There is a King in Iudah*: as if that loyall gouernour had corrupted the pulpits alſo; and had taught them the language of treaſon. A

But what of all this? what if ſome falſe tongue haue whiſpered ſuch idle tales? It is not ſafe for thee, *O Nehemiah*, to contemne report: Perhaps this newes ſhall fly to the Court, and worke thee a deadly diſpleaſure ere thou canſt know thy ſelfe traduced; Come therefore, and let vs take counſell together: Surely that man cannot be ſparing of any thing, that is prodigall of his reputation. If ought vnder heauen can fetch *Nehemiah* out of his hold, it is the care of his fame. But that warie gouernour ſees a net ſpred neere vnto this ſtall; and therefore keeps aloofe, not without contempt of thoſe ſlie deuiſes. *There are no ſuch things done as thou ſayeſt, but thou faineſt them out of thine owne heart*: Some imputations are beſt anſwered with a neglectiue deniall: It falls out often that plaine dealing puts craft out of countenance.

Since neither force nor fraud can kill *Nehemiah*, they will now trie to draw him into a ſinne, and thereby into a reproach; O God, that any Prophets tongue ſhould be mercenarie! *Shemaiah* the Seer, is hired by *Tobiah*, and *Sanballat*, to affright the Gouernour, with the noiſe of his intended murder; and to aduiſe him for ſhelter, to flie to the forbidden refuge of the Temple. The colour was faire. Violence is meant to thy perſon, no place but one can promiſe thee ſafetie; The Citie hath as yet no gates; come therefore, and ſhut thy ſelfe vp in the Temple, there onely ſhalt thou be free from all aſſaults. B

And what if *Nehemiah* had harkened to this counſell? Sinne, and ſhame had followed; That holy place was for none but perſons ſacred; ſuch as were priuiledged by bloud, and function; others ſhould preſume, and offend in entring; and now, what would the people ſay? What ſhall become of vs whiles our Gouernour hides his head for feare? Where ſhall wee finde a Temple to ſecure vs? What do we depending vpon a cowardly leader?

Well did *Nehemiah* fore-caſt theſe circumſtances, both of act, and euent, and therefore reſoluing to diſtruſt a Prophet that perſwaded him to the violation of a Law, he reiects the motion with ſcorne; *Should ſuch a man as I flee? Should I goe into the Temple to ſaue my life? I will not goe*: It is fit for great perſons to ſtand vpon the honour of their places; Their verie ſtations ſhould put thoſe ſpirits into them, That ſhould make them hate to ſtoope vnto baſe conditions. C

Had God ſent this meſſage, wee know hee hath power to diſpence with his owne Lawes; but well might the contradiction of a Law argue the meſſage not ſent of God. God as hee is one, ſo doth hee perfitly agree with himſelfe.

If any priuate ſpirit croſſe a written word let him bee accurſed.

Ahasverus D

A

AHASVERVS *Feasting*, VASTI *cast off*, ESTHER *chosen*.

WHat bounds can be set to humane ambition? *Ahasuerus*, that is, *Xerxes* the sonne of *Darius* is alreadie the King of an hundred, and seauen and twentie Prouinces, and now is readie to fight for more. He hath newly subdued Egypt, and is now addressing himselfe for the conquest of *Greece*. He cannot hope euer to see all the land that he possesseth, and yet he cannot be quiet, whiles he heares of more. Lesse then two ells of earth shall ere long serue him, whom, for the time, a whole world shall scarce satisfie; in vaine shall a man striue to haue that which he cannot inioy, and to inioy ought by meere relation; It is a windie happinesse that is sought in the exaggeration of these titles, which are taken vpon others credit, without the sense of the owner: Nothing can fill the heart of man, but he that made it. Esther, 1.a.

B

This great Monarch, partly in triumph of the great victories, that hee hath lately wonne in Egypt, and partly, for the animation of his Princes, and souldiers to his future exploits, makes a feast, like himselfe, royall and magnificent.

What is greatnesse if it be not showed? And wherein can greatnesse be better showne, then in the atchieuments of warre, and the entertainment of peace?

All other feasts were but hunger to this of *Ahasuerus*, whether we regard the number of guests, or the largenesse of preparation, or continuance of time:

C During the space of a whole halfe yeare, all the tables were sumptuously furnished for all commers from *India*, to *Ethyopia*; A world of meat; Euerie meale was so set on, as if it should haue beene the last: Yet all this long feast hath an end; and all this glorie is shut vp in forgetfulnesse; What is *Ahasuerus* the better, that his Peeres then said, he was incomparably great? What are his Peeres the better, that they were feasted? Happie is hee that eates bread, and drinkes new wine in the Kingdome of God; this banquet is for eternitie, without intermission, without satietie.

What varietie of habites, of languages, of manners, met at the boards of *Ahasuerus*? What confluence of strange guests was there now to *Shushan*? And, least the glorie of this great King might seeme, like some course picture, onely faire a farre off; after the Princes and Nobles of the remote Prouinces, all the people of *Shushan* are intertained, for seuen dayes with equall pompe and state; The spacious Court of the Palace is turned into a Royall Hall, the walls are rich hangings, the pillars of marble, the beds of siluer and gold, the pauement of porphirie curiously checkered; The wine and the vessels stroue whether

D should be the richer; no men drunke in worse then gold; and whiles the mettall was the same, the forme of each cup was diuerse; the attendance was answerable to the cheare; and the freedome matched both: Here was no compulsion, either to the measure, or qualitie of the draught; euerie mans rule was his owne choise. Who can but blush to see forced healths in Christian banquets, when the ciuilitie of verie Pagans commands libertie.

I cannot but enuie the modestie of heathen Dames; *Vashti* the Queene, and her

her Ladies, with all the seuerall rankes of that sexe, feast apart; intertaining each other, with a bashfull courtesie, without wantonnesse, without that wilde scurrilitie, which vseth to haunt promiscuous meetings: Oh shamefull vnchastitie of those loose Christians, who must feed their lust, whiles they fill their bellies; and thinke the feast vnperfit, where they may not sate their eye no lesse then their palate. A

The last day of this pompous feast is now come: King *Ahasuerus* is so much more cheerefull, by how much his guests are neerer to their dismission. Euerie one is wont to close vp his curtesie with so much more passion, as the last acts vse to make the deeper impression; And now, that he might at once amaze, and indeare the beholders, *Vashti* the Queene in all her royaltie, is called for; Her sight shall shut vp the feast, that the Princes and people may say, How happie is King *Ahasuerus*, not so much in this greatnesse, as in that beautie.

Seuen officers of the chamber are sent to carrie the message, to attend her entrance, and are returned with a deniall: Perhaps *Vashti* thought; What meanes this vncouth motion? More then sixe moneths hath this feast continued; and, all this while we haue inioyed the wanted libertie of our sexe; Were the King still himselfe, this command could not be sent; it is the wine, and not he, that is guiltie of this errand, Is it for me to humour him in so vaine a desire? Will it agree with our modest reseruednesse, to offer our selues to bee gazed at by millions of eyes? Who knowes what wanton attempts may follow vpon this vngouerned excesse? This verie message argues that wit, and reason haue yeelded their places to that besotting liquor. Nothing but absence can secure vs from some vnbeseeming profer; neither doubt I, but the King when he returnes to himselfe, will giue me thankes for so wise a forbearance. B

Thus vpon the conceit (as is likely) that her pretence would be either needlesse, or vnsafe. *Vashti* refuseth to come. Although perhaps her great spirits thought much to receiue a command from the hand of officers.

The bloud that is once inflamed with wine, is apt to boyle with rage: *Ahasuerus* is verie wroth with this indigne repulse: It was the ostentation of his glorie, and might, that he affected, before these Princes, Peeres, people; and now that seemes eclipsed, in the shutting vp of all his magnificence, with the disgracefull affront of a woman. It vexes him to thinke that those Nobles, whom he meant to send away astonished with the admiration of his power, and maiestie, should now say: What boots it *Ahasuerus* to rule a farre off, when hee cannot command at home? In vaine doth he boast to gouerne Kings, whiles he is checked by a woman. C

What euer were the intentions of *Vashti*, surely her disobedience was inexcusable; it is not for a good wife to iudge of her husbands will, but to execute it: neither wit, nor stomacke may carrie her into a curious inquisition into the reasons of an inioyned charge, much lesse to a resistance: but in a hood-winkt simplicitie she must follow, whither she is led; as one that holds her chiefe praise to consist in subiection.

Where should the perfection of wisedome dwell, if not in the Courts of great Princes? or what can the treasures of Monarchs purchase more inualuably precious, then learned and iudicious attendance? Or who can be so fit for honour as the wisest. D

I doubt how *Ahasuerus* could haue beene so great, if his throne had not beene still compassed with them that knew the times, and vnderstood the law, and iudgement. These were his Oracles in all his doubts. These are now consulted in this difficultie; neither must their aduice be secretly whispered, in the Kings eare, but publikely deliuered in the audiences of all the Princes. It is a perilous way that these sages are called to goe, betwixt an husband and wife; especially of such power, and eminencie; yet *Memucan* feares not to passe a heauie sentence against

A against Queene *Vashti*. *Vashti, the Queene hath not done wrong to the King onely, but also to all the Princes, and all the people, that are in all the Prouinces of the King Ahasuerus.* A deepe and sore crimination; iniuries are so much more intolerable, as they are dilated vnto more; those offences which are of narrow extent, may receiue an easie satisfaction; the amends are not possible, where the wrong is vniuersall: *For this deede of the Qeene shall come abroad to all woman, so that they shall despise their husbands in their eyes*: Indeed so publiqte a fact must needs flie; That concourse gaue fit opportunitie to diffuse it all the world ouer; The examples of the great are easily drawne into rules. Bad lessons are apt to be taken out; as honour, so contempt fals downe from the head to the skirts; neuer ascends from the skirts to the head.

These wise men are so much the more sensible of this danger, as they saw it more likely, the case might proue their owne. *Likewise shall the Ladies of Persia*
B *and Media say this day vnto all Kings Princes.* The first precedentes of euill must be carefully auoided, if we care to keepe a constant order in good. Prudence cannot better bestirre it selfe, then in keeping mischiefe, from home.

The foundation of this doome of *Memucan* is not laid so deepe for nothing; *If it please the King let there goe a royall commandement from him, and let it bee written among the lawes of Persians, and Medians, that it be not altered, that Vashti come no more before Ahasuerus; and let the King giue her royall estate to another that is better then she*, How bold a word was this, and how hazardous? Had *Ahasuerus* more loued the beautie of *Vashti*, then his honor, *Memucan* had spoken against his owne life: Howsoeuer, a Queene of so great spirit, could not want strength of fauour, and faction, in the Persian Court; which could not but take fire at so desperate a motion. Faithfull Statesmen, ouerlooking priuate respects, must bend their eyes vpon publique dangers, labouring to preuent a common mischiefe, though with the aduenture of their owne. Nature had taught these Pagans the necessitie of a female subiection; and the hate and scorne of a proud disobedience. They haue vnlearned the verie dictates of Nature, that can abide the head to be set below the ribbe.

I cannot say but *Vashti* was worthy of a sharp censure; I cannot say she was wor-
C thy a repudiatiõ. This plaister drew too hard; It was but heathen iustice to punish the wiues disobedience in one indifferent act, with a diuorce: Nothing but the violation of the marriage-bed, can either breake, or vntie the knot of marriage. Had she not beene a Queene, had not that contemptuous act beene publique, the sentence had not beene so hard; now the punishment must be exemplarie, lest the sinne should be so. Manie a one had smarted lesse, if their persons, if their places had beene meaner.

The King, the Princes approue this heauie iudgement of *Memucan*; It is not in the power of the faire face of *Vashti*, to warrant her stomacke: No doubt many messages passed ere the rigour of this execution: That great heart knowes not to relent, but will rather breake, then yeeld to an humble deprecation. When the stone, and the steele mete, fire it stricken; it is a soft answer that appeaseth wrath. *Vashti* is cast off, Letters are sent from the King, into all his Prouinces,
D to command that euerie man should rule at home; The Court affords them an awfull patterne of authoritie: Had not *Ahasuerus* doted much vpon *Vashties* beautie, he had not called her forth at the feast, to bee woundred at, by his Peeres and people, yet now he so feeles the wound of his reputation, that hee forgets he euer felt any wound of his affection. Euen the greatest loue may bee ouer-strained; It is not safe presuming vpon the deepest assurances of deareneſſe: There is no heart that may not be estranged. It is not possible that great Princes should want soothing vp in all their inclinations, in all their actions: Whiles *Ahasuerus* is folluwing the chace of his ambition, in the warres of *Greece*, his followers are prouiding for his lust at home; Nothing could sound more pleasing

to

to a carnall care, then that all the faire young virgins, thorowout all his dominions, shouldbee gathered into his palace at *Shushan*, for his assay, and choice: The decree is soone published; The charge is committed to *Hege*, the Kings Chamberlaine, both of their purification, and ornaments. A

What strife, what emulation was now, amongst all the *Persian* damosells, that either were, or thought themselues faire? Euerie one hopes to be a Queene, and sees no reason why any other should bee thought more excellent; How happie were we, if we could be so ambitious of our espousalls to the King of heauen?

Amongst all this throng of Virgins, God hath prouided a wife for *Ahasuerus*; hauing determined his choice, where most aduantage shall rise to his forlorne people.

The *Iewes* were miserably scattered ouer the world, in that wofull deportation vnder *Ieconiah*; scarce an handfull of them returned to *Ierusalem*; the rest remaine still dispersed where they may but haue leaue to liue. There are many thousands of them turned ouer with the *Babylonian* Monarchy, to the *Persian*; amongst the rest, was *Mordecai*, the soone of *Iair*, of the tribe of *Beniamin*; a man of no meane note, or abilitie; who, liuing in *Shushan*, had brought vp *Hadassah*, or *Esther*, his vnkles daughter, in a liberall fashion; It was happie for this Orphane, that in a region of captiuitie, she light into such good hands; Her wise kinsman finds it fit, that her breeding, and habite should be *Persian* like; In outward and ciuill formes, there was no need to varrie from the heathen; her Religion must be her owne; the rest was so altogether theirs, that her verie Nation was not discerned. B

The same God that had giuen incomparable beautie to this *Iewesse*, gaue her also fauour in the eyes of *Hegai*, the keeper of the women; Shee is not onely taken into the *Persian* Court, as one of the selected virgins, but obserued with more then ordinarie respect; all necessaries for her speedie purification are brought to her; Seuen maides are allowed for her attendance, and the best and most honourable place in that *Seraglio* is allotted to her; As if this great officer had designed her for a Queene, before the choise of his master.

What strange preparation was here for the impure bed of an heathen? Euery Virgin must be sixe moneths purified with oyle of myrrhe, and sixe other moneths perfumed with sweet odors, besides those speciall receits, that were allowed to each, vpon their owne election: O God, what care, what cost is requisite to that soule which should be addressed a fit Bride for thine holy and glorious Maiestie? C

When we haue scoured our selues with the most cleansing oyle of our repentance, and haue perfumed our selues with thy best graces, and our perfectest obedience, it is the onely praise of thy mercie, that we may bee accepted.

The other Virgins passed their probation, vnregarded; when *Esthers* turne came, though she required nothing; but tooke what was giuen her; though she affected nothing; but brought that face, that demeanure, which nature had cast vpon her, no eye sees her without admiration; the King takes such pleasure in her beautie, that, contemning all the other vulger formes, his choyce is fully fixed vpon her; All things must prosper, wher God hath intended the successe: the most wise prouidence of the Almightie ferches his proiects from farre; The preseruation and aduantage of his owne people is in hand; for the contriuing of this, *Vashti* shall be abandoned; the Virgins shall be chosen; *Esther* onely shall please *Ahasuerus*; *Mordecai* shall displease *Haman*; *Hamans* ruine shall raise *Mordecai*: The purposes of God cannot be iudged by his remote actions; onely the accomplishment showes his designes; In the meane time, it pleaseth him to looke another way, then he moues; and to worke his owne ends, by arbitrarie and vnlikely accidents. D

None

A None but *Esther* shall succeed *Vashti*; she onely carries the heart of *Ahasuerus* from all her sexe; The royall Crowne is set vpon her head; And, as *Vashti* was cast off at a feast, so, with a solemne feast shall *Esther* bee espoused; Here wanted no triumph, to expresse the ioy of this great Bridegroome; and that the world might witnesse he could be no lesse louing, then seuere, all his Prouinces shall feele the pleasure of this happie match, in their immunities, in their rich gifts.

With what enuious eyes doe we thinke *Vashti* lookt vpon her glorious riuall? How doth she now (though too late) secretly chide her peeuish will, that had thus stript her of her royall crowne, and made way for a more happie successor? Little did shee thinke her refusall could haue had so hainous a construction: Little did shee feare, that one word (perhaps not ill meant) should haue forfeited her husband, her crowne, and all that she was. Who so is not wise enough to forecast the danger of an offence, or indiscretion, may haue leasure enough of an vnseasonable repentance.

B That minde is truly great and noble, that is not changed with the hiest prosperitie; Queene *Esther* cannot forget her cozen *Mordecai*; No pompe can make her sleight the charge of so deare a kinsman: In all her royaltie, she casts her eye vpon him, amongst the throng of beholders, but she must not know him; her obedience keepes her in awe, and will not suffer her to draw him vp with her, to the participation of her honor; it troubles her not a little, to forbeare this dutie; but shee must; It is enough for her, that *Mordecai* hath commanded her not to be acknowne, who, or whose she was.

Perhaps the wise Iew feared, that whiles her honour was yet greene, and vnsetled, the notice of her nation, and the name of a despised captiue might bee some blemish to her in that proud Court; when as afterwards, vpon the merit of her carriage, and the full possession of all hearts, her name might dignifie her nation, and countermand all reproches.

Mordecai was an officer in the Court of *Ahasuerus*; his seruice called him daily to attend in the Kings gate; Much better might he, being a Iew, serue a Pagan Master, then his foster daughter might ascend to a Pagans bed.

If the necessitie or conuenience of his occasions called him to serue; his pie-
C tie and Religion called him to faithfulnesse in his seruice: Two of the Kings Chamberlaines, *Bigthana*, and *Teresh*, conspire against the life of their Soueraine. No greatnesse can secure from trecherie, or violence: He that ruled ouer millions of men, through an hundred and seuen and twentie Prouinces, cannot assure himselfe from the hand of a vilaine, He that had the power of other mens liues, is in danger of his owne. Happie is that man, that is once possessed of a crowne incorruptible, vnfadable, reserued for him in heauen: no force, no treason can reach thither, there can be no perill of either violence, or forfaiture.

The likeliest defence of the person of any Prince, is the fidelitie of his attendants: *Mordecai* ouer-heares the whispering of these wicked conspirators; and
D reueales it to *Esther*, she (as glad of such an opportunitie to commend vnto *Ahasuerus* the loyaltie of him whom she durst but secretly honour) reueales it to the King; The circumstances are examined, the plot is discouered, the traytors executed, the seruice recorded, in the *Persian* Annalls. A good foundation is thus laid for *Mordecaies* aduancement, which yet is not ouer-hastened, on either part; Worthy dispositions labour onely to deserue well, leauing the care of their remuneration, to them, whom it concernes; It is fit that Gods leasure should be attended in all his designements; The houre is set, when *Mordecai* shall be raised: If in the meane time there bee an interuention, not onely of neglect, but of feares, and dangers, all these shall make his honour so much more sweet, more precious.

A

Haman *disrespected by* Mordecai. Mordecaies *message to* Esther.

Esthers A

BEsides the charge of his office, the care of *Esthers* prosperitie calls *Mordecai* to the Kings gate; and fixes him there: With what inward contentment did hee thinke of his so royall pupill? Here I sit among my fellowes; little doth the world thinke, that mine adopted child sits in the Throne of *Persia*: that the great Empresse of the world owes her selfe to me; I might haue more honour, I could not haue so much secret comfort, if all *Shushan* knew what interest I haue in Queene *Esther*.

Whiles his heart is taken vp with these thoughts, who should come ruffling by him, but the new-raised fauorite of King *Ahasuerus*, *Haman* the sonne of *Ammedatha* the *Agagite*? Him hath the great King inexpectedly aduanced, B and set his seat aboue all the Princes that were with him: The gracious respects of Princes are not alwaies led by merit, but by their owne will; which is euer affected to be so much the freer, as themselues would be held more great.

When the Sunne shines vpon the Diall, euerie passenger will be looking at it; There needed no command of reuerence, where *Ahasuerus* was pleased to countenance; All knees will bow alone euen to forbidden Idols of honor; how much more where royall authoritie inioynes obeysance? All the seruants, all the subiects of King *Ahasuerus* are willingly prostrate before this great mignon of their Soueraine; onely *Mordecai* stands stiffe, as if hee saw nothing more then a man in that proud *Agagite*.

They are not obserued that doe as the most; but if any one man shall varie from the multitude, all eyes are turned vpon him: *Mordecaies* fellow-officers C note this palpable irreuerence, and expostulate it; *Why transgressest thou the Kings commandements*?

Considerest thou not how farre this affront reacheth? It is not the person of *Haman*, whom thou refusest to adore, but the King in him: Neither doe we regard so much the man, as the command; Let him bee neuer so vile whom the King bids to be honoured, with what safetie can a subiect examine the charge, or resist it? his vnworthinesse cannot dispence with our loyaltie.

What a dangerous wilfulnesse should it bee to incurre the forfeiture of thy place, of thy life for a curtesie? If thou wilt not bow with others, expect to suffer alone; perhaps (they thought) this omission was vnheedie, In a case of ignorance, or incogitancie, it was a friendly office to admonish the sight of the errour had beene the remedie.

Mordecai heares their challenge, their aduice; and thinkes good to answer both, with silence; as willing they should imagine, his inflexiblenesse proceeded D from a resolution; and that resolution from some secret grounds, which hee needed not impart: at last yet he imparts thus much: Let it suffice, that I am a *Iew*, and *Haman* an *Amalekite*.

After a priuate expostulation, the continuance of that open neglect is construed for a sullen obstinacie; and now, the monitors themselues grow sensible of the contempt. Men are commonly impatient to lose the thanke of their indeuours, and are prone to hate whom they cannot reforme. Partly therefore

to

A to picke a thanke, and partly to reuenge this contumacie, these officers turne informers against *Mordecai*, neither meant to make the matter fairer then it was; they tell *Haman* how proud, and stiffe borne a *Iew* lurke amongst them, how ill they could brooke so saucie an affront to bee offered to his greatnesse; how seriously they had expostulated, how stomackefully the offender persisted; and beseech him, that he would be pleased in his next passage, to cast some glances that way, and but obserue the fashion of that intolerable insolencie.

The proud *Agagite* cannot long indure the verie expectation of such an indignitie; On purpose doth he stalke thither; with higher then his ordinarie steps; snuffing vp the aire; as he goes, and would see the man, that durst denie reuerence to the greatest Prince of *Persia*.

Mordecai holds his old posture; onely he is so much more careless, as he sees *Haman* more disdainefull, and imperious; neither of them goes about to hide his passion; one lookt, as if he said, I hate the pride of *Haman*; the other lookt, as if he said, I will plague the contempt of *Mordecai*: how did the eyes
B of *Haman* sparkle with furie, and as it were dart out deadly beames in the face of that despightfull *Iew*? How did he swell with indignation; and then againe waxe pale with anger? shortly, his verie brow and his motion bad *Mordecai* looke for the vtmost of reuenge.

Mordecai foresees his danger, and contemnes it; no frownes, no threats can souple those ioynts: he may breake, he will not bow.

What shall we say then to this obstirmed resolution of *Mordecai*? What is it, what can it be, that so stiffens the knees of *Mordecai*, that death is more easie to him, then their incurnation? Certainely, if meere ciuilitie were in question, this wilfull irreuerence to so great a Peere, could not passe without the iust censure of a rude peruersnesse; It is Religion that forbids this obeisance, and tels him, that such curtesie could not be free from sinne; Whether it were, that more then humane honor was required to this new erected image of the great King, as the *Persians* were euer wont to be noted for too much lauishnesse in these courtly deuotions: Or whether it were, that the ancient curse wherewith God had branded the bloud, and stocke of *Haman*, made it vnlawfull for an *Israelite* to giue him any obseruance: For the *Amalekites* (of whose royall line *Haman*
C was descended) were the nation, with which God hath sworne perpetuall hostilitie; and whose memorie he had straitly charged his people to root out, from vnder heauen; How may I (thinks he) adore, where God commands mee to detest? How may I professe respect, where God professeth enmitie? How may I contribute to the establishment of that seed vpon earth, which God hath charged to be pull'd vp from vnder heauen? Outward actions of indefferencie, when once they are felt to trench vpon the conscience, lay deepe obligations vpon the soule; euen whiles they are most sleighted by careless hearts.

Ex. 17.16. Deut. 25.19.

In what a flame of wrath doth *Haman* liue this while? wherewith he could not but haue consumed his owne heart, had he not giuen vent to that rage in his assured purposes of reuenge: Great mens anger is like to themselues, strong,
D fierce, ambitious of an excessiue satisfaction. *Haman* scornes to take vp with the bloud of *Mordecai*; This were but a vulgar amends; Poore men can kill where they hate, and expiate their owne wrong, with the life of a single enemie: *Hamans* furie shall flie an higher pitch; Millons of thousandes are few enow to bleed for this offence: It is a *Iew* that hath despighted him; all the whole nation of the *Iewes* shall perish for the stomach of this one: The Monarchie of the world was now in the hand of the *Persian*, as *India* was within this compasse, so there was scarce a *Iew* vpon earth, without the verge of the *Persian* dominions: The generation, the name shall now die at once; Neither shall there be any memorie of them, but this; There was a people, which hauing beene famous through the world, for three thousand, foure hundred and

foureſcore yeares, were in a moment, extinct by the power of *Haman* for de- A
fault of a curteſie.

Perhaps, that hereditarie grudge, and old antipathie, that was betwixt *Iſrael*, and *Amalek*, ſtucke ſtill in the heart of this *Agagite*; he might know that God had comanded *Iſrael* to root out *Amalek* from vnder heauen; and now therefore an *Amalekite* ſhall be readie to take this aduantage againſt *Iſrael*. It is extreame iniuſtice to dilate the puniſhment, beyond the offence; and to enwrap thouſands of innocents within the treſpaſſe of one: How many that were yet vnborne when *Haman* was vnſaluted, muſt rue the fact they liued not to know? How many millions of *Iewes* were then liuing, that knew not there was a *Mordecai*? all of them are fetcht into one condition, and muſt ſuffer, ere they can know their offence. Oh the infinite diſtance betwixt the vniuſt cruelties of men, and the iuſt mercies of the Almightie; Euen *Caiphas* himſelfe could ſay, *It is better that one man die, then that all the people ſhould periſh*; and here *Haman* can ſay, *It is better that all the people ſhould periſh then that one man ſhould die*. Thy mercie, O God, by the willing death of one that had not ſinned, hath defraied the iuſt death of a world of ſinners: Whiles the iniurious rigour of a man, for the ſuppoſed fault of one, would deſtroy a whole nation, that had not offended: It is true, that by the ſinne of one, death raigned ouer all; but it was, becauſe all ſinned in that one, had not all men beene in *Adam*, all had not falne B
in him, all had not died in him; It was not the man, but mankind that fell into ſinne, and by ſinne, into death: No man can complaine of puniſhment, whiles no man can exempt himſelfe from the tranſgreſſion: Vnmercifull *Haman* would haue imbrued his hands in that bloud, which he could not but confeſſe innocent.

It is a rare thing, if the height of fauour cauſe not preſumption; Such is *Hamans* greatneſſe, that he takes his deſigne for granted, ere it can receiue a motion; The fitteſt dayes for this great maſſacre, are determined by the lots of their common diuination; according whereunto, *Haman* chooſeth the houre of this bloudie ſuit; and now, waited on by opportunitie, he addreſſeth himſelfe to King *Ahaſuerus*. *There is a certaine people ſcattered abroad, and diſperſed among the people, in all the Prouinces of the Kingdome, and their lawes are diuers from all people; neither keepe they the Kings lawes, therefore it is not for the Kings profit* C
to ſuffer them; If it pleaſe the King, let it be written that they may bee deſtroyed, and I will pay tenne thouſand talents of ſiluer to the hands of the officers. With what cunning hath this man couched his malice? He doth not ſay, There is a Iew that hath affronted me, let me bee auenged of his nation; this rancour was to monſtrous to be confeſſed; perhaps this ſuggeſtion might haue bred in the mind of *Ahaſuerus* a conceit of *Hamans* ill nature, and intolerable immanitie; but his pretences are plauſible, and ſuch as driue at no other, then the publique good; Euery word hath his inſinuation: *It is a ſcattered people*; were the nation intire, their maintenance could not but ſtand with the Kings honour; but now ſince they are but ſtraglers, as their loſſe would be inſenſible, ſo their continuance, and mixture cannot but be preiudiciall; It was not the fault, it was the miſerie of theſe poore *Iewes*, that they were diſperſed; and now their diſperſion is made an argument of their extirpation; therefore muſt they be deſtroyed, from the earth, becauſe they were ſcattered ouer the earth. As good, ſo euills D
draw on each other; That which ſhould plead for pittie in the well affected, is a motiue to crueltie in ſauage minds. Seldome euer hath extremitie of miſchiefe ſeized, where eaſier afflictions haue not beene billeted before.

All faithfull *Iewes* had wont to ſay vnto God, *Haue mercie vpon vs, O God, and ſaue vs, for our ſoule is full of contempt, and we are ſcattered amongſt the heathen*; and here this enemie can ſay of them, to *Ahaſuerus*, *Deſtroy them for they are ſcattered*; Root them out, for they are contemned; How much better

is

A is it to fall into the hands of God, then of men; since that which whets the sword of men, workes commiseration in the Almightie: Besides the dissipation of the the persons, *Their lawes are diuers from all people*: All other people liue by thy lawes, they onely by their owne: and how can this singularitie of their fashions, but breed disorder, and inconuenience? Did they liue in some corner of the earth apart, their difference in Religion and gouernement could not import much; now, that they are dispersed amongst all thy subiects, what doe these vncouth formes of theirs, but reach all the world to bee irregular? Why should they liue vnder thy protection, that will not be gouerned by thy lawes?

Wicked *Haman!* what were the lawes of *Israel*, but the lawes of God? if this be a quarrell, what shall the death of the *Iewes* be other, then martyrdome?

The diuersitie of iudgement, and practice from the rest of the world hath beene an old, and enuious imputation cast vpon Gods Church: What if wee be singled from others, whiles wee walke with God? In matters lawfull, arbitrarie, indifferent, wisedome teacheth vs to conforme our selues to all others;
B but where God hath laid a speciall imposition vpon vs, we must either varie, or sinne: The greatest glorie of *Israel* was their lawes; wherein they as farre exceeded all other nations, as heauen is aboue earth; yet, here their lawes are quarrelled, and are made the inducements of their destruction; It is not possible the Church of God should escape persecution, whiles that which it hath good is maligned, whiles that offends which makes it happie.

Yet, that they haue lawes of their owne, were not so vnsufferable, if withall, they did obserue thine, O King, but these *Iewes*, as they are vncomformable; so they are seditious: *They keepe not the Kings lawes*: Thou slandereſt *Haman*; they could not keepe their owne lawes, if they kept not the Kings; for their lawes call them to obedience vnto their soueraignes; and adiudge hell to the rebellious: In all those hundred and seuen and twentie Prouinces, King *Ahasuerus* hath no subiects, but them; They obey out of conscience, others out of feare: why are they charged with that, which they doe most abhorre? What can be the ground of this crimination? *Ahasuerus* commanded all knees to bow
C to *Haman*. A *Iew* onely refuses; Malicious *Haman*; He that refused to bow vnto thee, had sufficiently approued his loyaltie to *Ahasuerus*; *Ahasuerus* had not beene, if *Mordecai* had not beene a good subiect; Hath the King no lawes, but what concerne thine adoration? Set aside Religion (wherein the *Iew* is readie to present if not actiue, yet passiue obedience) and name that *Persian* law, which a *Iew* dares breake.

As I neuer yet read, or heard of a conscionable *Israelite*, that hath not passed vnder this calumniation, so I cannot yeeld him a true *Israelite*, that deserues it.

In vaine doth he professe to acknowledge a God, in heauen, that denies homage to his deputie on earth.

It is not for the Kings profit to suffer them. Worldly hearts are not led by good, or euill, but by profit, or losse, neither haue they grace to know that nothing is profitable but what is honest, nothing so despetately incommodious, as wickednesse; They must needs offend by rule that measure all things by profit, and measure profit by their imagination. How easie is it to suggest
D strange vntruths, when there is no bodie to giue an answer? False *Haman*, how is it not for the Kings profit to suffer the *Iewes*? If thou construe this profit, for honour, the Kings honour is in the multitude of subiects, and what people more numerous then they? If for gaine, The Kings profit is in the largenesse of his Tributes; and what people are more deepe in their payments? If for seruices? what people are more officious? How can it stand with the Kings profit to bereaue himselfe of subiects, his subiects of their liues, his Exchequer of their tributes, his state of their defence? He is a weake polititian that knowes

not

not to guild ouer the worſt proiect, with a pretence of publike vtilitie. No name vnder heauen hath made ſo many fooles, ſo many villaines, as this of profit. A

Laſtly, as *Ahaſuerus* reapes nothing but diſprofit by the liues of the *Iewes*, ſo he ſhall reape no ſmall profit by their deaths: *I will pay tenne thouſand talents of ſiluer to the Kings treaſurie for this execution.* If reuenge were not verie ſweet to the malicious man, he could not be content to purchaſe it at ſo high a rate; How doe we ſee daily that the thirſt hereof caries men to a riotous prodigalitie of eſtate, bodie, ſoule?

Cruell *Haman*, if thou couldſt haue ſwim'd in a whole Sea of *Iewiſh* bloud, if thou couldſt haue raiſed mountaines of their carcaſſes; if thou couldſt haue made all *Perſia* thy ſhamoles; who would haue giuen thee one farthing for all thoſe piles of fleſh, for all thoſe ſtreames of bloud? yea who would not rather haue beene at charge for the auoiding of the annoyances of thoſe ſlaughtered bodies, which thou offereſt to buy at ten thouſand talents? It were an happie B thing, if charitie could inlarge it ſelfe, but ſo much as malice; if the preſeruation of mankinde could be ſo much beholden to our bountie, as the deſtruction.

Now when all theſe are laid together, the baſeneſſe and diſperſedneſſe of the people, the diuerſitie of the lawes, the irregularitie of their gouernment, the rebellion of their practice, the inconuenience of their toleration, the gaine of their exirpation; what could the wit or art of man deuiſe more inſinuatiue, more likely to perſwade? How could it bee but *Ahaſuerus* muſt needs thinke (ſince he could not ſuſpect the ground of this ſuit;) What a zealous patriot haue I raiſed that can be content to buy off the incommoditie of the ſtate, at his owne charge? How worthy is he rather of the aide both of my power, and purſe? why ſhould I be fee'd to eaſe my Kingdomes of rebels: *The ſiluer is giuen to thee, the people alſo, to doe with them as ſeemeth good to thee*: Without all delay, the ſecretaries are call'd to write the warrants, the Kings ring is giuen to ſeale them, the poſts are ſent out to carrie them into all Prouinces; The day is ſet wherein all *Iewes*, of all ages, of both ſexes, thorow the hundred and ſeuen and twentie Prouinces of the King, ſhall be ſacrificed to the wrath of *Haman*.

In all the carriage of *Ahaſuerus*, who ſees not too much headdineſſe of paſſion? C *Vaſhti* is caſt off for a trifle; the *Iewes* are giuen to the ſlaughter for nothing, his rage in the one, his fauour in the other is too impotent: He is not a worſe huſband then a King; the bare word of *Haman* is enough to kill ſo manie ſubiects: No diſpoſition can be more dangerous in great perſons, then violence of affection mixed with credulitie. Oh the ſeeming inequalitie of humane conditions: *The King and Haman ſate downe to drinke, but the Citie of Shuſhan was perplexed:* It is a woefull thing to ſee great ones quaffe the teares of the oppreſſed; and to heare them make muſicke of ſhrieks.

With what lamentation doe we thinke all the Synagogues of *Iewes* thorow the world receiued this fatall meſſage of their proclaimed deſtruction? How doe they bemone themſelues, each to other? How doe their conioyned cries fill heauen, and earth? But aboue all, what ſack-cloth and aſhes could ſuffiſe woefull *Mordecai*, that found in himſelfe the occaſion of all this ſlaughter? What D ſoule could be capable of more bitterneſſe, then he felt? Whiles he could not but thinke, Wretched man that I am; It is I, that haue brought all this calamitie vpon my nation; It is I, that haue been the ruine of my people: woe is me that euer I put my ſelfe into the Court, into the ſeruice of a Pagan; how vnhappie was I to caſt my ſelfe into theſe ſtraits, that I muſt either honour an *Agagite*, or draw a vengeance vpon *Iſrael*? Yet how could I imagine, that, the flame of *Hamans* rage would haue broken out ſo farre? might that reuenge haue determined in my bloud, how happie ſhould I haue beene? now, I haue brought death vpon many thouſands of innocents, that cannot know wherefore they die;

A die; Why did I not hide my selfe rather from the place of that proud *Amalekite*? Why did I stand out in contestation with so ouer-powrfull an enemie? Alas, no man of *Israel* shall so much as liue to curse me, only mine enemies shall record my name, with ignominie, and say, *Mordecai* was the bane of his nation. Oh, that my zeale should haue reserued me for so heauie a seruice! Where now are those vaine ambitions, wherewith I pleased my selfe in this great match of *Esther*? How fondly did I hope by this vndue meanes to raise my selfe and my people? Yea, is not this carnall presumption the quarrell that God hath against me? Doe I not therefore smart from these Pagans, for that I secretly affected this vncircumcised alliance? Howsoeuer it be, yet, O God, what haue thy people done? Oh let it be thy iust mercie that I may perish alone!

In these sad thoughts did *Mordecai* spend his heart, whiles he walked mournfully in sackcloth, before that gate, wherein hee was wont to sit; now his habit bars his approch; no sackcloth might come within the Court: Loe, that which is welcomest in the court of heauen, is here excluded from the presence of this
B earthly royaltie: *A broken and a contrite heart, O God, thou wilt not despise.*

Neither did it a little adde to the sorrow of *Mordecai*, to here the bitter insultations of his former monitors: *Did we not aduise thee better? Did wee not fore-admonish thee of thy danger? See now the issue of thine obstinacie*: now see, what it is for thine earthen pitcher to knocke with brasse? now, where is the man that would needs contest with *Haman*? hast thou not now brought thy matters to a faire passe? Thy stomacke had long owed thee a spight, and now it hath paid thee; who can pittie thy wilfulnesse? since thou wouldest needs deride our counsell, we will take leaue to laugh at thy sackcloth. Nothing but scornes and griefes, and terrors present themselues to miserable *Mordecai*. All the externall buffets of aduersaries were sleight to the wounds that hee hath made, and felt in his owne heart.

The perpetuall intelligences that were closely held betwixt *Esther* and *Mordecai*, could not suffer his publique sorrow to be long concealed from her; The newes of his sackcloth afflicts her ere she can suspect the cause; her crowne doth but clog her head, whiles she heares of his ashes; True friendship transformes
C vs into the condition of those we loue; and if it cannot raise them to our cheerefulnesse, drawes vs downe to their deiection: Faine would shee vncase her foster-father of these mournfull weeds; and change his sackcloth for tissue; that yet, at least, his cloathes might not hinder his accesse to her presence, for the free opening of his griefes.

It is but a sleight sorrow that abides to take in outward comforts; *Mordecai* refuses that kinde offer; and would haue *Esther* see that his affliction was such, as that he might well resolue to put off his sackcloth and his skin at once; that he must mourne to death rather then see her face to liue.

The good Queene is astonisht with this constant humiliation of so deare a friend; and now she sends *Hatach*, a trustie (though a Pagan) attendant, to inquire into the occasion of this so irremediable heauinesse: It should seeme *Esther* inquired not greatly into matters of state; that which perplexed all *Shushan*, was not yet knowne to her; her followers, not knowing her to be a *Iewesse*, conceiued not how the newes might concerne her, and therefore had
D forborne the relation: *Mordecai* first informes her, by her messenger, of the decree that was gone out against all her nation, of the day wherein they must all prepare to bleed, of the summe which *Haman* had profered for their heads, and deliuers the copie of that bloudie Edict; charging her, now, if euer, to bestirre her selfe; and to improue all her loue, all her power with King *Ahasuerus*, in a speedie and humble supplication for the sauing of the life (not of himselfe so much, as) of her people.

It was tydings able to confound a weake heart; and hers, so much the more,

as

as she could apprehend nothing but impossibilitie of redresse: she needs but to A
put *Mordecai* in mind of that, which all the Kings seruants and subiects knew
well enough, that the *Persian* law made it no lesse then death for whomsoeuer,
man, or woman, that should presse into the inner court of the King, vncalled.
Nothing but the royall scepter extended, could keepe that presumptuous offen-
der from the graue. For her, thirtie dayes were now passed since she was called
in to the King; an intermission, that might bee iustly suspicious; Whether the
heate of his first affection were thus soone (of it selfe) allayed towards her; or
whether some suggestions of a secret enemie (perhaps his *Agagite*) may haue
set him off; or whether some more pleating obiect may haue laid hold on his
eyes; what euer it might bee, this absence could not but argue some strange-
nesse, and this strangenesse must needs imploy a danger in her bold intrusion:
She could bewaile therefore, she could not hope to remedie this dismall day of
her people. This answer in the eares of *Mordecai* sounded truth, but weakenesse; B
neither can he take vp with so feeble a returne; These occasions require other
spirits, other resolutions, which must be quickened by a more stirring replie:
Think not with thy selfe that thou shalt escape in the Kings house, more then all the
Iewes. For if thou altogether hold'st thy peace at this time, then shall there inlarge-
ment, and deliuerance arise to the Iewes from another place, but thou and thy fathers
house shall be destroyed. And who knoweth whether thou art come to the Kingdome
for such a time as this.

The expectation of death had not quailed the strong heart of faithfull *Mor-*
decai; euen, whiles he mournes, his zeale droupes not; there could haue beene
no life in that breast, which this message could not haue rouzed.

What then? is it death that thou feareſt in this attempt of thy supplication;
what other then death awaits thee in thee neglect of it? there is but this difference,
sue, and thou maist die, sue not, and thou must die: what blood hast thou but
Iewish? and if these vnalterable Edicts exempt no liuing soule, what shall be-
come of thine? and canst thou be so vainely timerous, as to die for feare of
death? to preferre certaintie of danger, before a possibilitie of hopes? Away
with this weake cowardise vnworthy of an *Israelite*, vnworthy of a Queene:
But if faint-heartednesse or priuate respects shall seale vp thy lips, or with- C
hold thine hand from the aide of thy people; if thou canst so farre neglect Gods
Church, know thou that God will not neglect it; it shall not be in the power
of Tyrants to root out his chosen seed; that holy one of *Israel* shall rather worke
miracles from heauen, then his inheritance shall perish vpon earth? and how
iust shall it then be for that iealous God, to take vengeance vpon thee, and
thy fathers house for this cold vnhelpfulnesse to his distressed Church? Suf-
fer me therefore to adiure thee by all that tendernesse of loue, wherewith I haue
trained vp thine orphane infancie; by all those deare and thankfull respects
which thou hast vowed to me againe; by the Name of the God of *Israel* whom
we serue, that thou awaken and stirre vp thine holy courage, and dare to ad-
uenture thy life, for the sauing of many; It hath pleased the Almightie to raise
thee vp to that height of honor, which our progenitors could little expect; why
shouldst thou be wanting to him, that hath beene so bountifull to thee? yea, why D
should I not thinke that God hath put this verie act into the intendement of
thine exaltation? hauing on purpose thus seasonably hoysed thee vp to the
throne, that thou maist rescue his poore Church from an vtter ruine.

Oh the admirable faith of *Mordecai*, that shines thorow all these cloudes, and
in the thickest of these fogges, descries a chearefull glimpse of deliuerance; Hee
saw the day of their common destruction enacted, he knew the *Persian* de-
crees to bee vnalterable; but, withall, hee knew there was a Messias to
come; he was so well acquainted with Gods couenanted assurances to his
Church, that he can thorow the midst of those bloudie resolutions foresee

indemnitie

A indemnitie to *Israel*; rather trusting the promises of God, then the threats of men. This is the victorie that ouercomes all the feares, and furie of the world, euen our faith.

It is quarrell enough against any person, or communitie not to haue beene aidfull to the distresses of Gods people. Not to ward the blow, if we may, is construed for little better then striking. Till we haue tried our vtmost, wee know not whether we haue done that we came for.

Mordecai hath said enough; These words haue so put a new life into *Esther*, that she is resolute to hazard the old; *Goe gather together all the Iewes that are present in Shushan, and fast ye for me, and neither eate nor drink three dayes, night or day; I also and my maidens will fast likewise, and so will I go in vnto the King, (which is not according to the law) and if I perish, I perish.* Heroicall thoughts doe well befit great actions. Life can neuer be better aduentured, then where it shall bee gaine to leese it.

There can be no law against the humble deprecation of euils; where the ne-
B cessitie of Gods Church calls to vs, no danger should with-hold vs from all honest meanes of relicfe. Deepe humiliations must make way for the successe of great enterprises, we are most capable of mercie, when we are throughly emptie: A short hunger doth but whet the appetite, but so long an abstinence meets death halfe way, to preuent it; Well may they inioyne sharpe penances vnto others, who practise it vpon themselues.

It was the face of *Esther* that must hope to win *Ahasuerus*, yet that shall bee macerated with fasting, that she may preuaile. A carnall heart would haue pampered the flesh, that it might allure those wanton eyes; she pines it, that she may please.

God, and not she, must worke the heart of the King; Faith teaches her rather to trust her deuotions, then her beautie.

C

ESTHER *suing to* AHASVERVS.

THE *Iewes* are easily intreated to fast, who had receiued in themselues the sentence of death; what pleasure could they take in meat, that know what day they must taste their last? The three dayes of abstinence are expired; now *Ester* changes her spirits, no lesse then her clothes; Who that sees that face, & that habit, can say shee had mourned, she had fasted? Neuer did her royall apparell become her so well. That God before
D whom she had humbled her selfe, made her so much more beautifull, as shee had beene more deiected; And now, with a winning confidence, shee walkes into the inner court of the King, and puts her selfe into that forbidden presence: as if she said; Here I am with my life in my hand, if it please the King to take it, it is readie for him; *Vashti*, my predecessor, forfaited her place for not comming when she was called; *Esther* shall now hazard the forfaiture of her life, for comming when she is not called: It is necessitie, not disobedience that hath put me vpon this bold approch; according to thy construction, O King, I doe either liue or die, either shall be welcome. The inexpectednesse of pleasing obiects makes them many times the more acceptable: The beautifull countenance, the gracefull demeanour, and goodly presence of *Ester*, haue no sooner taken the Esther 5.

eyes, then they haue rauiſhed the heart of King *Ahaſuerus*: Loue hath ſoone A
baniſhed all dreadfulneſſe; *And the King held out to Eſther the golden ſcepter that was in his hand*: Moderate intermiſſion is ſo farre from cooling the affection, that it inflames it: had *Eſther* beene ſeene euerie day, perhaps that ſatietie had abated of the height of her welcome; now, three and thirtie dayes retiredneſſe hath indeared her more to the ſurfeted eyes of *Ahaſuerus*.

Had not the golden Scepter beene held out, where had Queene *Eſther* beene? The Perſian Kings affected a ſterne awfulneſſe to their ſubiects; It was death to ſolicit them, vncalled; How ſafe, how eaſie, how happie a thing it is to haue to doe with the King of heauen, who is ſo pleaſed with our acceſſe, that hee ſolicits ſutors; who, as hee is vnweariable with our requeſts, ſo is infinit in his beneficences!

How gladly doth *Eſther* touch the top of that Scepter, by which ſhee holds her life? and now, whiles ſhe thinkes it well that ſhe may liue, ſhe receiues beſides pardon, fauour: *What wilt thou Queene Eſther, and what is thy requeſt? it ſhall be giuen thee, euen to the halfe of the Kingdome.* Commonly, when wee feare moſt, we ſpeed beſt; God then moſt of all magnifies his bountie to vs, when we haue moſt afflicted our ſelues. Ouer-confident expectations are ſeldome but diſappointed; whiles humble ſuſpitions goe laughing away: It was the benefit and ſatetie of but one peece of the Kingdome that *Eſther* comes to ſue for, and behold *Ahaſuerus* offers her the free power of the halfe: Hee that gaue B
Haman, at the firſt word, the liues of all his *Iewiſh* ſubiects, is readie to giue *Eſther* halfe his Kingdome, ere ſhe aske: Now ſhe is no leſſe amazed at the louing munificence of *Ahaſuerus*, then ſhe was before afraid of his auſteritie; *The Kings heart is in the hand of the Lord, as the riuers of water; hee turneth it whitherſoeuer he will.*

It is not good to ſwollow fauours too greedily, leſt they either choke vs in the paſſage, or proue hard of digeſtion. The wiſe Queene, howeuer ſhe might ſeeme to haue a faire opportunitie offered to her ſuit, finds it not good to apprehend it too ſuddenly; as deſiring by this ſmall dilation, to prepare the eare and heart of the King for ſo important a requeſt.

Now, all her petition ends in a banquet; *If it ſeeme good vnto the King, let the King and Haman come this day vnto the banquet, that I haue prepared for him.* C
It is an eaſie fauour to receiue a ſmall courteſie, where we offer to giue great. *Haman* is called, the King comes to *Eſthers* table; and now highly pleaſed with his entertainment, he himſelfe ſolicites her to propound that ſuit, for which her modeſtie would, but durſt not ſolicit him: Baſhfulneſſe ſhall leeſe nothing at the hand of wel-gouerned greatneſſe.

Yet ſtill *Eſthers* ſuit ſtickes in her teeth, and dares not come forth without a further preface of time, and expectation; Another banquet muſt paſſe, ere this reckoning can be giuen in. Other ſuitors wait long for the deliuerie of their petition; longer for the receit of their anſwer: Here the King is faine to wait for his ſuit: Whether *Eſthers* heart would not yet ſerue her to conteſt with ſo ſtrong an aduerſarie, as *Haman*, without further recollection; or whether ſhe deſired to get better hold of the King, by indearing him with ſo pleaſing entertainments; or whether ſhe would thus ripen her hopes, by working in the mind of King *Ahaſuerus* a fore-conceit of the greatneſſe, and difficultie of that ſuit, D
which was ſo loath to come forth; or, whether ſhe meant thus to giue ſcope to the pride, and malice of *Haman*, for his more certaine ruine: Howſoeuer it were, to morrow is a new day, ſet for *Eſthers* ſecond banquet, and third petition.

The King is not inuited without *Haman*; Fauours are ſometimes done to men, with a purpoſe of diſpleaſure; Doubtleſſe *Haman* taſteth of the ſame cates with his maſter; neither could he in the forehead of *Eſther* reade any other characters,

A characters, then of reſpect, and kind applauſe, yet had ſhe then, in her hopes, deſigned him to a iuſt reuenge. Little doe we know, by outward carriages, in what termes we ſtand with either God or men.

Euerie little winde raiſeth vp a bubble; How is *Haman* now exalted in himſelfe with the ſingular graces of Queene *Eſther*; and begins to value himſelfe ſo much more, as he ſees himſelfe higher in the rate of others opinion.

Onely ſurly, and ſullen *Mordecai* is an allay to his happineſſe; No Edict of death can bow the knees of that ſtout *Iew*: yea the notice of that bloudie cruelltie of this *Agagite*, hath ſtiffned them ſo much the more: Before, he lookt at *Haman* as an *Amalekite*, now, as a perſecutor. Diſdaine and anger looke out at thoſe eyes; and bid that proud enemie doe his worſt. No doubt, *Mordecai* had beene liſtening after the ſpeed of Queene *Eſther*; how ſhe came in to the King, how ſhe was welcom'd with the golden ſcepter, and with the more precious words of *Ahaſuerus*; how ſhe had intertained the King, how ſhe pleaſed; the newes had quit his ſackcloth, and raiſed his courage to a more ſcornefull
B neglect of his profeſſed aduerſarie.

Haman comes home, I know not whether more full of pride, or of rage; calls an inward counſell of his choiſe friends, together with his wife; makes a glorious report of all his wealth, magnificence, height of fauour, both with the King and Queene; and at laſt, after all his ſun-ſhine, ſets in this cloudie epilogue, *Yet all this auaileth me nothing ſo long as I ſee Mordecai the Iew ſitting at the Kings gate.* It is ſeldome ſeene that God allowes euen to the greateſt dearelings of the world, a perfect contentment; ſomething they muſt haue to complaine of, that ſhall giue an vnſauorie verdure to their ſweeteſt morſels; and make their verie felicitie, miſerable.

The wit of women hath wont to bee noted for more ſudden and more ſharpe. *Zereſh* the wife of *Haman* ſets on foot that motion of ſpeedie reuenge, which is applauded by the reſt. *Let a gallowes be made of fiftie cubits high, and to morrow, ſpeake thou to the King, that Mordecai may be hanged thereon; thengoe thou in merily with the King, vnto the banquet.* I doe not heare them ſay; Be patient a while, thouh aſt alreadie ſet *Mordecai* his laſt day; the moneth *Adar* will not be long in comming; the determination of his death hath made him de-
C ſperate, let him in the meane time eate his owne heart in enuie at thy greatneſſe; but they rather aduiſe of a quicke diſpatch. Malice is a thing full of impatience, and hates delay of execution, next vnto mercie. Whiles any grudge lies at the heart, it cannot bee freely cheerefull. Forced ſmiles are but the hypocriſie of mirth. How happie were it for vs, if we could be ſo zealouſly carefull to remoue the hindrances of our true ſpirituall ioy, thoſe ſtubborne corruptions, that will not ſtoope to the power of
D grace.

A

MORDECAI *honoured by* HAMAN.

Esther 6.

THE wit of *Zeresh* had like to haue gone beyond the wit of *Esther*; had not the working prouidence of the Almightie contriued these euents, beyond all hopes, all conceits, *Mordecai* had beene dispatched, ere *Esthers* second banquet. To morrow was the day pitched for both their designes; had not the streame beene inexpectedly turned, in vaine had the Queene blamed her delayes; *Mordecaies* breakefast had preuented *Esthers* dinner: for certainely he that had giuen to *Haman* so many thousand liues, would neuer haue made daintie, vpon the same suit, to anticipate one of those, whom he had condemned to the slaughter: But, God meant better things to his Church, and fetches about all his holy purposes, after a wonderfull fashion, in the verie instant of oportunitie: *He that keepeth Israel, and neither slumbreth, nor sleepeth*, causeth sleepe to depart that night from him that had decreed to root out *Israel*. Great *Ahasuerus*, that commanded an hundred and seuen and twentie Prouinces, cannot command an houres sleepe. Pouertie is rather blessed with the freedome of rest, then wealth, and power: Cares and surfet with-hold that from the great, which presseth vpon the spare diet, and labour of the meanest. Nothing is more tedious then an eager pursuit of denied sleepe: which (like to a shadow) flyes away so much faster, as it is more followed: Experience tels vs, that this benefit is best solicited by neglect; and soonest found when we haue forgotten to seeke it.

B

Whether to deceiue the time, or to bestow it well; *Ahasuerus* shall spend his restlesse houres in the Chronicles of his time. Nothing is more requisite for Princes, then to looke backe vpon their owne actions, and euents, and those of their predecessors; The examination of fore-past actions makes them wise, of euents, thankfull, and cautelous.

C

Amongst those voluminous registers of Acts and Monuments, which so many scores of Prouinces must needs yeeld, the book shall open vpon *Mordecais* discouerie of the late treason of the two Eunuches: the reader is turned thither, by an insensible sway of Prouidence: Our most arbitrarie or casuall actions are ouer-ruled by a hand in heauen.

The King now feeles afresh the danger of that conspiracie; and (as great spirits a bide not to smother or burie good offices) inquires into the recompence of so loyall a seruice, *What honour and dignitie hath beene done to Mordecai for this?* Surely *Mordecai* did but his dutie; he had hainously sinned, if he had not reuealed this wicked treacherie; yet *Ahasuerus* takes thought for his remuneration: How much more carefull art thou, O God of all mercies, to reward the weake obedience of thine (at the best) vnprofitable seruants?

D

That which was intended to procure rest, sets it off; King *Ahasuerus* is vnquiet in himselfe, to thinke that so great a merit should lye, but so long, neglected; neither can he find any peace in himselfe, till he haue giuen order for a speedie retribution: hearing therefore by his seruants, that *Haman* was below in the Court, he sends for him vp, to consult with him, *What should be done to the man whom the King delighteth to honour*: O maruellous concurrence of circumstances,

A circumſtances, drawne together by the infinit wiſedome, and power of the Almightie: Who but *Haman* ſhould be the man? And when ſhould *Haman* bee called to aduiſe of *Mordecaies* honour, but in the verie inſtant, when he came to ſue for *Mordecaies* hanging? Had *Ahaſuerus* but ſlept that night, *Mordecai* had beene that morning aduanced fiftie cubits higher then the earth, ere the King could haue remembred to whom he was beholden.

What ſhall we ſay then to reconcile theſe croſſe-paſſions in *Ahaſuerus*? Before he ſigned that decree of killing all the *Iewes*, he could not but know that a *Iew* had ſaued his life; and now, after that he hath enacted the ſlaughter of all *Iewes*, as rebels, he is giuing order to honour a *Iew*, as his preſeruer. It were ſtrange if great perſons in the multitude of their diſtractions ſhould not let fall ſome incongruities.

Yet, who can but thinke that King *Ahaſuerus* meant vpon ſome ſecond thoughts to make amends to *Mordecai*? neither can he chooſe but put theſe two together; The *Iewes* are appointed to death, at the ſuit of *Haman*; This *Mordecai*
B is a *Iew*; how then can I doe more grace to him, that hath ſaued my life, then to command him to be honoured by that man who would ſpill his?

When *Haman* heard himſelfe called vp to the bed-chamber of his maſter, he thinkes himſelfe too happie in ſo early an oportunitie of preſenting his ſuit; but yet more in the pleaſing queſtion of *Ahaſuerus*; wherein he could not but imagine that fauour forced it ſelfe vpon him with ſtrange importunitie; For how could he conceiue that any intention of more then ordinarie honour could fall beſides himſelfe? Selfe-loue, like to a good ſtomach, drawes to it ſelfe what nuriſhment it likes, and caſts off that which offends it. *Haman* will bee ſure to be no niggard in aduiſing thoſe ceremonies of honour, which he thinkes meant to his owne perſon. Could he haue once dreamed that this grace had beene purpoſed to any vnder heauen, beſides himſelfe, he had not beene ſo lauiſh in counſelling, ſo pompous a ſhew of exceſſiue magnificence. Now the Kings owne royall apparell, and his owne Steed is not ſufficient, except the royall Crowne alſo make vp the glorie of him, who ſhall thus triumph in the Kings fauour. Yet all this were nothing in baſe hands: The actor ſhall be the
C beſt part of this great Pageant. *Let this apparell, and this horſe, be deliuered to one of the Kings moſt noble Princes, that they may aray the man withall, whom the King delighteth to honour, and bring him an horſe-backe thorow the ſtreets of the Citie, and proclaime before him, thus ſhall it be done to the man whom the King delighteth to honour.* Honour is more in him that giues, then him that receiues it: To be honoured by the vnworthy is little better then diſgrace; No meaner perſon will ſerue to attend this *Agagite*, in his ſuppoſed greatneſſe, then one of the nobleſt Princes. The ambition is too high flowne that ſeekes glorie in the ſeruilitie of equals.

The place adds much to the act; There is ſmall heart in a concealed honour; It is nothing vnleſſe the ſtreets of the cittie *Shuſhan* be witneſſes of this pompe, and ring with that gracious acclamation.

The vaine hearts of proud men can eaſily deuiſe thoſe meanes, whereby they may beſt ſet out themſelues. Oh that we would equally affect the meanes of true and immortall glorie. The heart of man is neuer ſo cold within him, as
D when from the height of the expectation of good, it falles into a ſudden ſenſe of euill: So did this *Agagite*. *Then the King ſaid to Haman, make haſte, and take the apparell, and the horſe, as thou haſt ſaid, and doe euen ſo to Mordecai the Iew, that ſitteth at the Kings gate; Let nothing faile of all that thou haſt ſaid.* How was *Haman* thunder-ſtricken with this killing word? *Do thou ſo to Mordecai?* I dare ſay all the honors that *Ahaſuerus* had heaped vpon *Haman*, cannot coũteruaile this one vexation: Doubtleſſe, at firſt, he diſtruſts his eare, and then muſes whether the King be in earneſt; at laſt, when he heares the charge ſo ſeriouſly doubled,

and

and finds himselfe forced to beleeue it, he beginnes to thinke, What meanes A
this vnconceiueable alteration? Is there no man in all the Court of *Persia* to be pickt out for extraordinarie honour, but *Mordecai*? Is there no man to bee picke out for the performance of this honour to him, but *Haman*? haue I but one proud enemie in all the world, and am I singled out to grace him? Did it gall me to the heart, and make all my happinesse tedious to me, to see that this *Iew* would not bow to me, and must I now bow to him? That which hee would rather die, and forfait the life of all his nation, then doe to me, notwithstanding the Kings command; shall I be forced by the Kings command to doe vnto him? Yea did he refuse to giue but a cap and a knee to my greatnesse, and must I lacquay so base a fellow thorow the streets, must I be his herald to proclaime his honour thorow all *Shushan*? Why doe I not let the King know the insolent affronts that he hath offered me? Why doe I not signifie to my Soueraigne, that my errand now was for another kinde of aduancement to *Mordecai*? B
If I obtaine not my desired reuenge, yet at least, I shall preuaile so farre, as to exempt my selfe from this officious attendance vpon so vnequall an enemie. And yet, that motion cannot be now safe, I see the Kings heart is (vpon what ground soeuer) bent vpon this action: should I flye off neuer so little (after my word so directly passed) perhaps my coldnesse, or opposition might bee construed as some wayward contestation with my master: Especially, since the seruice that *Mordecai* hath done to the King, is of an higher nature, then the despight which he hath done to me. I will, I must giue way for the time; mine humble veeldance, (when all the carriage of this businesse shall be vnderstood) shall (I doubt not) make way for mine intended reuenge: *Mordecai*, I will honour thee now, that by these steps I may ere long raise thee many cubits higher. I will obey the command of my Soueraigne in obseruing thee, that he may reward the merit of my loyaltie, in thine execution,

Thus resolued, *Haman* goes forth with a face and heart full of distraction, full of confusion; and addresses himselfe to the attyring, to the attending of his old aduersarie, and new master, *Mordecai*; What lookes doe we now thinke were cast vpon each other, at their first greeting? their eyes had not forgotten their old language; Certainly, When *Mordecai* saw *Haman* come into the roome C
where hee was, he could not but thinke; This man hath long thirsted for my bloud, and now he comes to fetch it; I shall not liue to see the successe of *Esther*, or the fatall day of my nation: It was knowne that morning in the Court, what a lottie gibbet *Haman* had prouided for *Mordecai*; and why might it not haue come to *Mordecaies* eare? What could he therefore now imagine other, then that he was called out to that execution? But, when he saw the royall robe that *Haman* brought to him; he thinkes, is it not enough for this man to kill me, but he must mocke me too, What an addition is this to the former crueltie? thus to insult, and play vpon my last distresse? But, when he yet saw the royall crowne readie to be set on his head, and the Kings owne horse richly furnished, at his gate, and found himselfe raised by Princely hands, into that royall seat, he thinkes, what may all this meane? Is it the purpose of mine aduersarie that I shall die in state? Would he haue me hangd in triumph? At last, when he sees D
such a traine of *Persian* Peeres attending him, with a graue reuerence; and heares *Haman* proclaime before him, *Thus shall it be done to the man whom the King delighteth to honour*; finding this pompe to be serious, and well meant, hee imagines (in all likelihood) that this inexpected change proceeds from the suit of his *Esther*; now he begins to lift vp his head, and to hope well of himselfe, and his people, and could not but say within himselfe, that he had not fasted for nothing. O the wonderous alteration that one morning hath made in the court of *Persia*; he that was yesternight despised by *Hamans* footemen, is now waited on by *Haman*, and all his fellow-Princes; he that yester-night had the

homage

A homage of all knees but one, and was readie to burſt for the lacke of that, now doth obeyſance to that one, by whom he was wilfully neglected; It was not *Ahaſuerus* that wrought this ſtrange mutation, it was the ouer-ruling power of the Almightie, whoſe immediate hand would thus preuent *Eſthers* ſuit, that he might challenge all the thanke to himſelfe. Whiles Princes haue their owne wills, they muſt doe his; and ſhall either exalt, or depreſſe according to diuine appointment.

I ſhould commend *Hamans* obedience in his humble condiſcent to ſo vnpleaſing, and harſh a command of his maſter, Were it not, that either he durſt doe no other, or that he thus ſtoopt for an aduantage. It is a thankeleſſe reſpect that is either forced, or for ends: True ſubiection is free and abſolute; out of the conſcience of dutie, not out of feares, or hopes.

All *Shuſhan* is in an amaze at this ſudden glorie of *Mordecai*, and ſtudies how to reconcile this day with the thirteenth of *Adar*; *Mordecai* had reaſon to hope well; It could not ſtand with the honour of the King, to kill him whom hee
B ſaw cauſe to aduance; neither could this be any other, then the beginning of a durable promotion; otherwiſe, what recompence had an houres riding beene to ſo great a ſeruice?

On the other ſide, *Haman* droupes, and hath changed paſſions with *Mordecai*; Neither was that *Iew* euer more deepely afflicted with the decree of his owne death, then this *Agagite* was with that *Iewes* honour. How heauie doth it lie at *Hamans* heart, that no tongue, but his, might ſerue to proclaime *Mordecai* happie: Euen the greateſt mignons of the world muſt haue their turnes of ſorrow.

With a couered head, and a deiected countenance, doth he haſten home, and longs to impart his griefe, where he had receiued his aduice: It was but cold comfort that he finds from his wife *Zeriſh*, and his friends. *If Mordecai bee of the ſeed of the Iewes, before whom thou haſt begunne to fall, thou ſhalt not preuaile againſt him, but ſhalt ſurely fall before him*: Out of the mouth of Pagans, O God, haſt thou ordained ſtrength, that thou maiſt ſtill the enemie, and the auenger. What credit hath thy great name won with theſe barbarous nations, that they
C can out of all experience make maximes of thine vndoubted protection of thy people, and the certaine ruine of their aduerſaries? Men find no difference in themſelues; the face of a *Iew* lookes ſo like other mens, that *Eſther* and *Mordecai* were not (of long) taken for what they were: He that made them, makes the diſtinction betwixt them; ſo as a *Iew may fall* before a *Perſian*, and get vp and preuaile; but if a *Perſian* (or whoſoeuer of the *Gentiles*) beginne to fall before a *Iew*, he can neither ſtay, nor riſe: There is an inuiſible hand of omnipotencie that ſtrikes in for his owne, and confounds their oppoſites. O God, neither is thine hand ſhortned, nor thy bowels ſtraitned in thee; thou art ſtill and euer thy ſelfe; If wee be thy true ſpirituall *Iſrael*, neither earth nor hell ſhall preuaile againſt vs; we ſhall either ſtand ſure, or ſurely riſe, whiles our enemies ſhall licke
D the duſt.

HAMAM

A

HAMAN *hanged*, MORDECAI *aduanced.*

Esther 7. 1. HAMANS day is now come; That vengeance which hath hitherto slept, is now awake, and rouzeth vp it selfe to a iust execution; That heauie morning was but the preface to his last sorrow, and the sad presage of friends is verified in the speaking; While the word was in their mouthes, the messengers were at the doore to fetch *Haman* to his funerall-banquet. B

Eccles. 9. 12. How little doe we know what is towards vs? As the fishes that are taken in an euill net, and as the birds that are caught in the snare, so are the sonnes of men snared in an euill time, when it falleth suddenly vpon them.

It was (as *Haman* conceiued) the onely priuiledge of his deareneſſe, and the comfort of his present heauineſſe, that hee onely was called with the King, to *Esthers* banquet, when this oneiy was meant for his bane: The face of this inuitation was faire, and promiseth much; and now the ingenuous man begins to set good constructions vpon all euents. Surely (thinkes he) the King was tyed in his honour to giue some publique gratification to *Mordecai*; so good an office could deserue no lesse, then an houres glorie; But little doth my master know what termes there are betwixt me, and *Mordecai*; had he fully vnderstood the insolencies of this *Iew*, and should notwithstanding haue inioyned mee to honour him, I might haue had iust cause to complaine of disgrace, and disparagement; but now, since all this businesse hath beene carried in ignorance, and casualtie, why doe I wrong my selfe in being too much affected with that which was not ill meant? Had either the King, or Queene, abated ought of their C fauour to me, I might haue dined at home; now this renued inuitation argues me to stand right in the grace of both: And why may not I hope, this day, to meet with a good occasion of my desired reuenge? How iust will it seeme to the King, that the same man whom he hath publikely rewarded for his loyaltie, should now be publikely punished for his disobedience?

With such like thoughts *Haman* cheares vp himselfe; and addresseth himselfe to the royall banquet, with a countenance that would faine seeme to forget his mornings taske: *Esther* workes her face to an vnwilling smile vpon that hateful guest; and the king (as not inguiltie of any dignitie that he hath put vpon his fauorite) frames himselfe to as much cheerefulneſſe, as his want of rest would permit. The table is royally furnished with all delicate confections, with all pleasing liquors; King *Ahasuerus* so eates, as one that both knew he was, and meant to make himselfe welcome: *Haman* so poures in, as one that D meant to drowne his cares; And now, in this fulneſſe of cheere, The King hungers for that long-delayed suit of Queene *Esther*; Thrice, hath he graciously call'd for it; and (as a man constant to his owne fauours) thrice hath he, in the same words vowed the performance of it, though to the halfe of his Kingdome: It falls out oftentimes, that when large promises fall suddenly from great persons, they abate by leisure; and shrinke vpon cold thoughts; here King *Ahasuerus* is not more liberall in his offer, then firme in his resolutions; as if his first word had beene, like his law, vnalterable. I am ashamed to misse that steddineſſe in Christians, which I finde in a Pagan. It was a great word that hee had

A had ſayd, yet he cares it not, as ouer-lauishly ſpoken: but doubles, and trebbles it with hartie aſſurances of a reall proſecution; whiles thoſe tongues which profeſſe the name of the true God, ſay, and vnſay at pleaſure; recanting their good purpoſes, contradicting their owne iuſt ingagements vpon no cauſe, but their owne changeableneſſe.

It is not for Queene *Eſther* to driue off any longer, the ſame wiſedome that taught her to deferre her ſuit, now teaches her to propound it; A well-choſen ſeaſon is the greateſt aduantage of any action; which as it is ſeldome found in haſt, ſo is too often loſt in delay: Now therefore with an humble and graceſull obeyſance, and with a countenance full of modeſt feare, and ſad grauity, ſhe ſo deliueres her petition, that the King might ſee, it was neceſſitie that both forc'd it vpon her, & wrung it from her. *If I haue found fauour in thy ſight O King, & if pleaſe the King, let my life be giuen me at my petition, and my people at my requeſt:* Expectation is either a friend or an enemy, according to the occaſion: *Ahaſuerus* lookt for ſome high and difficult boone; now that he heares his Queene begge
B for her life, it could not be, but that the ſurpluſage of his loue to her muſt bee turned into fury againſt her aduerſary; and his zeale muſt bee ſo much more to her, as her ſuit was more meeke and humble. *For we are ſould, I and my people, to be deſtroyed, to be ſlayne, and to periſh; but if we had been ſould for bondmen, and bondwomen, I had held my tongue, although the enemie could not counteruaile the Kings damage.* Crafty men are ſometimes choaked with their owne plots. It was the profer of ten thouſand talents wherewith *Haman* hoped both to purchaſe his intended reuenge, and the reputation of a worthy patriot; that ſomme is now layd in his diſh, for a iuſt argument of malicious corruption; for, well might *Eſther* plead; If wee *Iewes* deſerued death, what needed our ſlaughter to be bought ought? and if wee deſerued it not, what horrible cruelty was it to ſet a price vpon innocent blood? It is not any offence of ours, it is only the diſpight of an enemy that hath wrought our deſtruction.

Beſides, now it appeares the King was abuſed by miſ-information; the aduerſary ſuggeſted that the life of the *Iewes* could not ſtand with the Kings profit; whereas their very bondage ſhould be more damage to the ſtate, then all *Hamans* worth could counteruaile. Truth may be ſmothered, but it cannot dye;
C it may bee diſguiſed, but it will be knowne; it may be ſuppreſſed, but it will triumph.

But what ſhall we ſay to ſo harſh an aggrauation? Could *Eſther* haue beene ſilent in a caſe of decreed bondage; who is now ſo vehement in a caſe of death? Certainely, to a generous nature, death is farre more eaſie then bondage; why would ſhe haue endured the greater, and yet ſo abhorres the leſſe? Was it for that the *Iewes* were already too well inured to captiuity; and thoſe euils are more tollerable wherewith we are acquainted: Or, was it, for that there may be hopes in bondage, none in death? Surely, either them were lamentable, and ſuch as might deſerue her humbleſt deprecation.

The Queene was going on, to haue ſayd, But, alas, nothing will ſatisfie our
D bloody enemie, ſaue the vtter extirpation of mee, and my nation; when the impatient rage of the King interrups her ſentence in the midſt, and (as if hee had heard too much already, and could too eaſily ſupply the reſidue of her complaint) ſnatches the word out of her mouth, with a furious demaund; *Who is he, & where is he that durſt preſume in his heart to do ſo?* It was the intereſt of Queene *Eſthers* perſon that raiſed this ſtorme in *Ahaſuerus*; ſet that aſide, how quietly, how merily was the determined maſſacre of the *Iewes* formerly digeſted? Actions haue not the ſame face when we looke vpon them with contrary affections.

Now Qeene *Eſther* muſters vp her inward forces, and with an vndaunted courage, fixing her angry eyes vpon that hatred *Agagite*, ſhee ſaies, *The aduerſarie, and enemy is this wicked Haman.* The word was loath to come forth, but it

it strikes home at the last. Neuer till now did *Haman* here his true titles. Before some had stiled him, noble, others great; some, magnificent, and some perhaps, vertuous, onely *Esther* giues him his owne, wicked *Haman*; Ill-deseruing greatnesse doth in vaine promise to it selfe a perpetuitie of applause: If our waies be foule, the time shall come, when after all vaine flattery, after all our momentaine glory, our sinnes shall be ript vp; and our iniquities laid before vs to our vtter confusion. With what consternation did *Haman* now stand? How doe wee thinke hee look't to heare himselfe thus entyled, thus accused, yea, thus condemned? Certainely, death was in his face, and horror in euery of his ioints; no sense, no limme knowes his office: Faine would he speake, but his tongue falters and his lips tremble; faine would hee make apologies vpon his knees, but his heart failes him; and tells him the euidence is too great, and the offence aboue all pardon: Onely guiltinesse, and feare looke through his eyes vpon the enraged countenance of his master, which now bodes nothing to him but reuenge, and death. A

In what a passionate distemper doth this banquer shut vp? King *Ahasuerus* flyes from the table, as if he had beene hurried away with a tempest. His wrath is too great to come forth at his mouth; onely his eyes tels *Haman* that he hates to see him, and vowes to see his dispatch: For solitarinesse, and not for pleasure, doth he now walke into his garden, and thinkes with himselfe; What a monster haue I fauoured? Is it possible that so much cruelty and presumption should harbour in a breast that I thought ingenuous? Could I be so be witched as passe so bloody a decree? Is my credulity thus abused by the treacherous subtilty of a miscreant whom I trusted? I confesse it was my weake rathnesse to yeeld vnto so prodigious a motion, but it was the villany of this *Agagite*, to circumuent me by false suggestions; Hee shall pay for my error; the world shall see, that as I exceeded in grace, so I will not come short in iustice. *Haman*, thy guilty blood shall expiate that innocent blood, which thy malice might haue shed. B

In the meane time, *Haman*, so soone as euer he could recouer the qualme of his astonishment, finding himselfe left alone with Queene *Esther*, looseth no time, spareth no breath to mitigate her anger, which had made way to his destruction. Doubtlesse with many vowes, and teares, and deiterations, he labours to cleare his intentions to her person; bewailing his danger, imploring her mercy, confessing the vnfaith extent of his malice, profering indeuours of satisfaction: Wretched man that I am, I am condemned before I speake and when I haue spoken, I am condemned: Vpon thy sentence, O Queene, I see death awaits for me, in vaine shall I seeke to auoyd it; It is thy will that I should perish; but let that little breath I haue leste, acquit me so farre with thee, as to cal heauen and earth to record, that in regard of thee, I dye innocent: It is true that mine impetuous malice miscarried me against the nation of the *Iewes*, for the sake of one stubborne offender; but did I know there was the least drop of Israelitish blood in thy sacred person? could I suspect that *Mordecai*, or that people, did oought concerne thee? Let not one death be enough for me if I would euer haue entertained any thought of euill against nation, or man, that should haue cost but a frowne from thee: All the court of *Persia* can sufficiently witnesse how I haue magnified and adored thee, euer since the royall crowne was set on thy head; neither did I euer faile to doe thee all good offices vnto that my Soueraigne Maister, whom thou hast now mortally incensed against me. O Queene, no hand can saue my life, but thine, that hath as good as bereaued it: shew mercy to him, that neuer meant but loyalty to thee: As euer thou wouldest oblige an humble and faithfull vassall to thee, as euer thou wouldest honour thy name, and sexe, with the prayse of tender compassion, take pitty vpon me, and spare that life which shall bee vowed to thy seruice: and whereas thy displea- C D

sure

A sure may iustly alleage against mee that rancorous plot for the extirpation of that people, whom I, too late know to be mine: let it suffice mee I hate. I curse mine owne cruelty; and onely vpon that condition shall beg the repriuall of my life, that I shall worke, and procure by thy gracious ayd, to defeate mee of that vniust execution. O set fall vpon thy despairing seruant one word of fauour to my displeased Master, that I may yet liue.

Whiles he was speaking to this purpose, hauing prostrate himselfe (for the more humilitie) before the Queene, and spread his armes in a vehement implo-ration vp to her bed; the King comes in, and, as not vnwilling to misconster the posture of him, whom he now hated, saies, *what, will he force the Queene also before me in the house?* That which *Haman* meant as an humble suppliant, is interpreted as from a presumptuous offender, How oft might he haue done so, and more, whiles he was in fauour, vncensured? Actions are not the same when the men alters. As charity makes a good sense of doubtfull occurrents, so prejudice and displeasure takes all things (though well meant) at the worst. It is an ill thing to picke a quarrell, where we intend a mischiefe.

The word of the King is as a messenger of death: Whiles these words were yet in the mouth of *Ahasuerus*, *Haman*, in turning his head towards the King, is so bodily muffled for his execution; he shall no more see either Face, or Sun: he shall be seene no more but as a spectacle of shame, and horror: and now he thinkes, Wo is mee whose eyes serue mee onely to foresee the approach of a dishonorable, and painefull death! what am I the better to haue beene great? O that I had neuer beene, Oh that I could not be: How too truly haue *Zeresh* and my friends foretold mee of this beauie destiny? Now am I ready to feele what it is that I meant to thousands of innocents; I shall dye with paine and ignominie; Oh that the conscience of mine intended murder could dye with mee. It is no maruell if wicked men finde nothing but veter discomforts in their ends: rather then faile, their former happinesse shall ioyne with their imminent miseries, to torment them: it is the iust iudgement of God that presumptuous sinners should bee swallowed vp of those euils, which they would not feare. Happy is that man, who hath grace to fore-see, and auoyd those waies, which will leade him to a perfect confusion. Happy is he that hath so liued that he can either welcome death as a friend, or defie it as an enemy.

Who was euer the better for fauour past? those that had before kissed the feet, and smiled in the face of *Haman*, are now as ready to couer his head, and helpe him to the gallowes. *Harbonah* one of the Chamberlines, seasonably tells the King how stately a gibbet *Haman* had newly set vp for well-deseruing *Mordecai*, within his owne pallace.

I heare not one man open his mouth to intercede for the offender, to pacifie the King, to excuse or lessen the fact; euery one is ready to pull him downe that is falling, to trample on him that is downe; yet no doubt, there were some of these Courtiers whom *Haman* had obliged; Had the cause beene better, thus it would haue beene. Euery curre is ready to fall vpon the dog that he sees worried, But here, it was the iust hand of God to set off all hearts from a man that had beene so vnreasonably mercilesse; and to raise vp enemies (euen among friends) to him, that had professed enmity to Gods Church: So let thine enemies perish O Lord, vnsuccoured, vnpitied. *Then the King said hang him thereon:* There can bee no truer iustice then in retaliation; who can complaine of his owne measure: *Behold the wicked trauaileth with iniquitie, and hath conceiued mischiefe, and brought forth falshood. Hee made a pit and digged it, and is fallen into the ditch that he made, His mischiefe shall returne vpon his owne head, and his violent dealing shall come downe vpon his owne pate.*

There hangs *Haman*, in more reproch, then euer he stood in honor; and *Mordecai* (who is now first knowne for what he was) succeeds his fauour, and changes

ge inheritances with his enemie; for while *Haman* inherits the gibbet of *Mordecai*, *Mordecai* inherits the house and honour of *Haman*. O Lord, let the malice of the wicked come to an end, but establish thou the iust. A

One bower hath changed the face of the *Persian* Court; what stabilitie is there in earthly greatnesse? Hee who in the morning all knees bowed vnto, as more then a man, now hangs vp like a despised vermin, for a prey to the rauens: Hee, who this morning was cittia'd to the gallowes, now rules our Princes; neither was it for nothing, that hee this day rode in triumph: The Kings ring that was taken from *Haman*, is now giuen to *Mordecai*, as the pledge of his authority; and hee that euen now sate in the the gate, is called vp next to the throne. Wickednesse, and honest innocence haue now payd their debts to both their clients.

Little ioy would it yet haue been to *Esther*, that her enemy was dead, her kinsman aduanced, if still her people must for all this expect their fatall day: Hernext suit therefore is for the safety of her nation, in the countermand of that bloody decree, which *Haman* had obtayned against them: That which was surreptitiously gotten, and rashly giuen, is so much more gladly reuersed; by how much mercy is more pleasing to a good nature, then cruell iniustice. *Mordecai* hath power to endite, seale, send out letters of fauour to the *Iewes*, which were cautiously sentenced to the slaughter. If a *Persian* law might not be reuersed, yet it might be countercharged: *Mordecai* may not write, *Let no Iew be slaine*, he may write, *Let the Iewes meet, and stand for their liues against those that would slay them*. This commaund flyes after the former, so fast, as if it would ouer-take that, which it cannot recall; The *Iewes* are reuiued with this happy tydings, that they may haue protection as well as enmity; that authority will not be their executioner; that their owne hands are allowed to be their auengers. B

Who would imagine that after publike notice of this alteration at the Court; what the world could not choose but know the malicious ground of that wrong inedict, the shamefull death of the procurer, the p[illegible] of the party opposite, any one should be found, throughout all the prouinces [illegible] at would once lift vp his hand against a *Iew*? that, with his own dãger, wold i[illegible]our to execute a controlled decree? The Church of God should cease to be it[illegible]e, if it wanted malicious persecution; there needs no other quarrell then the name, the religion of *Israel*. C

Notwithstanding the knowne fauour of the King, and the patronage of *Mordecai*, the thirteenth of *Adar* is meant to be a bloody day; *Haman* hath too many abettors in the *Persian* dominions; these ioyne together to performe that sentence, whereof the author repented: The *Iewes* take hart to defend themselues, to kill their murtherers. All the prouinces are turn'd into a field of ciuill war; wherein innocence vanquisheth malice. The *Iewes* are victors, and not onely are aliue, but are feared; the most resist them not, many assist them, and some become theirs: The countenance of the great leads the world at pleasure; feare of authority swayes thousands that are not guilty of a conscience.

Yea, besides the liberty of defence, the *Iewes* are now made their owne Iustices; That their may bee non left from the loynes of that accursed *Agagite*, (who would haue left none of the *Iewish* seed) they slay the ten sons of *Haman*; and obtaine new daves of further executions; Neither can death satisfie their reuenge; those ten sonnes of *Haman* shall in their very carcasses beare the reprach of their father, and hang aloft vpon his gallowes. D

Finally, no man doth, no man dares frowne vpon a *Iew*; they are now become Lords in the midst of their captiuity; no maruell if they ordaine, and celebrate their ioyfull Purim, for a perpetuall memory, to all posterities, of their happy deliuerance. It were pity that the Church of God should not haue sun-shines, as well as stormes, and should not meete with interchanges of ioy in their warfare, before they enter vpon the vnchangeable ioy of their endlesse triumph.

FINIS.

An aduiſe to the Reader, concerning the Eighth Contemplation now added.

COurteous Reader, here you haue the eighth Contemplation added to the reſt of this reuerend Biſhops workes, with a large and profitable Table, which that it may proue as it is intended, giue him leaue that made the ſame, to giue you an Aduertiſement or two, concerning the reading this eighth Contemplation; Firſt, where you find any one ſentence in the table, you muſt for the more full ſatisfaction caſt your eye ſome few lines before, whereby you ſhall get this commodity; euen an *example* on that ſentence or a *ſingular exemplification thereof*, for the helpe of your inuention. Secondly, we haue added foure letters, to wit, *A. B. C D* to euery page, that you may the more quickly find out what you ſeeke for. Thirdly, where it may bee obiected by thoſe which formerly bought the workes, *that we haue not kept our promiſe in making more additions to this firſt Volume*; we anſwer, when we promiſed that, we had no ſuch intention, but the worke comming to the Preſſe againe, and thinking it a diſmembring of the ſame to ſeuer this laſt from the former, being a full concluſion of the *Hiſtoricall* part of the old Teſtament, haue added the ſame. Fiftly, to giue any man content concerning the perfecting of theſe bookes, we haue cauſed an ouer pluſſe of the addition to be printed which they may buy alone at a reaſonable price; ſo that you may now aſſure your ſelfe, no more ſhall euer be added to this Tome, wherefore we haue no more to requeſt at your hands at this preſent, but to pardon the Printers ouer ſight, and your harty prayers for the Authors health and life, that he may write many more volumes, and then you ſhall ſee our honeſt intent in the whole buſineſſe; ſo I reſt

Your friend, and the Authors moſt humble ſeruant.
R. Lo.

An Alphabeticall Table to the Eighth and laſt Booke of Contemplations, onely being the Twentieth, and one and Twentieth Booke.

A

ABuſe: *that taken away, the vſe of a thing abuſed may remaine.* Page. 33. C.

Action: *Actions haue onely the power to diſcry Hypocrites.* pag. 22. C. *Our moſt carefull actions are ouer ruled by an hand in heauen.* pag. 92. C. *Actions are not the ſame when a man alters.* pag. 99. B.

Acknowledgment: he can be none of the Sonnes of Israel that doth not euery day renew his acknowledgment of God. Pag. 61. A.

Accesse: It would be wide with Innocencie, if Enemies might be allowed to accuse. pag. 75. C.

Admonition: Lewd men are the worse for Admonition. pag. 35. C.

Affinitie: it is two often guiltie of corruption. pag. 9. D. Our Affinitie with wicked men makes vs too often partakers both of their sinnes, and of their sorrowes. pag. 13. D.

Affliction: In affliction the wicked are well minded. pag. 4. B. God doth not let vs loose from all afflictions when he redeemes vs from one. p. 38. A. That God afflicts those whom he loues. ibid. B. If affliction brings vs not to Heauen nothing can. 45. D. More for our Profit then for our Pleasure. 46. A. We will seldome learne till God doth afflict. 47. A. it is an happie trouble that drines vs to God. 50. B. We must not be fallen in our afflictions. 51. D. what the Schoole of Affliction doth or should teach vs. p. 61. A.

Ahab: The killing of the Sonnes of Ahab. pag. 11. A. Herein see Gods iustice. pag. 13. A.

Ahasuerus: He is feasting. pag. 77. A. A prety vse of it. ibid. C. His granting Hamans request, for destroying the Iewes. 86. C. Tis reuoked. 92. per totum. Of the Kings doing honour and giuing reward to Mordecai. Ibid. D. 93. A. A prettie discouerie of his passion in the heare-say of Haman what he was. pag. 98. A. B.

Ahaz. Of him and his new Altar. pag. 28. A. How early his yong yeares are nasled. ibid. B. He is a peereles patterne both of sin and punishment. 29. B. C. He was denyed buriall. pag. 12. A.

All: We loose the thanke of all, if we wilfully fault in one. pag. 15. C.

Almes: No Almes so acceptable as that whereby the soule is furthered. pag. 52. D.

Alone: Kings can hardly doe good alone. 60. B. C.

Angell: neuer is Sathan halfe so preualent as when he turnes him selfe into an Angell of Light. pag. 71. A.

Anger. How great Great mens anger is. 63. C. D. The large extent of Hamans anger for Mordecaies fake. pag. 83. D.

Artaxerxes, by the enuie of the Samaritans send out to restraine the building of the Temple. pag. 63. A. He doth afterward befriend the worke. 64. A.

Athaliah: of hir and Ioash pag. 16. A.

Authoritie: It should be the refuge of the oppressed. pag. 2. D.

B

Baal: Of the Baalamites hopes, prettily amplified. pag. 14. B.

Babel: It may be built with Ease, but whosoeuer builds vp the Church of God shall haue his whole hands full. pag. 72. A.

Bargaines: Charitie must bee the rule for all contracts. 72. B. Sometimes a bargaine may bee as vnmercifull as a Robberie. ibid.

Bashfulnesse: It shall leese nothing at the hand of well-gouerned greatnesse. pag. 90. C.

Beautie: Counterfeit Beautie, agrees well with inward vncleanesse. pag. 10. A.

Beginnings: bold beginnings presage fearefull ends. 44. C. To haue begunne well is no small comfort in a good action. 61. B. The end of any good thing is better then the beginning. ibid. C.

Bishops: A good note for the Bishops of our time, shewing how they might make the State happie. pag. 50. C.

Bondage: to an ingenious nature, death is more easie then Bondage. pag. 97. C.

C

Calamitie: It is not so easie for gracious dispositions to turne off the publike calamities of Gods Church. pag. 67. D.

Calling: How dangerous it is to put our selues into the affayres of God without a calling. 27. A. see before. pag. 26. C. D.

Ceremonies: They may remaine when their abuse is purged. pag. 33. C.

Chance: vid. Fortune.

Charitie: It must bee the rule for all contracts. pag. 72. B.

Church: Neuer man laboured for the reparation of Gods Church, but he met with a blessing more then he looked for. pag. 49. C. D. How easie it is for God to make Pagans protectors of his Gospell. 60. A. A sweete rule for Churches that are more glorious then others. 61. D. The assemblie of the Iewes in the time of Cyrus repayring the Temple, was an Image of Gods Church on earth. 62. A. It was subiect to reproaches 62. D. 63. A. The Churches calamities not to be forgotten. 67. D. Continued glorie and magnificence an vnsure note of the Church. 68. A. There cannot be a greater vexation to the wicked then the prosperitie of the Church. 69. C. wherein the true safety of the Church stands pag. 71. D.

Church-robbers: Cyrus the Persian will one day come in iudgement against these. pag. 60. B.

Complaints: They haue euer an vnpleasing harshnesse in them, which must be taken off by some discreet insinuation. pag. 69. A.

Conscience: If Euill, how Euill; if good how good. pag. 5. B.

Constancie: wee may be ashamed to misse that stedfastnesse in Christians which we find in Pagans pag. 69. D.

Content: The greatest deareings of the world, hardly haue perfect content. pag. 91. B.

Councell, and Councellors: The happinesse of such Princes as in their Infancie fall into the hands of faithfull Councellors. pag. 48. C.

Courtier: Nehemiah *a good Presedent for such.* pag. 67. C. 68. C.

Craft: Innocencie allowed a Lawfull craft. pag. 75. C. *Craftie men are oft-times cheated in their owne plots.* pag. 97. B.

Crueltie: Who euer saw an Idolater that was not Cruell? pag. 16. B.

Curtesie: how it becomes great ones. 68. C.

Custome: Long entertainement make that some hard to be erected whose first motions might haue beene repelled with ease. 67. A. *Examples, see before.* pag. 63. C. D.

Cyrus: *That pagan became a protector of Gods Church.* p. 60. A. *How he might apologized his ouerthrow of it.* ibid. B. *Hee will one day come in iudgement against Impropriating Church-Robbers.* ibid. B. Cyrus *decree ratified concerning the thereedyfing of the Temple by* Darius. 63. C.

D

Dearth, *it is added vnto Warre.* pag. 72. A.

Death: The holiest are not priuiledged from it. p. 21. C. *All die not alike, yet in the sundry kinds of dissolution they may bee blessed.* ibid. A. *How sensible wee should bee of the losse of good men.* 22. B. *It is no small mercy of Gods to giue vs warning of our Death.* 38. B. *The death of Gods Saints sweetlie layd open vnder* Iosiahs *dissolution.* 54. B. A. *Happie is hee that hath so liued that hee may welcome death as a friend, or defie it as an enemie.* pag. 99. A.

Decree: The decree of God includes the meanes. pag. 41. A.

Despaire: A comfortable and strong plot against it. pag. 46. A. B.

Despight: Euill men need no other torment then their owne despaire. pag. 69. A.

Deuotion: Aboue all things God hates a Mungrell deuotion. p. 32. A. *How God blesseth the Deuout endeauours of his seruants.* 49. A.

Disorder: In the hight of it in the weale publike what priuate men should doe. pag. 8. C.

Dissimulation: Open force *is not halfe so dangerous as closse dissimulation.* pag. 71. A.

Dull: What quickneth dull spirits. p. 71. B.

E

Education: it raiseth great hopes, but the proofe of them is in the diuine benediction. pag. 44. B.

Elisha: *his conferring with* Hazael. pag. 1. B. *His royall pay for the* Sunamites *lodging him.* ibid. Elishaes *death lamented by* Ioath 21. B. Elishaes *buriall.* pag. 23. C.

End: the end of a thing is better then the beginning. pag. 61. C. *vid Euents.*

Endeauours, how God blesseth the deuout Endeauours of his seruants. pag. 49. C. *Without our Endeauours our Prayers and Teares are nothing worth.* pag. 66. A.

Enemie: How oft it falls out that they of ones owne house proone the worst enemie. pag. 8.

Enuie: it is euer more quicke-sighted *then* Loue. 70. A.

Euents: how happilie God doth continue all euents for the good of his. p. 2. D. 3. A. *we must not iudge of Gods loue or hatred by euents.* pag. 24 B.

Euil: Euill *and* Good *whence they come.* pag. 44. B. *The censing to doe* Euill *in the first place is the true method of God.* 47. A. *A good rule for the vndoing of an euill act.* pag. 66. A.

Example: A good example is no small helpe for a yong beginner. pag. 48. D. *The best rules for the vnexperienced.* ibid. *in dissuading from euill reason cannot preuaile more then Example.* 74. A. *Examples are not the rule whereby gouerners rule, but Iustice and Pietie.* ibid. B.

Extremitie: How in Extreamitie we may dispence with good things. p. 1. C. *Extreamites findes vs such as our Peace leaues vs.* pag. 10. A.

Extortion: Nehemiahs *redressing the Extortion of the* Iewes. pag. 72. A.

Ezra: *of him and* Zerubabel, *hee is sent from* Babylon *to* Ierusalem *with large commission for the Reedyfing of the Temple.* p. 64. A. *Hee reformes what is amisse in the sonnes of* Leuie. ibid. A. B. *his arriuall at* Ierusalem. ibid. D. *where finding such Hyprocrisie, see his pittifull expostulation.* 65. A. B. *The continuation of his humiliation.* 66. B. *his proclamation made thorough* Iudah *and* Ierusalem, *obeyed, with the successe.* 66. B. C. *The issue and end of his endeauours.* pag. 67. B.

F

Factions: The very image of that filthy Monster. Faction. pag. 62. D. 63. A.

Familie: nothing more dangerous then to be imped in a Wicked Familie. pag. 9. D.

Fasting: Of Hesters *fasting.* pag. 89. B.

Friendship: no faithfull friendship to be found in them that haue no Religion. pag. 2. C.

Fauour: it is a rare thing if the height of Fauour causeth not presumption. 84. B. *A caueat for swallowing of fauours too greedilie.* 90. B. *Fauoure are sometimes done to men, with purpose of* Displeasure. ibid. D.

Faith: Faith and Feare how contrarilie they represent things to vs. p. 12. A. *How God will rather alter the course of* Heauen *and Earth, then the Faith of his children should sincke for want of sup-*

portation. pag. 41. C.

Faithfulnesse: How happie a thing it is to bee Faithfull with God without fruite. p. 40. D. *The happinesse of Princes Infancie when it falls into the hands of faithfull Counsellors.* 48. C. *Faithfullnesse to Princes is both safe and honorable.* pag. 63. A

Feare: Faith and Feare how contrarie they represent things to us. p. 12. A. *It is a thanklesse obedience that is grounded on feare.* ibid. B. *All pleas are vaine to them that are defended with fearefulnesse.* 12. C. *It will relying on timorous nature.* ibid. D. *The Faith of God what it doth.* 74. B. *commonly when wee feare most, wee provide least.* pag. 90. B.

Feasts: Ahasuerus *feasting.* 77. A. *Of foreseeing Healths in a Feast.* ibid. D. *A note for factious Feasters.* ibid. & c. 78. A.

Force: open Force *is not so dangerous as close* Dissimulation. pag. 71. A.

Fortune: of their evill that ascribe calamities to Nature or Chance. pag. 31. D.

Fraud: how subtilest answered with subtiltie. pag. 75. C.

Free: The Spirit of God breathes Freelie. pag. 48. C.

G

Gaine: It leades in, sinne, but shame followes it out. pag. 73. B.

God in his businesse, we must not stand upon termes of Reputation. p. 30. C. *Gods* Hand *and* Tongue *ever goe together.* 51. A. *What enterprise was ever set on foote for God which found not some crosses.* 63. A. *As good, no God, as too many* ibid. B. *he never disappoints the confidence of his servants.* 64. C. *all things shall prosper that begin with God.* pag. 70. A.

Godlinesse disappoints no man of his hopes. p. 24. A.

Good: good men oft kept for the worst times. pag. 33. B.

Governor: What a good Governor should looke to. pag. 74. B.

Grace: The offers of Grace are so many Aggranations of wickednesse. p. 2. A. *according to the exercise of restraining Grace, naturall men doe either rise or fall in their ill. The true method of Grace what it is.* p. 47. B. *How vast a difference Grace makes in the same age.* pag. 48. C. *Gods Grace never confined to Virginitie.* pag. 50. C.

Greatnesse: our readinesse to observe prevailing Greatnesse. p. 10. A. *It is hard for greatnesse to know them whom they may trust.* ibid. B. *How hard a thing it is to make* great *persons to yeeld that they have offended.* 27. C. *how easie a matter it is for God to bring downe any mans greatnesse.* p. 27. C. *The eminencie of a mans person doubles both the* Offence *and the Judgement.* p. 42. C. *Every act of greatnesse is preceptive.* 48. A. *Greatnesse is usually suspitious.* 68. C. *Greatnesse wherein shewed.* 77. B. *Greatnesse cannot secure from Treatcherie.* 81. C. *A description of great mens Anger in* Haman. 83. C. D. *Ill deserved Greatnesse doth in vaine promise it selfe a perpetuitie of applause.* p. 98. A.

Griefe: In vaine is that Griefe which hath no other end then it selfe. pag. 68. B.

Guile: Many professe uprightnesse, who yet are all Guile. pag. 14. A.

H

HAman *disrespected by* Mordecai. 82. A. *A prettie description of* Hamans *taking to heart* Mordecaies *disrespect.* 83. A. B. Haman *and* Amalekite. ibid. C. *The large extent of* Hamans *anger.* 83. D. *his choake for his Malice.* 84. Haman *is invited to* Hesters *Feast.* 90. B. C. Mordecai *is still an eye-sore to* Haman. 91. A. Haman *honours* Mordecai. 92. A. *his thoughts frustrated.* 93. B. Haman *thunder-stricken.* 9 . D. *Five expostulations in* Haman. 94. a. Haman *droupes.* 95. B. *he is hanged, and* Mordecai *advanced.* 96. *how he stands when he is accused by the Queene.* 98. a. B. *his speech to the Queene before his death.* 98. A. D. 99. a. *his woefull expostulation with himselfe at the instant of death.* B. C.

Hearers: they should not regard who *speakes, so much as from* whom *they speake.* pag. 50. D.

Heart: A true note of an upright heart. p. 36. B. *A soft heart is best tempered for God.* 50. A. *nothing can fill the heart of man, but he that made it.* pag. 77. B.

Helkijah: *A Priest, and of his diligence in seeneying and repayring of the breaches of the Temple.* p. 49. C. *he might be a notable example to all Ministers.* ibid. D. *and that in his humilitie.* pag. 50. C.

Hester: *shee is chosen.* p. 77. A. 80. A. B. 81. A. *her condoling with* Mordecai. 87. B. C. *of her fasting.* 89. B. *her suing to* Ahasuerus. ibid. C. *of hazard in approaching to him.* ibid. D. *shee receives besides* Pardon, Favour, 90. A. *shee feastes the King, and* Haman. ibid. C. *she is long in giving up her Suite,* ibid.

Hezechiah: *of him, and* Zenacherib. 32. B. C. Hezechiah *puts a new life into the heartlesse remnant of Gods people.* ibid. D. *a singular use of it.* ibid. *a prettie description of his reformation and setling of Religion.* 32. D. 33. A. *his hard straight that hee was driven to, before hee would make bold with God.* 34. C. *his behaviour when* Rabshakeh *rayled.* 36. A. *he is sicke, recovered, visited.* 38. A. *The conjectures of* Hezechiahs *weeping with his face turned to the wall.* 38. D. *That prayer of his was grounded on the* Mercy *of the covenant and not on the* Merit *of his Obedience.* 39. A. *why hee makes such a passionate request for life,* ibid. B. *whether by adding yeares to* Hezechiahs *dayes,* Gods

Gods decrees were changed. 40. a. b. *of his* vaine Glory *in shewing the* Ambassadours *of* Babylon *his treasure.* 42. b. *his posteritie what,* 42. d. 43. a.

Holinesse: Holinesse cannot free vs from infirmitie, p. 34. a. *That the graces and witts of the holiest and warriest are sometimes a sleepe in their breasts,* pag. 53. d.

Hollow: It is a safe point of wisedome to carry a iealous eye ouer those whome wee haue found hollow and hostile, pag. 71. b.

Honour: to be honoured by the vnworthy *is little better then* disgrace, pag. 93. c.

Humilitie: how happie a thing it is to be humble pag. 51 b.

Humiliation: Artaxerxes *begins the building of the Temple with an holy Humiliation,* pag. 64. b. *deepe Humiliation must make way for the successe of great enterprises.* pag. 80 b.

Hypocrites: Hypocrisie, Action hath only the power to descry Hypocrisie p. 22. c *the notable Hypocrisie of the Iewes discouered.* pag. 65. a.

I

IDolatrie or Idolater: who euer saw an Idolater that was not cruel? 16. b. *hard not to be infected by an Idolater,* p. 28. a. b. *an Idolater knowes not how to stay,* 28. b. *Its cruelties.* ibib. *Idolaters successefull for a while.* 28. c. *Idol. commonly more gawdy then Truth.* 28. d. *Iaol. makes speede.* 29. a. *an holie enueighing against Idol.* ibid. b. *The hand of an Idolater is contagious.* 62. b. *no person worse then a Mungrell Idolater.* pag. 77. c.

Iealousie: it is a safe poynt of wisedome to carrie a Iealous eye ouer those whom wee haue once found hollow. pag. 71. b.

Iehu: *with* Iehoram, *and* Iezabel. p. 5. c. *of his killing the sonnes of* Ahab, *and the Priest of* Baall, pag. 11. a.

Iehoiakim: *of him, his Raigne, and imprisonment,* p. 54. b. c. d. *his sonne* Iehoiachim *gets his throane.* ibid. d. *The issue of that.* pag. 55. a.

Ierusalem: *It is destroyed by* Nebuchadnezzar. p. 55. c. d. *a holy caution by its iudgments to beware.* ibid. 56. a. *A pretty mournefull lamentation of its losse.* 56. a. b. Nehemiah *builds vp the walls of* Ierusalem. 67. c. *The peoples willingnesse to this worke.* 69. d. *The opposers of it.* 70. a. Nehemia *is not hindred by the barking of some* Dogges. 70. a. *The strength of these walls prettily discussed.* ibid. c. *the building of* Ierusalem *with a Trowell and a Sword, is a liuely image of the building of the Church Militant.* pag. 71. c.

Iewes: Nehemiahs *redressing the extortion of the Iewes.* 72. a. *condēned to death by meanes of* Hamans *malice to* Mordecai. 86. c. *the decree reuersed.* p. 103. b

Iezabell: *her Pride had a fall.* p. 10. c. *Prettie obseruations about her death* ibid. c. d.

Imitation: *false Gods haue euer affected to Imitate the True.* pag. 14. c.

Impropriators: *or Church-Robbers, a good example and caueat for them.* pag. 60. b.

Infection: *hard not to be infected with a Contagious Neighbourhood.* pag. 28. a.

Iniuries: *how made intolerable.* pag. 7. a.

Innocencie: *how allowed a lawfull Craft.* pag. 75. C.

Innouations: *dangerous* pag. 28. d.

Ioash: *of* Athaliah *and* Ioash. p. 16. a. Ioash *with* Elish: *dying.* 21. a. *his sorrow for* Elishas *death.* ibid. *he began well but ended ill.* pag. 48. b.

Iosiah: *his Reformation.* p. 48. b. *his infancies happines that it fel into the hands of faithfull councellors.* 48. c. *his minoritie was not idle.* ibid. d. 49. a. *his tenderneesse of heart in hearing of the law read.* 50. a. *a sweete* Soliloquie *on it.* ibid. *hee is taken away from the* Euill to come. 51. b. *his zeale not...bite disciphered.* ibid. d. 52. a. *his death,* 53. a. *his graces slept in him.* ibid. c. d. *by that God got glory.* ibid. *sweete obseruations of his dying, both as he did, and when he did.* pag. 54. a. b.

Israel: *her vtter destruction.* p. 30. b. *It is pretely expostulated.* pag. 31. b.

Iudah: *her returne to her old home.* p. 60. c. *the schoole of her captiuitie, what it taught her.* pag. 61. a.

Iudgement: *how Gods iudgements waite on him to take vengance.* p. 1. d. a. *we may not iudge of religion by particular Actions.* p. 2. c. *The vse the wicked should make of the delay of executing iudgement on them.* 6. d. *the iustnesse of Gods iudgements.* 9. b. 29. c. *our entirenesse with wicked men doth oft interest vs both in their sinnes and in their sorrowes.* 13. d. *the wicked neuer dreame of the neere approach of Gods iudgements while they are plotting their deepest designes.* 36. c. *Gods very iudgements are sometimes mercyfull.* p. 54. a. b.

Iustice: *outward iustice may stand with Idolatrie.* p. 2. d. *Gods Iustice is sure though it bee patient.* 6. c. *Gods seueritie in his iustice oft taken for cruelties.* 13. a. *Iustice and Pietie are the rules whereby a good gouernour should be ruled.* p. 74. b.

K

KIngs, *vid.* Princes: *they can hardly doe good alone.* pag. 60. b. c.

Kingdomes: *of them and their vicissitudes.* pag. 59. b. c.

Knowledge: *foolish sinners pay deere for their knowledge.* pag. 47. a.

L

LEprosie: Vziah *leporous.* pag. 24. c.

Life: *why the best doe sometimes make such a passionate*

Passionate request for Life. p. 35. b. *we are not worthy to calculate the date of our time.* 40. c. *little joy in* Long life *if it be* Euill. ibid. Long life *is no true rule of Gods fauour.* 43. d. 44. c. *A singular rule to liue well.* 74. 3. *line.* a. *Life can neuer bee better ventured then where it shall be gaine to loose it.* 89. a. *happie is hee that hath so liued, that hee can welcome death as a friend.* pag. 99. C.

Loue: *where that meetes with* Necessitie, *there can want no endeauour of* Victorie. pag. 71. B.

Lyes: *if Policie hath allowed of Officious Lyes, yet Religion neuer.* p. 14. C. *Leud miscreants care not how they belye God for their owne purposes.* pag. 35. B.

M

Madde: *Ministers oft counted mad men when once they begin to reproue.* pag. 7. A.

Malice: *it is a thing full of impatience, and hates delay of execution.* pag. 91. C.

Man: *how impotent he is when hee undertakes ought against God.* pag. 37. B.

Manasseh: *of him and his Raine.* p. 43. C. *how he proceedes therein.* 44. C. D. *his Bondage prettie described.* 45. C. *he may bee a good memento against* Despaire. 46. A. B. *both his fall and rising teacheth vs good lessons against Desparation and Presumption.* 46. B. C. *pretie passages of his not knowing the Lord to bee God till his Afflictions came on him.* pag. 46. D. 47. A.

Maintaine: *whether the maintenance of the least sinne, be not worse then the commission of the greatest euill.* pag. 73. C.

Marriage: *of being in* This: *Vnequally yoked.* p. 67. A. *with its manifold mischiefes.* ibid. *nothing but violation of the Marriage-bed can untie that knot.* 79. C. *what cost and prepration should bee made for our marriage to the Kingdome of Heauen.* pag. 80. C.

Meanes: *That the decree of God includes the meanes.* p. 41. A. *where or when he will doe a worke there can want no meanes.* 60. B. C. *how God doth oft glorifie himselfe by those meanes which are least expected.* pag. 63. C.

Mercy: *The more mercifull God is to the wicked, the worse are they to God.* p. 7. C. *sleight errors doe not set off Gods infinite mercy.* 31. A. *The mercies of God are vnlimited to persons or callings.* pag. 68. B.

Mildnesse: *no Oratorie so powerfull as that of Mildnesse.* pag. 73. C.

Minister: *vid. Preachers, The happinesse of hauing a faithfull Minister to bee ones friend.* p. 2. B. *Ministers reproofes are more feared then mens owne sinnes.* 7. A. *A pretty passage to this purpose by way of lamentation.* ibid. *God giues a secret authoritie to his despised seruants the Ministers.* 7. C. *It is all one to haue a blind and a mute Minister.* 8. B. *The benefit of a religious Minister is not known till its losse.* 20. A. *when Gods Ministers mouthes cannot preuaile, God laies to, his immediate hand* 27. A. B. *A singular Example of the acknowledgement hereof.* ibid. B. *Ministers must not thinke so much how their message will bee taken, as by whom they are sent.* 28. C. 50. D. *All good Ministers might take example by* Helkiah *the Priest.* 49. C. D. *and* Huldah *the Prophetesse.* 51. A. *True, the religious hearts cannot grudge any honour to their spirituall guides.* 65. A. *A pretty passion in* Ezra *which becomes a sorrowing Minister in leauening a bad to come to a worse people.* 65. B. *Ministers are Gods Trumpeters.* 71. C. *A pretty inducement to, mildnesse in a Minister or Magistrate.* pag. 73. C.

Mischiefe: *it sometimes failes of those appoyntments wherein it thinkes to haue made the surest worke.* p. 7. *Nat is an easie matter to picke a quarrell where a man meanes a mischiefe.* pag. 99. B.

Miserie: *Miseries doe not stay for a mannerly succession to each other, but in a rude importunitie throng in all at once.* pag. 72. A.

Mockers: Sanballat *and his brethren (in iniquitie) mocke at the good Iewes for building the walls of* Ierusalem. 70. B. *A pretty answer for such as mocke men for doing good.* ibid. B.

Modest: *True Pietie is modest.* pag. 50. c.

Mordecai: *What hee is,* 81. B. *The treason against* Ahasuerus *discouered by him.* ibid. c. d. Haman *disrespected by him.* 82. c. Mord. *message to* Hester. ibid. *the reason of his disrespect to* Haman. 83. b. c. *A pretty description of his mourning for* Hamans *decree gotten against the Iewes.* 86. c. d. *of the reproach of his enemies.* 87. B. Hesters *condoling with* Mord. *described.* 87. b. c. *his admirable faith manifested.* 88. D. Mord. *honoured by* Haman. 92. A. *pretty expostulation of* Mord. *in* Hamans *approach to honour him.* 94. c. *hee is aduanced, and* Haman *hanged.* 96.

Motions: *The good of following good Motions.* pag. 74. D.

N

Name, *That man cannot bee sparing of any thing, that is prodigall of his Reputation.* pag. 76. A.

Nature: *her fauorable opinion of it selfe, which will rather mistrust a Prophet of God then her owne good disposition.* p. 4. D. 5. A. *how bad they are that apply all calamities to Nature or Chance.* 31. D. *whilst there is no difference in Nature, why should there be such a disproportion in condition? This is largelie discoursed.* pag. 72. b. c. d.

Necessitie: *where* Loue *meetes with Necessitie, there can want no endeauour of* Victorie. 71. B.

Neglect: *It is iust with God not to put vp Neglect where he hath bestowed Reason.* pag. 31. c.

Nehe-

Nehemiah: *his building the walls of* Ierusalem, p. 67. c. *he was a Religious Courtier of* Artaxerxes, ibid. *How hee presents himselfe to* Artaxer. *in his suit*, 68. c. *a prettie vse of this*. ibid. d. *hee mooues his suite to the King*, 69. B. *how secretly hee carries his graue*. ibid. c. *Hee armes the people to the worke*. 71. A. *his redressing the Extortion of the Iewes*. 72. A. *The conspiracie that is against him*, 75. B. *prettilie discouered with notable vses of the practise*. ibid. C. D.

Neighberhood: *hard not to be infolded with a contagious Neighbour*. pag. 28. A.

Nobilitie: *is imbasing it selfe to any foule sinne, which it is worthie of*. pag. 73. A.

O

Obedience: *it is a thanklesse Obedience that is grounded on feare*. p. 12. B. *Of partiall Obedience*. pag. 15. C.

Offences *and* Offenders: *in equall offences those doe iustly smart more, who are more obliged*. p. 2. A. *how hard a matter it is for great persons to yeeld that they haue offended*. 26. C. *open* offences *must haue open shame*. 27. A. *wilfull Offenders can expect nothing but a fearefull reuenge*. pag. 27. B.

Opposition: *what was euer set on foote for God that found not Opposers*. pag. 62. A. 69. B.

Outward: *little doe we know by outward carriages in what termes wee stand either with God or Men*. pag. 91. A.

P

Painting, *a note against it*. pag. 10. A.

Passions: *That the best of Gods saints may sometimes bee miscarried by their passions to their cost*. pag. 53. D.

Peace: *No Securitie but by being at Peace with God*. p. 31. c. *we can leaue to our Families no better Legacie then peace*. pag. 38. c.

Pietie: *True Pietie is modest*. pag. 50. D.

Pitie: *That which should pleade for Pitty in the deepest affected, is a motiue to cruelties in the Sanguine minded*. pag. 84. D.

Power: *It is an ill vse made of Power when the weight of it serues onely to crush the weake*. p. 73. A.

Prayer: *A notable ground of going to God cheerefully in our Prayers*. p. 4. c. *what feruent Prayer can doe*. 46. D. *Sorrow is a meete preface for our Prayers* 65. c. d. *but praiers & teares are nothing without Endeauours*. 66. A. p. 16. *The meanes to make way for our successe*. 68. B. *no businesse can be so harsh, but our Prayers may preuent it*. 69. B. *and without we cannot looke for any prosperitie*. ibid.

Preachers *or Preaching. vid. Ministers or Prophets, in it, it is not to be regarded* who *speakes but from* whom. pag. 50. D.

Presumption: *A good note against it*. p. 46. B. *It is a rare thing if the heigh t of fauour causeth not Presumption*. pag. 84. B.

Pride: *A prettie description of it* Vziah. p. 25. c. *how easie a matter it is for to pull downe any mans Pride*. 27. c. *The Proud neuer dreame of the neere approach of Gods iudgements whilst they are plotting their deepest designes*. 36. c. *God will not digest Pride in any, especially in his Owne*. pag. 42. c.

Princes: *They can hardly doe good alone*. 60. b c. *Fidelitie to Princes is euer both safe and honorable*. 63. A. *A Princes safetie stands much in the fidelitie of his attendants*. 81. c. *The gratious respects of Princes are not alwaies led by Merit, but by their owne will*. 82. B. *it is their wisdome to looke to fore-past actions*. p. 92. c. *Princes, their plentifull issue is no small hope to the people, yet sometimes frustrated thereof*. p. 11. B. *The vnchanged gouernment of good Princes is the happines both of the Subiect and themselues*, 24. D. *Two prayses of a good Prince*. 25. A. *The ground of Princes magnificence*. ibid. B. *A notable expostulation of a Prince, for a Priests reproouing him for Prophaning the Temple*. 26. c. d. *The character of Princes indelible*. 27. c. *neuer any Prince so foulelie Idolatrous but that he had som Priest to second him*. 29. A. *It is a humaine frailtie in an obliged Prince to effect a free and independent Soueraignitie*. 34. A. *of the succession of good and euill Princes, for the* Good *and* Euill *of the* Church. 43. c. *Princes infancie happie when it falles into the hands of faithfull Councellours*. 49. c. *A patterne for Princes care of the Temple of the Lord*. 49. A. B. *The happinesse of that Prince whose Priests and Peeres are ready to suggest and cherish, and execute the deuout protests of their Prince*. pag. 5. c.

Priuate: *An excellent rule for priuate men in rectifying of publike affaires*. pag. 8. c.

Promises: *Wee can neuer take two fast hold of them*. pag. 41. A.

Prophets, *vide Ministers or Preachers, How royally they are rewarded that entertayne a Prophet*. p. 1. B. *how great the honour of Gods Prophets hath beene euen with Pagans*. 4. B. *What Gods true Prophets were to the wicked*. 6. D. *The hand of King and Priest must draw together if they meane to be successfine*. pag. 23. A.

Prosperitie: *How it miscarries them against whom no* Aduersities *could preuaile*. p. 42. A. *The Prosperitie of the Church is a vexation to the wicked*. 69. c. *That worke is like to prosper that begins with God*. 70. A. *where prosperitie makes a man not change, it is a signe of a noble mind*. p. 81. B.

Protectors: *How easie it is for God to make the very Pagans protectors of, and benefactors to his Church*. pag. 60. A.

Punishment: *Face doth not more answer to face then punishment to sinne*. pag. 9. c.

Purpose: *The purposes of God cannot be indu-*

ed by his remote actions. pag. 80. D.

Q

QVickning: what quickneth dull spirits. pag. 71. B.

R

RAbshakeh, his rayling prettilie described. p. 35. C. and the end of it prognosticated. ibid. D. how he does it. pag. 35. D.

Readines: how ready all Gods creatures are to execute vengeance on sinners. pag. 2. A.

Reformation: of Iosiahs reformation. p. 48. B. vid. Iosiah, we are prone to hate whom wee cannot reforme. pag. 22. D.

Refuge: where to be had for the godly. pag. 6. B.

Religion We may not iudge of Religion by particular actions. p. 2. C. no faithfull friendship to be found in the enemies of Religion. 2. c. the truth of Religion is often measured by the prosperous succes 14. c. he that casts off Religion cannot belong without a fearefull reuenge. 28. b. c. Religion not to be despised for its outward homelinesse. 28. d. 29. A. That our Religion hath not layd new foundations, but scraped of the old superstitions. 47. d. after a comon depravation of Religion it is hard to returne vnto the first puritie, 48. A. when great men haue care of Religion, it cannot fayle of an happy perfection. 49. B. how tender we should bee of our Religion. pag. 37. D.

Repentance: What is the satisfaction that must or can be in a true penitent, 47. b. c. no mans sacrifice but a penitents. pag. 48. b. c.

Reproach: Gods Church euer subiect to reproach pag. 63. A.

Reproofe, or Reprouer: oft times men more feare their Reprouer then their Sin. 7. a. A pithy lamentation for this matter. ibid. the best man hath sometimes in him matter worthy of reproofe. pag. 22. A.

Reputation: True pietie is modest and stands not vpon termes of reputation in the businesse of God. 50. C. That man cannot be sparing of any thing that is prodigall of his reputation. pag. 67. a.

Resolution: Theresolutions of faithfull hearts are heroicall. pag. 64 c.

Resurrection: The miracle of our being raysed from an estate of inward corruption to a life of grace. pag. 24. a.

Reuenge: It is sweete to the malicious man. 86. a.

Rule: The importunate desire of Rule can brooke any delay. pag. 5. a.

S

SAcrifice: None acceptable but the penitents mans. pag. 48.

Sacriledge: Excused in Ezechiah. pag. 34. C.

Saints: That the graces and witts of the holiest are sometime asleepe in their breasts. p. 53. d. God hath sometimes his Saints euen amongst the heathen. 68. b.

Samaritans: A mungrell broode. p. 62. a. They because they could not bee admitted to helpe, they would hinder the building of the Temple. p. 62. b. c.

Satisfaction: What is the best satisfaction that a true penitent can make. pag. 47. b. c.

Season: A well chosen season is the greatest aduantage of any action. pag. 97. a.

Secresie: What a saf-gard it is to any designes. p. 7. d. 60. c. open force is not halfe so dangerous as close dissimulation, 71. a. many a wicked worke could haue prospered, if it could haue beene kept secret. pag. 71. a.

Securitie: No securitie but by being at peace with God. p. 31. c. The holiest and waryest of Gods seruants haue both their grace and witts asleepe somet mes. pag. 53. D.

Selfe-loue: What like. pag 93. B.

Senacharib: Of him and Hezechiah. 32. B. how God makes a Beast of him. 37. a. his end prettilie described by a kind of prediction. pag. 37. c.

Seueritie: Gods Seueritie in executing Iustice is often taken for crueltie. pag. 13. a.

Shame: Game leades in sinne, but shamefulnesse followes it out. 73. B. how carefully wee should auoyd those sinnes that shame our profession. ibid. c.

Sunamite: Shee sues to Iehoram. 1. B. how royally shee is payd for lodging of Elisha. pag. 1. b

Sicke, or Sickuesse: the visitation of the sicke is a duty required. pag. 22. a.

Signe: the more difficult Signe the surer Euidence. pag 41. a.

Sinne, and Sinners, face doth not more answer to face, then punishment to sinne. p. 9. c. how God payes home sinners in their owne coyne. 13. a. there is no place nor person so wedded to God, but sinne will diuorse both it and him from God. 45. b. c. Game leades in sinne, but shame followes it out 73. b. whether the Maintenance of the Least sin e bee not worse then the Commission of the Greatest euill ibid. c. in diswading from sinne; Reason cannot more preuaile then Example. 74. a. when we haue sinne in chase it is good to follow it home, &c. pag. 75. a.

Sleepe: That both Grace and Witt in the holiest and wo thiest breast are sometimes a sleepe. p. 53. d.

Sorrow: How it is a meete preface for our prayers. p. 65. c. in vaine is that sorrow which hath no other end, then It selfe. pag. 68. B.

Soule: No Almes so acceptable as that whereby the Soule is furthered. pag. 52. d.

Speede: No common pace will serue, when we goe on Gods message. p. 5. d. he is prodigall in succesſe, that is slow in execution. pag. 6. a.

Spirit: It breathes freely, not confining it selfe either to Time or Meanes. pag. 48. c.

State: An excellent demonstration of a States happinesse. pag. 50. b. c.

Succesſe:

Successe: *The truth of profession of ten glorified in it the good successe.* pag. 19. c. *To haue good successe in any thing, it is good to begin with Prayer* pag. 68. b.

Superstition. vid. Idolatrie.

Suspition. *Greatnesse is euer full of suspitions.* pag. 68. C.

T

TEmple: *A singular and pathetical dissuasion frō defiling the Temple.* p. 26. A. B. *A seuere warre in* Iudah *wherein Gods Temple suffered not.* 30. *Fiue times pilled.* ibid. *A prettie mourneful Elegie for its ouerthrow.* 56. 4. B. *The Samaritans because they could not bee admitted to helpe to worke in building the Temple, see how they hinder it.* 62. b. c. *The long time it was in building.* ibid. b. c.

Tongue: *The fauorable prosecution of any good cause is the life of lewd Tongues, whether by* [illegible] *taunts or* Scurrilous *inuectiues.* p. 7. A.

Treason: *Treason against God reuenged by Treason from men.* pag. 9. A. *how*

Tryall: *Gods Trials are many times more seuere then long.* pag. 1. D.

Trust: *It is hard for greatnesse to know when they may trust to.* pag. 10. B.

Truth: *No circumstance may vary the forme of diuine Truth.* p. 51. A. *Truth may bee smothered but it cannot dye.* pag. 97. B.

Tyrant: *how they in their chiefest plotts are befooled.* p. 17. A. *The issue of Tyrannicall gouerne-ment.* pag. 19. B.

V

VAstitie *is cast off.* p. 7. A. 79. D. *Shee being called for refuseth to come with the issue.* 78. a. b. c.

Vengance: *onely the cry of our sinnes moues God to call for vengance.* p. 2. A. *how readie it is to execute,* ibid. *see the readinesse of the creatures thereto.* pag. 31. c.

Vexation, *There is nothing that can be a greater Vexation to the wicked then the prosperitie of his Church.* pag. 69. c.

Virginitie: *Gods graces neuer confined to it.* pag. 5. c.

Vprightnesse: *Many professe it, who are all Guile.* p. 14. A. *A true note of an vpright Heart.* pag. 36. b.

Vzziah: *Leprous.* 24. c. *his pride.* 25. c. *A singular and pathetical dissuasion of him from prophaning the Temple.* 26. a. b. *his opposing of it.* ibid. c. d. *his acknowledgement of Gods iust iudgement vpon them.* pag. 27. B.

W

WArre: *Death is added vnto warre.* 72. a.

Warning: *It is no small mercy of God to giue vs warning of our death.* p. 38. B. *Warning is a lawfull guard to a wise aduersarie.* 71. a.

Watch-man: *It is all one to haue a Blind and Mute watch-man.* pag. 8. b.

Watching: *watching and praying are the safety of the Citie.* pag. 70. D.

Wicked: *Wicked hearts are so much the worse by how much God is the better.* p. 3. c. *An excellent vse of fauour of the wicked.* ibid. *Wicked men are not the same in health, and in sickenesse.* 4. B. *Lewd men are the worse for Admonition.* p. 35. c.

Will: *How the will of God may be done thanklessly.* p. 7. c. *Whether Gods will were changed by adding* 15. *yeares to* Hezechiahs *dayes.* p. 4. B.

Wills: *How carefull we should be to make our wills.* pag. 38. c.

Word: *If priuate sparts once crosse a written word, let it be Accursed.* pag. 76. c.

Worke: *if Others power hinder vs in the worke of God, our will may not be counted guiltie.* p. 63. b. *good workes, how accepted and how rewarded.* pag. 75. B.

World: *Its vicissitudes.* p. 59. b. c. *Worldly hearts by what they are led.* pag. 85. c.

Y

YEelding: *Sometimes there is as much wisedome in yeelding, as in resisting.* pag. 8. c.

Youth: *Its happinesse when it falls into the hands of faithfull Councellors.* pag. 48. c.

Z

ZEale: *The first motions of Zeale are commonly Strong and Feruent.* pag. 61. b.

Zedeckiah: *What he was, and how he liued.* p. 55. a. *the fearefull miserie that he suffered of* Nabuchadnezer. ibid. b. c.

Zerubabel: *Of him and* Ezra. pag. 59. B.

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AN ALPHABETICALL TABLE OF THE WORKE.

Aaron his Center and Rod, *pag.* 945
Aarons courage or mercy, whether to bee more marnelled at. 945,946
Abſence: The *abſence* of God is hell it ſelfe. 935
Sinnes not afflictions argue Gods *abſence.* 998,999
Abigail: the ſignification of her name. 1126
With her ſorrow. *ibid.*
Her cariage to *Dauid.* 1128
Ability: A caution for concealment of our *abilities.* 872
Carnall hearts are caried away with the preſumption of their owne *abilities.* 1105
Abimelech: his vſurpation. 1007
Of him and *Dauid.* 1115
Abner and *Ioab.* 1143
Abraham: Of him and his trials. 851
None of them like to that of ſacrificing *Iſaack.* 854
Abſolom: Of his returne and conſpiracy. 1172
In his baniſhment is ſhadowed the miſery of ſuch as are ſhut out of heauen. 1173
Of his pride & treaſon. 1174
His death. 1189
His fathers mourning for him. 1192
Acception: *Acception* of perſons a good note of it in *Ioſhua* and the *Gibeonites.* 988
Achan: His one ſinne what it doth to all *Iſrael.* 974
His hope of ſecreſie in his ſin what it doth. 975
His confeſſion. 976
Achiſh, of him and *Dauid.* 1130
Achitophel: Of him and his counſell. 1186
Acquaintance: Our ſtrangeneſſe with God condemned, being ſo often inuited to his *acquaintance.* 52
Long *acquaintance* maketh thoſe things which are euill to ſeeme leſſe euill. 145
Actions: All our *actions* of faith and charity ſhall bee ſure of pay. 973
No *action* can giue vs comfort but that which wee doe out of the grounds of obedience. 1049
Admonition: With what impatience a gaulled heart doth receiue *admonition.* 918
Sweet compellations how helpfull to thee entertainment of good *admonitions.* 976
How we muſt deale with *admonitions* to our brethren. 1128
Adonaiyah, he is defeated. 1207
Aduerſity, what it teacheth. 24
Affections, good *affections* make heauy things light. 3
Heauenly *affections* muſt bee free without compoſition. 37,38
Loue & feare are two maine *affections* of the ſoule. 475
The *affections* how deceitfull. 504
Affectation: it is a great enemy of doing well. 14
Nothing forced by *affectation* can be ſo comely. 59
The vanity of being caried away with the *affectation* of fame. 66
Afflictions: Not to be *afflicted* is a ſigne of weakneſſe. 7
A method in ſuffering *afflictions.* 38
A notable enducement to ſuffering *afflictions.* 45,46
Afflictions in loue better then proſperity without it. 51
A good rule for behauing of our ſelues in *afflictions.* 65
No marueil why the wicked are no more *afflicted.* 149
A diſcourſe of the comfortable remedies of all *afflictions.* 366
The wicked grow worſe by *afflictions.* 855
Gods hand is often heauy on thoſe whom he loues. 875
Nothing ſo powerfully calls home a man as *affliction. ibid.*
The *affliction* of *Iſrael.* 913
In our *afflictions* when wee ſeeme moſt neglected, then is God moſt preſent, inſtance in *Moſes,* 886
The wicked in their *afflictions* like the beaſts that grow mad with baiting. 894
Euery maine *affliction* is the godly mans Red-ſea. 903
A way to diſcerne the *afflictions* of God and Satan. 904
The enduring *afflictions* commendable. 907
Afflictions tend men to prayer. 950
The purpoſe of *affliction* is to make vs importunate. 993
When God hath beaten his child he will burne the rod. *ibid.*
The aduantage which *afflictions* haue. 1016

Our *afflictions* more noted of the sender, then of the sufferer. 1017

It is the infirmitie of our nature oft-times to bee *afflicted* with the causes of our ioy. 1019

An example of Gods making our *afflictions* beneficial. 1022

Extremitie of distresse will send the prophanest to God. 1133,1134.

Agag, of him and *Saul*. 1095

Age: a pretty diuision of our *ages* and hopes in them, 46 and burthens also. 48

Agnus Dei: The vertue of that which was sent by Pope *Urbanus* the fift, vnto the Greeke Emperour. 641

Ahab, of him & *Benhadad*. 1275

Of him and *Naboth*. 1280

His spleene against *Naboth*, whether of anger or griefe. 1281

Iezebels comforting him. *ibid*

The power of conscience in him. 1283

His sorrow censured. *ibid.*

Of his death. 1284

The number of his Prophets *ibid*

All: Satans subtiltie in desiring not *all*, but halfe the heart. 2

Our seruice to God must be totall. 477,478.

Whether *all* may read the Scriptures. 637

Trust him in nothing, that hath not a conscience in euery thing. 1028

Partiall contersion of man, is but hatefull hypocrisie. 1075

The worst men will make head against some though not *all* sinnes. 1133

Allegeance: of the oath, and iust suffering of those that refuse it. 342,&c.

Almes: it ought to be like oyle. 728

Alone: Sinne is not acted *alone*. 1162

Altar: the *altar* of the *Reubenites*. 989

No gaine so sweet as of a robbed *altar*. 1078

The *Altar* cleaued to in danger by *Ioab*, but otherwise not regarded. 1213,1214

But tis no fit place for a bloody Homicide. 1214

Alteration: the itching desire of *alteration* manifested. 1077

Amaleck his foyle. 913

His sin called to reckoning. 1098

Ambition: an ambitious man is the greatest enemy to himselfe. 5

It hath torment enough in euery estate. 16

Pretty steps of *ambition*. 95

Its Character. 197

Hard to say whether there be more Pride or Ignorance in *ambition*. 1007

Ambition euer in trauel. 1174

Amnon: Of him and *Tamar*, 1168

His lust prettily laid out. 1170

Anabaptists: their Kings or Captaines pride. 443

Their dissention at *Amsterdam* prettily set out. 443

Angels: of the offices and acts of good and euill *Angels*. 66,67.

The vse that we should make of them as our friends and foes. *ibid.*

The danger of wicked men which haue Gods *Angels* to oppose them. 534

Good *Angels* haue their stints in their executions, *ibid.*

How forward the good *Angels* are to incite to piete. 1019

Hearty sacrifices are an *Angels* feast. *ibid.*

Tis presumption to discourse of their Orders, Titles, &c. *ibid.*

Anger: the small difference betweene *anger* and madnesse. 140

Anna and *Peninna* 1050

Of *Eli* and *Hanna*. 1052

Amsterdam, *vide* Title Brownists and Separatists: their separation' iniury to the Church, with the censure and aduice.

Antiquity: of popish deprauing *antiquitie*. 349

Apparell: the children of God haue 3. suits of apparell. 37

The glory of *Apparell* is sought in nouelty, &c. with a sharpe reproofe of out-running modestie in it 1159

Appearance: nothing more vncertaine then it. 489

Of *appearance* of things and Men. 490

Appearance may bee reduced into three heads. *ibid.*

Where *appearance* is the rule see how the ordinances of God become to bee scorned, 492

The Saints mis-deemed, the Gallants estate mis-iudged. 493

And false religion seeme true. 494

Appearance is either a true falsihood, or an vncertaine truth. 1102

Application the life of doctrine. 1166

Apocrypha: whether it bee to bee receiued as Scripture. 634

Austeritie: there is euer an holy *austeritie* must follow the calling of God. 1017

Arke: How to be reuerenced. 969

The strength of Gods *Arke*. 972

The *Arke* and *Dagon*. 1067

The prophane Philistims toyle in carrying the *Arke*, shames many of our attendance at it. *ibid.*

The *Arkes* reuenge and returne. 1070

The Israelites ioy of the returne of the *Arke*. 1073

The remoue of the *Arke*. 1074

Of *Uzzah* and the *Arke*. 1151

Arts: all *arts* are handmaids to Diuinitie. 143

Asa of him. 1250

Foure principall monuments of *Asa* his vertues. 1251

Astonishment: By it God makes way for his greatest messages 890

Authority: An impression of Maiesty in lawfull *authoritie* 924

The errour of the mighty is armed with *authority*. 937

Authority the marke of enuy. 940
Awe: The *awefulneſſe* that God hath put to Soueraignty. 1140
Awefulneſſe is a good interpreter of Gods ſecret acts. 1153

B

Baalams: Of him. 951
And of his *Aſſe*. 954
His madneſſe in curſing the people. 956
A prettie vſe of *Baalams* death. *ibid.*
Bablers, a good note of them. 12
Baptiſme: A diſcourſe of the neceſſity of it, and of the eſtate of thoſe which neceſſarily want it. 367
Bathſheba: Of her and *Dauid* and *Vriah* 1161
Shee mournes for her husbands death. 1165
Beaſts: God will call vs to account for our cruelty to dumbe *beaſts*. 955
Beauty: If it bee not well diſciplin'd it proues not a friend, but a foe. 1169
Beginnings: We muſt ſtop the *beginnings* of ſin. 957
Strange *beginnings* are not vſually caſt away. 1006
Thoſe affaires are like to proceed well that haue their *beginnings* of God. 1047
Little can wee iudge by the *beginnings* of an action what will be the end. 1077
As it is ſeene in *Saul*. 1080
Beleeſe: Firſt beleeue then conceiue. 25
vide Faithfulneſſe.
Benamin, His deſolation. 1041
Beneficence: Our cheerfulneſſe thereto excited. 373
Beneſits: We loſe the comfort of them if wee renue not our perills by meditation. 1022
Birth: Not to be too much diſcouraged by the baſeneſſe of our *birth*. 1013
The very *birth* and conception of extraordinary perſons is extraordinary. 1016
Biſhops, Whether ours be Antichriſtian? 598
Biſhops: A note of humility frō their name of Miniſterie. 556
How Laicks ſhold take heed of contemning them notwithſtanding. *ibid.*
A *Biſhop* if hee doth play in his chaire, hee may one day howle in Hell. 556.557
A ſingular enducement to *Biſhops* to ſet themſelues to worke. 557.558
Blood, It is a reſtleſſe ſuter. 1214
Boaz and *Ruth*. 1047
Body: How to bee caried in the worſhip of God. 13
The geſture of the *body* ſhold expreſſe and helpe the deuotion of the ſoule. 914
Dead *bodies* are not loſt but layd vp. 962
Boldneſſe, Its vſuall iſſue without ability. 5
It is dangerous to bee too bold with the ordinances of God. 969
Fearfull to vſe the holy Ordinances of God with an vnreuerend *boldneſſe*. 1073
Boldneſſe and feare are commonly miſplaced in the beſt hearts. 1076
A good conſcience will make a man *bold*. 1084
Bookes: Of neglecting good *bookes*. 411
A bewailing the want of order & iudgement in reading Popiſh *bookes*. 412
God hath two *bookes*, one of his word, another of his works. 1148
Browniſts, vide *Separatiſts*, their ſcandalous aſperſions on the Church of *England*. 571
As of Apoſtaſie. 581
Notably confuted. 582
The *Browniſts* acknowledgment of the graces of the Church of *England*. 583
Inſtances of their horrible railings. 584
Their vnnaturalneſſe. *ibid.* *and* 585
What they think themſelues beholding to the Church of *England* for. 585
Our Church iuſtified by thē againſt their wills. 572
And that in inſtancing ſome particular men whom they acknowledge Martyrs. 593
The four pillars of *Browniſts*. 615
Their wronging of vs about Ceremonies. 616
An eleuen crimes that they haue laid on the French and Dutch Church. 621
Their imputation of our impure mixtures. 624
Their ſcorne of our people. 628
Buriall. Of decent buriall. 1250
Buſh: The burning *Buſh* a perfect Embleme of the Church 890
Buſie bodie: His Character. 188
Buying: A rule in *buying* and ſelling. 717

C

Calfe: Of the golden Calfe. 919
Calling: remedies againſt dulneſſe in it. 375
Honeſt men may not bee aſhamed of their lawfull Callings. 889
When God finds vs in our *calling*, we ſhall finde him in his mercy. 890
Groſſe ſinnes cannot preiudice the *calling* of God. 920
The peoples aſſurance of the Miniſters *calling* very materiall. 947
The approbation of our *calling* is by the fruit. *ibid.*
An honeſt mans heart is where his *calling* is. 1039
Neuer any *calling* of God was ſo conſpicuous, as not to find ſome oppoſites. 1119
Canaan: Of its Searchers. 936
Cappucine: prettily painted out. 282
Careleſneſſe: Of an holy *careleſneſſe*. 64
Carnall: A *carnall* heart cannot forgoe that wherein hee delights. 1031
Catechizing: Moſt highly commended. 552
Cares: of taking *cares* on a mans ſelfe. 48
Worldly *cares* fitly compared to thrones. 142

Censure: The conscionable sometimes too forward in *censuring*. 1052
There must bee discretion, there may not bee partialitie in our *censures* of the greatest. 1063
Ceremonies: some are typicall; some of order and decencie. 426
A passionate speech concerning our diuisions about *ceremonies*. 426. 427
Ceremonies must giue place to substance. 1116
Challenges: Whence they came. 1105
Charitie: *vid* Loue, not suspitious. 1112
Cheerefulnesse: an excitation to Christian *cheerefulnesse*, 306 and in our labour. 375
Nothing more acceptable, then *cheerefulnesse* in the seruice of God. 1050
Children: an excellent child, of an excellent parent, a rare sight, and why. 135
What they owe their parents. 242
A good note for children which couer their parents shame. 848
It is both vncharitable & injurious to iudge of the childs disposition by the Father. 887
Iephta's daughter a notable pattearne for our children towards their parents. 1016
Children's contempt of their parents for pouerty, censured 1047
Of our ouer-loue to our *children*. 1050
What *children* are most like to proue blessings. 1053
A caueat for mocking *children*. 1374
Children are such as their education. *ibid.*
Christian and *Christianitie*: how a Christian should be both a Lambe, and a Lyon. 6,7.
His happinesse. 13
He is a little Church within himselfe. *ibid.*
More difference betweene a naturall man and a right *Christian*, then betwixt a man and a Beast. 27
A wife *Christian* hath no enemies. 47
An halfe-*Christian* liues most miserably. 62
A *Christian* compared to a Vine. *ibid.*
There is more in a *Christian* then any can see. 66
A *Christian* man in all his wayes must haue three guides. First, Truth: Secondly, Charitie: Thirdly, Wisedome. 137
Christianitie both an easie and hard yeake: 143
The estate of a true, through but a weake *Christian*. 293
The difficulty of it. 323
His description & difference from a worlding. 366
A conscionable *Christian* in sorrow sweetly described. 493
Church: That *Churches* happinesse wherein Truth and Peace meet together. 6
A Christian is a little *Church* within himselfe. 13
An excellent rule for our carriage in *Church*-dissentions. 26
Church Schismes how bred, fostered, and confirmed. 29,30.
The needlesnesse of our conformitie to ancient *Churches* in all things. 364
Church: God sheweth himselfe to it, as the Sun doth in a cloud. 553
What makes a *Church*. 560
Our *Church* is reformed, but not new-made. 561
The *Church* of England is the Spouse of Christ. 590
How it hath separated from Babylon. 591
VVhy our *Churches* may stand. 613
It is good cõming to *Church* for what end soeuer. 890
The way to haue a blessing at home is to bee deuout at *Church*. 1053
Combats: Of single *combats*, 338 339.
The censure of it. 1144
Comforts, the intermission of them what they doe 877
Commendations, the *commendation* of diuers good men, with the vse of imitation. 287
Communitie: care of it a signe of being spirituall indeed. 922
Companie: the euill of euill *company* discyphered. 2
What *company* we should delight in. 4
A rule in choice of our *companions*. 140
Company in sinne how it infects a sinner 921
And how it brings punishment on him. 941
The intirenesse with wicked consorts is one of the strongest chaines of hell. 951
Compassion, vide *Mercy*, how it must be ruled. 1127
Compellations: sweet *compellation* how helpfull for the entertainment of good admonitions. 976
Concealment hurtfull. 1143
Concord is the way to conquest. 1160 vide *Peace*.
Concubine, of the Leuites *Concubine*. 1037
Confidence, what maketh it. 141
Described. 226
A presumptuous *confidence* commonly goes bleeding home, when as an humble feare returnes in triumph. 1086
Confession: how much it honors God. 976
how he is pleas'd wth it. 1033
Dauids confession. 1166
Confession how hardly gotten out of vs. 1167
Conscience, a good *conscience* keepes alwaies good cheere. 45
The torment of an euill *conscience*. 76
The ioy of such but dissembled. *ibid.*
The remedy of an vnquiet *conscience*. 77
our peace of *conscience* comes by faith. 78,79.
The vaine shifts of the guiltie *conscience*. 79
Crosses a maine enemy to the peace of *conscience*. 80
A second ranke of enemies to peace of *conscience*. 87,88 89.
The Shipwracke of a good *conscience* is the casting away of

of all other excellencies. 148
A wide *conscience* will swallow any sin. 1028
Trust him in nothing that hath not a *conscience* of euery thing *ibid.*
When we may looke to haue rest to our *Conscience.* 1053
A good *conscience* will make a man bold. 1084
None can be sure of him that hath no *conscience.* 1113
The power of *conscience.* 1359
Conspiracy, Corahs *conspiracy.* 939
Constancy, Of it. 109
An encouragement vnto it. 399
It must be like fire. 931
One act is nought without *constancy.* 939
Constitution, what it is. 577
Constraint, Whether *constraint* may haue place in the lawful reformation of a Church. 578
Contemplation, a discourse of the study of it. 341
Contemplation of the creation of the World. 829
Of Man. 832
Of Paradise. 835
Of *Cain* and *Abel.* 837
Of the Deluge. 839
Of *Noah.* 847
Of *Babel.* 849
Content, an inducement to *contentment* in want. 3
A reason to be so. 4
Earth yeelds no *contentment.* 12
How to prouoke a mans selfe to *contentation.* 28
What brings *contentment* in earthly things. 58
Pretty enducements to bee *content* with our present estates. 95,96
None liue so ill but that they *content* themselues in somewhat. 156
Contentation a rare blessing, 906
It oft fals out that those times which promise most *content*, proue most dolefull in the issue. 1015
Contention, a right behauiour in *contention.* 10
Contention, what it doth. 219
Continence, what, with its contraries. 225
Conuersation, of hauing it in the world. 623
Connert, of his welcome home. 987
Corah, his conspiracy. 939
Corruption, the best thing *corrupted* is worst. 147
Cost, the Israelites *cost* to a calfe shall iudge vs in our want of it for true Religion. 921
Councellor, and *counsell* for soule and state. 231
What is required in a *Counsellor.* *ibid.*
It is sign of a desperate cause when once we seek to make Satan our *Counsellor.* 951
Counsell good and ill whereto compared. 1169
Countenance: dishonesty growes bold, when it is *countenanced* by greatnesse. 1162
Courtier, sixe qualities of a *Courtier.* 233
Two mischiefes of the *Court* Flatterie and Trecherie. 280
The description of a good & faithfull *Courtier.* 331
Couetousnesse hath a great resemblance with drunkennesse. 8
A base thing to get goods onely to keepe them. 24, 25
The *couetous* like a spider. 55
The *couetous* character. 193
The *couetous* described. 221
The *couetous* restles. 953, 594
Creation: A wondering at Gods worke and wisedom therein. 553.
Creation: of our contemplation therein. 829
The head of our *creation* is Heauen. 831
The wonderfulnesse of it seene in man. 833
Creatures, how they all fight for God. 551, 892, &c. 949
How obseruant they are to him that made them. 969, 970
The power of nourishment is not in the *creature*, but in the Maker. 1018
God would rather haue his *creatures* perish any way then to serue for the vse of the wicked. 1027
There is a speciall prouidēce in their motion. 1073
Creed, the confession of the same *creed* is not sufficient with Rome for peace. 657
Credulitie, it is the daughter of Folly. 1126
Crosses, of them. 80
of such as arise from conceit, and of true and reall *crosses.* 80, 81
Remedies of *crosses* before they come. 81
And when they are come. 83
against sorrow for wordlly *crosses.* 309
Crucifie, excellent things of our *crucifying* Christ anew. 431, 432
Crueltie, it is commonly ioyned with error. 584
God will call vs to account for our *cruelty* against dumbe beasts. 955
Sudden *cruelty* stands not with religion. 991
Yet sometimes a vertue. 1018
It is no thanks to themselues that wicked men cannot bee *cruell.* 1025
The mercies of God in turning the *cruelty* of the wicked, to the aduantage of the godly. 1026
Insultation in the rigour of Iustice argueth *cruelty.* 1042
Curious: A censure of the *curious* in diet and apparell, that are negligent or indifferent in Gods businesse. 1134
Curse: a causeless *curse* whom it hurts. 1031
Of *Shemei* his *curse.* 1183
Custome: It shall bee no plea for sinne or errour. 38
Custome in sinne will so flesh vs as to deny or forsweare any thing. 1031

D

Dancing allowed, described, and censured. 697
In a case disallowed. 1043
Dauid: his choice or Election. 1100
Called to the Court. 1103

Of him and Goliah. 1104
Dauid is reproach by his brother. 1105
His preparation to the combate. 1108
An excellent vse of it. *ibid.*
His deliuerance out at a window. 1113
Of *Samuels* harbouring him. 1114
Of *Dauid* and *Abimelech*. 1115
A notable demonstration of his loyaltie. 1125
A description of *Dauids* and his peoples perplexitie. 1137
Dauid a type of Christ in his warres. *ibid.*
His too much credulitie. 1157
Dauid a spectacle of infirmitie. 1161
What in warre, and what in peace. 1161
Of *Dauid*, *Bersheba* and *Vriah* *ibid.*
An expostulation with *Dauid* about his sinne. 1162
Of *Dauid* and *Nathan*. 1165
His confession. 1166
Obseruations of *Dauids* childs death. 1167
Dauid is not more sure of forgiuenesse then of smart. 1168
The relation of his particular pay. *ibid.*
His cariage in *Shemeies* curse. 1184
His patience drawes on his impudencie. 1185
Of his numbring the people. 1198
His admirable charity. 1201
His honour in welcoming the Prophets. 1209
Dauids end. 1210
Day: That al *dayes* are Gods, but some more specially. 441, 442
Holy *dayes* how obserued in the Church of England. 609
Death: It hath three messengers. 4
The wicked therein hath three terrible spectacles. 7
Its desire how lawfull. 35
Mans vnwillingnesse to *die*. 53
To bee vnwilling is signe of being in a bad case. 61
Of the importunity and terrour of *death*. 84
The grounds of the feare of *death*. 85
The remedy of the last and greatest breach of peace arising from *death*. 86
A meditation of *death*. 126
Of that Epicurean resolution, *Let vs eat and drinke, for &c.* 1 Cor. 15. 32 139, 140
What resolutenesse com to *death*. 148
An Epistle against the feare *death*. 291
Of immoderate mourning for the *dead*. 307
A discourse of due preparation for *death*, and the meanes to sweeten it. 317
An effectuall preparation of a murtherer to his *death*. 379
Sweet comforts in the meditation of Christs *death*. 434
A pretty item in mourning for the *dead*. 933
Euery circumstance of our dissolution is determined. 959
The difference of a godly and wicked mans *death*. *ibid.*
How God forewarnes vs of *death*. 960
Dead bodies are not lost, but laid vp. 962
Tis iust with God that hee that liues without grace should *dye* without comfort. 1129
Death is not partiall. 1140
Deceit: Its kinds and iudgements. 218, 219
The harts *deceit* in its faculties and affections largely described, 504, &c.
A pretty description of *deceiuing* others 506
and of the deuils *deceit*. *ibid.*
Described by its effects. 507
Oh the *deceit* of sinne. 1164
Decree: It is in vaine to striue against God's *decree* when we know it. 1081
Delay: An argument not to *delay* our repentance till the last day. 63
Delay dangerous. 968
Desire: A man beforted with euill *desires* is made fit for any villany. 957
where God sees feruent *desire*, he stayes not for words. 999
Despaire: Then it no greater wrong to God. 35
Excellent examples against it. 966
To what mad shifts men are driuen to in *despaire*. 1134
Detraction or *detractor*: our behauiour with or against such. 2
A sweet resolution against *detraction*. 3
Deuil: He till we haue sinned is a Parasite, but when wee haue sinned he is a Tyrant. 1136
Deuotion: Of the deceit of deseruing our *deuotions* on conceit of present vnfitnesse, and its euill effect. 29
An excellent meanes to stirre vs to *deuotion*. 138
A direction how to conceiue of God in our *deuotions* and meditations. 347
Of the Pharisees and Papists *deuotion*, how farre exceeding ours. 411
Miserable is the *deuotion* that troubleth vs in the performance. 1015
The morning fittest for *deuotion*. 1068.
Superstition is *deuotions* ape 1071
A good heart is easily wonne to *deuotion*. 1076
Difference: No *difference* betweene seruants, friends, and sonnes with God. 50
Diligence: What, and how profitable. 222
Discretion: In a good action how good. 6.
What it is, and what it worketh. 212
A good guide for zeale. 968
Discontent: 190
Its Character. *ibid.*
Discontented humor seldome scapes vnpunished. 950
Discourse: It is but the froth of wisedome. 1223
Dishonestie: It growes bold when it is countenanced by greatnesse. 1163
Dissembler: Of *dissimulation* foure kinds. 218
Its

Its craft. 952
Dissimulation: how clad. 978
One degree of *dissimulation* drawes on another. 1133
Dissention: An excellent rule for our carriage in the *dissentions* of the Church. 29
The cause of *dissentions*, with the devils ioy at them, should make vs to cease from them. 56
Dissention in Religion, an insufficient motiue of vnsetlednesse in it. 324
An earnest dissuasion from *dissention*. 413.414
Dissentions: A caueat about them. 561
Or the Aduersaries crying out on our *dissention*, both in regard of their number and weight. 562
A note of our fore-fathers *dissentions*. *ibid.*
Oh the misery of ciuill *dissention*. 1144
Dissolution: Pretty things of it by way of comparison. 464, 465
Not to hasten our *dissolution*. 990
Distrust: It makes our dangers greater. 937
Diuorce: Concerning matter of *diuorce* in case of apparent adultery: with aduice to the innocent party in that behalfe. 328
Doctrine: This and exhortation must goe together. 54
Doubt: Of the minde that neuer doubts, and that euer doubts. 1294
Dreames: Of what vse of old, and also euen now. 50
Drunkennesse: Its resemblance with Couetousnesse. 8
Of *Noahs drunkennesse*. 847. 848
Drunkennesse the way to all bestiall affections. 857
A *Drunkards* stile. 1052
A beast or a stone is as capable of instruction as a *drunkard*. 1129
A *drunkard* may be any thing saue good. 1164
Duell: The first challenge of *Duell* whence. 1105
The censure of *Duels*. 1144
Dulnesse: Remedies against *dulnesse* in our calling. 375

E

Earnestnesse: What it doth in prayer. 10
Earth: It yeelds no content. 12
A pretty vse of that that wee are *earth*. 68
The *earth* is made onely for action, not for fruition. 959
Ease: Good things seldome gotten with *ease*. 5
Of enduring a false worship with *ease*. 1035
Youth and *ease* let loose their appetites. 1169
Education: A complaint of the mis-*education* of our Gentry 393
What *education* workes. 887
Parents should haue both of them a like care of their childrens *education*. 1018
Education hath no lesse power to corrupt then nature. 1251
Egypt: Its plagues. 892
Eglon: His reuerence in receiuing a message from God. 994
Ehud, and *Eglon*. 992
Elegance, what without soundnesse. 10
Elijah with the widow of *Sarepta*. 1254
Of his tempestuous cōming in to *Ahab*. *ibid.*
Of his being fed by the Rauens. 1255
His deeds with the *Baalites*. 1259
His heroicall spirit. 1260
Of his running before *Ahab*, & flying from *Iezebel*. 1264
His cordiall in his iourney. 1268
Hee is reuenged on *Ahab*. 1288
His rapture. 1292
The happinesse of *Elisha* in attending him. *ibid.*
Elisha, his happinesse in attending *Elijah*. *ibid.*
What he cared for. 1294
He saw his masters departure 1295
His healing the waters. 1297
Cursing the children. 129
Releeuing the King. *ibid.*
Of his being with the *Shunamite*. 1302
Of him and *Naaman*. 1307
His raising the Iron, & blinding the *Assyrians*. 1314
Elizabeth, that Queene praised, and of whom enuied in life, and scorned after death. 479
Ely, of him and *Hannah*. 1052
His zealous breach of charitie. *ibid.*
Of him and his sons. 1054
Wee reade of no other fault that he had but indulgence. 1056
His admirable faith. 1057
Embassadors, their names sacred 1159
Emptinesse: as in nature, so spiritually there ought to be no *emptinesse*. 1
End, Satans assaults are forest at our *end*. 63
The liues of most are missegued, for want of a certaine *end* of their actions. 147
The *end* commonly answerable to the way. 1140
Enemie, we are so to God actiuely and passiuely. 529
A good vse to be made of an *enemy*. 888
If God be our *enemy* we shall bee sure of *enemies* enough. 993
Euen all the creatures. 531, 892, and 949
A fearfull thing to bee at the mercy of an *enemie*. 1275
Enterprises: the vndertaking of great *enterprises* had need both of wisedome and courage. 995
Enuie, *vide Malice*: a proud man is alwaies *enuious*, euen to all. 52
Enuy, a sin and punishment, 55
The *enuious* character. 198
Its kinds and effects. 219
Enuy curious. 934
Enuy in a malicious man once conceiued what it brings forth. 1051
Enuie is blinde to all obiects saue to other mens happinesse. 1111

An *enuious* breſt a fit lodging for the euill ſpirit. *ibid.*
An example of *enuies* caſting off ſhame. 1112
Enuy like the Iaundies. 1113
Error is commonly ioined with cruelty. 584
The falſe patrons for new *errors* compared to the *Gibeonites*. 978
Eſau: the Contemplation on *Eſau* and *Iacob*. 863
Eſteeme: Two things make a man *eſteemed*. 5
Euill: an *euill* man deſcribed. 72
Not to bee *euill* when there are prouocations thereto, is commendable. 65
In *euill* how ready the deuill is to ſet vs forward. 140
The not doing of *euill* is required with good. 889
The infection of *euill* is much worſe then the act. 940
Whether wee may doe *euil* that good may come thereof. 966
Euery Chriſtian the better for his *euils*. 1022
If we be not as ready to ſuffer *euill* as to doe good, wee are not fit for the conſecration of God. 1026
The abetting of *euill* is worſe then the committing of it. 1041
It is one of the greateſt praiſes of Gods goodneſs that he can turne the *euill* of men to his owne glory. 1079
Examples: as the ſins of great men are *exemplary*, ſo are their puniſhments. 957
Where the *examples* of the weake ſerue. 1127
Exceptions: there was neuer any, of whom ſome took not *exceptions*. 1082
Excellencie: Twelue things that are excellent to behold. 136
Exceſſe: it is neuer good, but commonly with admirable faculties there are great infirmities. 61
Exceſſe a great argument of folly. 1129
Excuſe: none for ſin. 931,932
Exhortation: Doctrine and *exhortation* muſt goe together. 54
Expectation, what it doth in a reſolued minde. 3
Extremity: ſudden *extremity* is a notable triall of faith. 15,904
Extremitie diſtinguiſheth friends. 25
Nature is too ſubiect to *extremities*. He that hath found God preſent in one *extremity* may truſt him in the next. 1105
Extremity of diſtreſſe will ſend the prophaneſt to God, 1133,1134
Eye: A faithfull man hath three *eyes*: 1 Of Senſe, 2 Of Reaſon, 3 Of Faith. 34
How it betrayes the heart, &c. 976
Hee can neuer keepe couenant with God, that cannot keepe his *eyes*. 1162

F

Faction: How to quell it, drawne from an order in the body and ſoule. 55
Falſhood: where that is in any, it makes vs to ſuſpect others. 1158
Fame: the vanity of being caried away with the affectation of *fame*. 66
Fame is alwayes a blab, and oftentimes a lyar. 1222
Faſhion: an excellent deſcription of a man of *faſhion*. 720
Immodeſty of outward *faſhion* bewrayes ill deſires. 871
Of the *faſhions* out-running modeſty. 1159
Faſting, it merits not, but it prepares for good. 928
Fathers, what they owe to their children. 242
Fauour: it makes vertues of vices. 67
Extraordinary *fauours* to the wicked make way for iudgements, and are forerunners of their ruine. 896
The purpoſe of any *fauour* is more then the value. 1112
Fauour not vſed aright doth iuſtly breake out into indignation. 1159
Faith: ſudden extremity is a notable triall of *faith*. 15
The bond of *faith* is the ſtrongeſt bond. 29
A diſcourſe of the proofes and ſignes of true *faith*. 348
Of ſenſe and *faith*. 437
Of the power of *faith*. 724
A notable meanes to hearten our *faith*. 914
No life to that of *faith*. 928
A pretty obſeruation of the difference of ſenſe and *faith*. 936
All our actions done in *faith* and charity ſhall bee ſure of pay. 973
Faith euer ouerlooks the difficulties in the way, and hath eye to the end. 994
The ſtrongeſt *faith* hath euer ſome touch of infidelity. 999,1130
Faith gines both heart and armes in war. 1108
Where our *faith* is not wanting to God, his care cannot be wanting to vs. 1255
Faithfulneſſe: a *faithfull* man hath three eyes, of Senſe, of Reaſon, of *Faith*. 34
The Character of a *faithfull* man. 174,175
Faithfulneſſe in reproofe. 216
None ſo valiant as the *beleeuer*. 938
It is no ſmal happineſſe to be intereſſed in the *faithfull*. 1076
Faithleſſe: no charity binds vs to truſt thoſe whom we haue found *faithleſſe*. 1126
Feare: *Feare* and ſeruice muſt goe together. 474
Feare diſtinguiſhed. 474
It fits the minde for Loue. *ibid.*
Loue and *feare* neuer goe aſunder where they are true. 475
Feare, what it ſignifies in the originall. *ibid.*
Diſtinguiſhed. *ibid.*
Defined. *ibid.*
Our *feare* muſt be reduced to ſeruice. 476
A notable encouragement againſt *feare* of all oppoſitions. 531

Meete *feare* is not sinfull. 912
Feare and familiarity God loues in the vse of his Ordinances. 917
The most secure heart hath its flashes of *feares*. 971
A *fearefull* man can neuer be a true friend. 1026
Boldnesse and *feare* are commonly mis-placed in the best hearts. 1076
Where there is no place for holy *feare*, there will be place for the ferule. 1131
Feasts: A checke for our new-found *festiuings*. 476
Fight: How all the Creatures *fight* for God. 531
Flatterer, or *flattery*: Its character. 192
His successe and remedie. 218
Flattery what it doth. 280
Flattery a sure token of a false teacher. 940
A iust doome for false *flatterers*, fully described in the *Amalekite* that brought tidings to *Dauid* of *Sauls* death. 1141, 1142
A *flatterer* most notably discouered. 1156, 1157
Flesh: in the matters of God we must not consult with *flesh* and blood. 855
Follow: neuer was seene so bad course, but had some *followers* or applauders. 138
Food: the soule is fed as the body, with milk & strong meat. 145, 146
Fooles: three sorts. 213
The successe of their follie. *ibid.*
All sinne hath power to befoole a man. 1028
Force: a pretty Embleme of *force* and wylinesse ioyned together to worke mischiefe. 1014
Fortitude: in generall and speciall. 226
True Christiã *fortitude* what it teacheth. 938
True Christian *fortitude* wades through all euills. 1049
A note of true *fortitude*. 1044
Forwardnesse: It argues insufficience. 891
Foxes: a pretty Embleme of the *Foxes* tailes tyed together. 1024
Freedome: none *free* but God's seruants. 9
Freewill: That errour foysted on the Church of *England*, by the Parlor of *Amsterdam*. 693
The Romish errour of *freewill*. 665
Friend: how to vse him. 5
When knowne. 25
Friendship: three grounds of *friendship*. 29
What only shold part *friends*. 30
True *friendship* necessarily requireth patience. *ibid.*
No time lost that is bestowed on a true *friend*. 31
The right behauiour of a true *friend*. *ibid.*
Of the losse of a *friend*. 31, 32
How to make men our *friends* perforce, that will not bee so in loue. 47
A true *friend* the sweetest contentment in the world. 53
How to deale with an offending *friend*. 55
What wee must doe in medling with *friends* faults. 57
Rich men can hardly know their *friends*. 59
The character of a true *friend*. 177
Faith or *friendship* neuer tryed but in extremitie. 966
A fearfull man can neuer bee a true *friend*. 1026
The fruition of *friends* a great comfort. 1038
The purpose of any *friendship* is more then the value. 1112
Fulke: Doctor *Fulke* commended. 287
Funerals: Our Churches practice in them commendable. 611

G

Gaine: How many in feare of pouerty seeke to *gaine* vnconscionably, and dye beggers. 1025
No *gaine* so sweet as that of a robbed altar. 1078
Gallant: His description in his iollitie. 493
Ganesser: hee is prettily deciphered. 1023
Gesture: vid. body.
Gibeonites: Their wittedome but not faithood commended. 978
Their smooth tale told for themselues. *ibid.*
The rescue of *Gibeon*. 987
The *Gibeonites* reuenged. 1195
Gideon: his calling. 977
His preparation & victories. 1003
There is no greater example of modestie then in *Gideon*. 1007
Gifts, or *giuing*: God loues not either grudged or necessary *gifts*. 39
Gods former *gifts* arguments of more. 144
Diuersities of *gifts*. 553
The excellent vse of it. 554
Not to bee either enuious in the want of *gifts*, or proud in the enioyment of them. *ibid.*
A pretty instance of the diuersity of *gifts*, found written in *Luthers* house. 554
Speed in *giuing*, how acceptable. 988
In *gifts*, intention is the fauour, not the substance. 994
God will find a time to make vse of any of his *gifts* bestowed on any man. 1013
We measure the loue of God by his *gifts*. 1049
God loues not to haue his *gifts* lie dead, where he hath conferred them. 1217
Glory: Gods *glory* must bee the chiefe of all our actions and desires. 924
God: the vse of his presence. 12, 13
The absurd impiety of Israels desire of hauing other *gods*. 919
A miserable *god* that wants helping. 1068
With what securitie they walke that take their directions

ons from *God*. 1071
Godlinesse: Neuer was any man a loser by true *godlines*. 1151
Goliah: Of him and *Dauid*. 1104
How fitly he termes himselfe a dog. 1108
His end is a picture of the end of insolency and presumption. 1109
Good: Of doing good with an ill meaning. 63,64
Of *good* ill vsed. 64
Al our best *good* is insensible. 146
A *good* man will euer be doing *good*. 888
Good done, but not out of conscience, what they meet with. 1114
Goodnesse: Its power. 7
No *good* man that mends not 8
It is of a winning qualitie. 1045
Those men are worse then deuils that hate any for *goodnesse*. *ibid.*
Gospell: The enioyment of it what a fauour it is. 927
Its sweetnesse. 942
Gouernours: *vid.* Kings and Princes. How it pleaseth the people to heare the *gouernors* taxed. 940
Corrupt *gouernours* lose the comfort of their owne breast. 941
A praying *gouernor*. *ibid.*
No small happinesse to an estate to haue their *gouernors* chosen by worthinesse. 961
Gouernours must not respect their owne ends in publike actions. 1006
Grace: It will grow. 8
How chained. 136
Patience is a good proofe of *grace*. 933
The folly of them that refuse Gods *graces*, because they are found in ill men. 1022
It is iust with God that those that want *grace* should want wit too. 1068
Grace is not tied either to number or meanes. 1074
Grace is by gift, and not by inheritance. 1076
An vnmannerly vngodlines not to say grace at meat. 1079
Nothing but *Grace* can make vs to make vse of others iudgements. 1082
A speciall token of a *gracious* heart. 1124
The *graces* of God how they should attract our Loue. 1133
Greatnesse: Not respected of any, but of man. 1
There is an affable familiarity that becomes *greatnesse*. 1079
Dishonesty growes bold when it is countenanced by *greatnesse*. 1162
Guides: A Christian must in all his wayes haue three *guides*. First, Truth. Secondly, Wisdome. Thirdly, Charity. 137
It is a great confirmation to any people to see God to be their *guide*. 903
No better *guide* then God in his Word and Sacraments. 968,969
Guiltinesse: what feare there is in it. 929
Guiltinesse is commonly clamorous and impatient. 1052
It needs no Prophet to assure vs of punishment. 1057

H

HAlfe: an halfe Christian liues most miserably. 62
Hanun: Of him and *Dauids* Ambassadors. 1157
Happinesse: How to be *happy* in despight of all the world. 52
Who is *happy* enough. 58
A *happy* mans Character. 181
Wherein it is not, 201,&c.
Wherein it is. 209
The suddennesse of mans *happinesse*. 515
A good heart cannot endure to be *happy* alone. 887
Hardnesse, or *hardning*: How to keepe from it. 329
Many *hardned* by the Word. 856
Harlot: Her deadly danger prettily described. 1029
Hast: Of making *hast* to bee good. 2
Iust iealousie of being ouer-*hastily* holy. 33
Hatred betweene the Christian and the world. 61,62
Hearing: a note for *hearers* that come for eloquence. 62
An inducement to *heare* often. 149
Heart: How small, how great. 6
The *heart* and tongues correspondence. 38
A true signe of a false *heart* is to be nice in small matters, and contrary in great. 147
How to keepe from hardnesse of *heart*. 329
The *heart* hath many names. 502
Deceitfull in euery faculte. *ibid.*
A mans inward disposition presageth his euent. 968
A good *heart* can frame it selfe to all conditions. 1104
Saul the very picture of a false *heart*. 1111
The foulest *heart* doth oft enioy good motions. 1113
No *heart* but sometimes will relent. 1125
Our *heart* compared to a Citie enclosed. 1195
Heauen, its pleasure prettily described. 5,831
Heauen compared to an hill. 10
The way to *heauen* foule and thornie. 37
Hell is not more obscure in comparison of the earth then the earth in respect of *heauen*. 66
Heauenly and earthly things represented vnto vs by the two lights of *heauen*, the Sun and the Moone. 68
The different degrees of *heauens* glory. 326
Heauens ioyes prettily expressed. 467,468
Heauen double, *Gloriæ & Ecclesiæ*. 529
The three *Heauens* notably deseri-

described. 831,832
Neuer any entred *Heauen* with ease. 1295
Heeles: what the iniquitie of ones *heels* is. 1125
Henry: a lamentation for prince *Henry*. 63
Heraldry: its antiquity. 443
Heretickes: How farre tis lawfull to haue conuerse with them. 330
Holy dayes, how they are obserued in the Church of *England*. 606
Holinesse: Fearfully abused by the Pope. 445
A double *holiness*, one for vse another for vertue. 445,446
Our shame in the want of *holinesse*, and a sharpe reproofe for it. 445
Of whom it is reiected. *ibid.*
Who so *holy* as sins not, example in *Miriam* and *Aaron* against *Moses*. 934
Holinesse not tied to any profession. 1032
The Throne and the Pulpit chiefly call for *holinesse*. 1084
Holy duries: how regarded of the wicked. 1090
No man brags so much of *holinesse* as hee that hath it not. 1099
A little *holinesse* worth much illumination. 1244
No temptation so dangerous as that which comes vnder the vale of *holinesse*. *ibid.*
Honest, or *honesty*: its character. 174
Honest actions neuer shame their doers. 1134
Honor: How *honor* and charge are of an inseparable connexion. 48
An Epistle of true *honor*. 278
They that are most vnworthy of it are in hottest chase for it. 1007
Honor is heauy whē it comes on the best termes. 1081
Honour will shew the man. 1110
Hope: It is not more necessary for men to be cheered with *hopes*, then to be feared with dangers. 1085
The description of an *hopelesse* man. 1124
Hosts: God stiled, *The God of Hosts* an hundred and thirty times by the Prophets, with the vse thereof. 531
Housholder, His properties. 239
Humiliation: It is a right vse of affliction. 1256
Tis the way to glory. *ibid.*
Humilitie: how God accepts of it. 145
The character of an *humble* man. 175
Humility, with the contrary vice. 224
Humility: The word *Synonima*, Ministries, should teach vs *humilitie*. 556
Humilitie is both a signe of following glorie, and the way vnto it. 999
Humility is euer the way to honor. 1048
Hunger: Sweet comforts to the *hungry* soule. 65,66
Husband, how hee must carie himselfe. 239
Hypocrite, or *Hypocrisie*; reasons why it is a very madnesse to be an *hypocrite*. 4
A worldling is an *hypocrite*. 6
The *Hypocrites* Character 185
A worthie caution for an *hypocrite*. 416
Prettily described in the profession of holinesse. 446
Hypocrites, how contrary to *Moses* in the vailing his face. 930
Hypocrisie gets this, that it may doe euill vnsuspected. 956
No meanes hath so inriched hell as beautifull faces. 957
Hypocrits haue good tongues 1072
Hypocrites onely rest in formalities. 1087
An *Hypocrite* wil sooner find out another mans sinne then his owne. 1090
The folly and impudency of *Hypocrisie* descryed. 1099
Saul the very character of *hypocrisie*. 1091,1111
Hypocrites partial in their detestations. 1145
A special note of an *hypocrite*, euen to make vse of God for his owne purposes. 1145
Wicked *Hypocrites* care not how they play with God so they may mocke men. 1174
What an idlenesse it is in *hypocrites*, to hope that they shall dance in a net vnseene of heauen. 1249

I

Iael, and *Sisera*. 995
Of *Iaels* courtesie to *Sisera*. 996
Iaels expostulations about *Sisera's* death. *ibid.*
Iacob: The contemplation of *Iacob* and *Esau*. 863
Idlenesse: it is very troublesome. 34
The *idle* man is the deuills cushion. 54,55
God neuer graceth the *idle* with visions. 890
Idlenesse what it does. 1161
Idols, and *Idolatry*: Things abused to it, may be imployed to Gods seruice. 1000
No trusting the honestie of an *Idolater*. 1033
The obstinacie of *Idolatry*. 1069
Iephtha. 1013
His Vow. 1014
A pretty expostulation of *Iephtha's* daughter in meering her father. 1015
Iericho: Of the siege of *Iericho* 970
Of their feare and courage. 971
A pretty vse to bee made of the peoples walking about *Iericho* seuen daies. 972
Ieroboam. 1239
He set vp two calues in *Dan* and *Bethel*. 1240
Of his wife. 1247
Shee is disguised, but found out. 1248,1249
The Prophets thunderclaps of vengeance against him. 1249
Iesuite: A caueat for Kings to beware of them. 372
Their couetousnesse and ambition

bition. 416 417
The *Iesuites* cunning insinuations into those whom they hope to peruert. 699, 700.
Accompanied with horrible vntruths. 701 702
Their coniurations. 703
They haue nothing but the outside of Religion. 704
Iezebel: Of her counsell to *Ahab* in the matter of *Naboth*. 1280,&c.
Ignorance: It is a wise *Ignorance* not to pry into things not reuealed. 1
Ignorance cannot acquit, if it can abate our sinne. 1091
The affectation of *ignorance* desperate *ibid.*
Imitation: A caution to bee had in it. 59,60.
Those sins that nature conuaies not, we haue by *imitation*. 1302
Impatience: The ill wishes of the *impatient* often heard 949
Imprisonments: Of its comfort. 375
Impunity: Hope of it drawes on sinne with boldnesse. 1135
Inconsiderateneſſe: What it oft doth. 989
Inconstancy: The *inconstant* is vnfit for society. 36
The *vnconstants* Character. 191
Increase: A certaine way of it. 1054
Indifferency: In humane things it is most safe to bee *indifferent*. 136
Indulgences: Popish *Indulgences* censured, as against antiquitie, reason, and Scripture. 433
Parents *indulgence*: what. 1037
Cruell to themselues. 1056
It is a notorious sinne in Parents. *ibid*
Infidelitie: Its Character. 196
A sharpe reproofe of it. 425 505
Infidelity is crafty, yet foolish. 911
It is lawfull enough to deale with *infidels*, with a caueat. 1039
Infirmities: Euen the best of Gods Saints haue them. 1101
When they best appeare. 1132
Ingratitude: Three vsuall causes of *ingratitude*. 26
Very Nature hates *ingratitude*. 915
Inheritance: Our heauenly *inheritance* glorious, and not subiect to alteration. 64
Iniuries: Three things follow an *iniury*, to farre as it concernes our selues. 16
Iniuries hurt not more in the receiuing, then in the remembrance. 20
Iniuries like a wound. 877
Innocencie: It is no shelter for an euill tongue. 941
Inquisition: Its tyranny, with a fearful example on the executioners. 283
Insultation: That, in the rigour of Iustice, argueth cruelty. 1042
Intention: Good *intentions* cannot warrant vnlawfull acts. 1152
What bewrayes euill *intentions* more then vicious Agents. 1236
Inward: Our *inward* disposition is the life of our actions. 954
And a mans *inward* disposition doth prelage the euent 968
Ioab and *Abner*. 1143
Ioabs execution. 1213
Ionathan: Of his victory. 1088
His admirable faith. *ibid.*
Of his loue, and *Sauls* enuy. 1110
His and *Dauids* loue prettily set out. *ibid.*
Iordan: Of it diuided. 968
Ioseph: His brethrens enuy prettily described 837
Ioseph twice stript of his garment. 874
Ioseph praised for his patience and wisedome. *ibid.*
Ioy, vid. Reioyce: It is shamefull for true Christians not to be *ioyfull*. 46,47
Of worldlings *ioy*, and the godlies. 51
The ioy of such as haue an euil conscience is but dissembled. 76
Tis the safest way to reserue our *ioy* till wee haue good proofe of the worthinesse and fitnesse of its object. 1082
Isaac: He sacrificed. 854,855
Israel: His affliction. 883
Israels rust now scoured. 884
Israel fed with Sacraments. 912
Of their seuen mutinies against *Moses*. 948
What pretences ere be made, a true Philistim will bee quickly weary of a true *Israelite*. 1074
The great change in *Israel*. 1151
Iudaisme: The fearfull danger of being in it. 426
Iudges: A note for them in regard of partiality. 1098 1099
Iudging: We may *Iudge*, but we must take heed to the order. 491
The not *iudging* according to appearance is a vsefull rule for auoiding errour in *iudging*. 492
Excellent things of *iudging* a mans selfe. 1084
God separates before hee *iudgeth*, and so should wee. 1098
Iudgements: God is to be magnified in his *iudgements*. 49
The Day of *Iudgement* how terrible shewed by resemblance. 918
Wicked men neuer care to obserue Gods *iudgements* vntil thēselues be touched. 951
Gods sentence of *iudgement* certaine. 961
Gods mercy in letting vs to see his *iudgements* on others. 1057
God knowes no persons in the execution of *iudgements*. 1073
Nothing but grace can teach vs to make vse of other mens *iudgements*. 1083
The *Iudgements* of God are not alwayes open, but *inst* 1117.
When

When wee make a right vse of the *iudgements* of God. 1152
Iudgement assuredly attends on those that dare lift vp their hands against Gods Vicegerents. 1287
If any thing can auert *iudgements* it is prayer. 1168
Iugius commended. 287
Iustice: It giues to euery man his owne. 215
A buyer of places of *Iudicature* will surely sell *iustice*. 519
Of that two-fold *iustice*, Legall and Euangelicall, 538
Of Legall and distributiue *iustice*. 540
How *iustice* is a notable work of mercy. *ibid.*
The Churches peace ariseth from *iustice*. 541
Insultation in the rigour of *iustice* argueth cruelty. 1044
Wee may not alwayes measure the *iustice* of God by present occasions. 1145
The beautifull face of *iustice* both effects the light and comes to it. 1289
Iustification: The Romish heresie concerning it. 663

K

King, *vide* Princes, described by his qualities & actions Naturall & Morall, 229, &c.
Our *King* commended. 479.
Paralel'd with *Constantine*. 482, 483
The neere relation of sinne and punishment in the Soueraigne and subiect. 484
King Iohn King, Lord Bishop of *London* both liued and dyed Ours, and none of *Romes*. 560
Of *Kings* humouring their people in their sinnes. 920
Kings sinnes are a iust stop to the people. 933
Gods ancient purpose to raise vp a *King* to his people. 1076
In *Kings*, mercy and iudgement should bee inseparable. 1085
A *Kings* first care must bee to aduance Religion. 1151
It well beseemes a *King* to heare a Prophet. 1166
Kingdome: Euery man hath a *Kingdome* within himselfe. 14
Kneeling at the Sacrament defended. 603
Knowledge: What is best to *know*. 31
Knowledge of a mans selfe is the best *knowledge*. 36
Of *knowledge* without soundnesse. 53
We must labour, if wee will haue a right relish of diuine *knowledge*. 63
Of our *knowing* one another in heauen. 326
The itch of impertinent *knowledge* is hereditary. 1134

L

Labour: *labouring* minds are the best receptacles for good motions. 1039.
Laugh: There is nothing more lamentable then to see a man *laugh* when he should mourne 1133
Law: Of it: 916
How terrible in its deliuery. 918
The power of it on mans soule. *ibid.*
Learning: Who fit to *learne*, and who to teach. 10
Legion: What it imports. 1300
Leuite: Of *Micha's Leuite*. 1032 1033, &c.
The *Leuites* Concubine. 1037
Liberality: What. 221
The extreames thereof, *ibid.*
Life: He that *liues* well, cannot but dye well. 9
The shortnesse of *life* how mans happinesse. 17
Of his dissolution. 23
Three things wherein the whole *life* is exercised. 25
To *liue* in God is the way not to liue a wearisome life. 65
Of Gods being called, *The Liuing God*, with a sweet vse of it. 725
Our course of *life* must either allow or condemne vs. 1247
Light: It was created before the Sunne was. 830
A sweet Contemplation of the *light*. *ibid.*
Little: Of guiding a *little* well. 46
Lot: Of him and Sodom. 855
Loue: Tis but base *loue* to loue for a benefit. 9
A true note of selfe-loue. *ibid.*
It is both a misery and shame to be a bankerout in in *loue* 31
Three things that a man may *loue* without exception. 51
Loue to God and men. 219
Loues strength after reconcilement. 876, 877
Open defiance is better then false *loue*. 1023
Loue procures truer seruitude then necessity. 1038
Loue cannot bee separated from a desire of fruition. 1046
Loue must suffer both fire and Anuill. *ibid.*
Tis a vaine ambition to seeke to be *loued* of all. 1082
Ionathans loue. 1110
A good note of true and false *loue*. 1155
Lust: It commonly ends in loathing. 868
Lusts madnesse. 874
Lust is quickesighted. 1162
Luther: A golden saying of Cardinall *Contarenus* concerning *Luther*. 561
Lyar: His fashion, manifestation, and punishment. 217
Whether we may *lie* for the promotion of a good cause. 966.
Lyon: His rage against *Sampson* in that encounter pretily described. 1021
Where our strength lyes against that *Lyon* the Deuill. 1022
A lesson of thankfulnesse learned from the *Lyons* carkasse. *ibid.*

M

Madnesse: he is a rare man that hath not some kinde of *madnesse* in him. 143

Magicke: It is through the permission of God powerful. 951

Magistrate: The Character of a good *Magistrate.* 179

What is required in a *Magistrate.* 231

An excellent patterne for a *Magistrate* in a troublesome gouernement. 939

A speciall note of a good *Magistrate.* 940

A *Magistrate* his pace in punishment of offenders must be slow and sure. 977

Maiestie: An impression of *Maiestie* in lawfull authoritie 924

Malice, vide enuy: of smiling *Malice.* 869

God will euer raise vp secret fauourers to his own, among those that are most *malicious.* 873

Malice witty. 874

No sinne whose harbour is so vnsafe as that of *Malice.* 884

There is no looking for fauour at the hand of *malice.* 913

Malice regards not the truth, but the spight of an accusation. 941

Malice cares not so much for safety, as for conquest. 951

Malice in a wicked heart is the King of passions. 987

Their *malice* hastens their destruction. *ibid.*

Malicious wickednesse of all others shall neuer goe without paiment. 1097

Truth and Iustice hath no protection against *malice.* 1111

The *malicious* like him that hath the Iaundis. 1113

Malice hid doth but lurke for opportunity. 1171

Man: That little world branched into infinit diuersities. 552

In him, a maruellous conjunction of Diuine and Humane things. *ibid.*

A wondring at Gods wisedome and power in creating of *Man.* 553

Man: The Contemplation of his Creation. 833

The description of him *ad partes.* *ibid.*

By his internall parts. *ib &c.*

Manhood: Of sinfull *manhood.* 338,339.

Manna: Of it and Quailes. 906

Manna how many wayes a Miracle. 909

The difference betweene the true and typicall *Manna.* *ibid.*

Manoah: Many things of him. 1018,1019.&c.

Marahs waters. 903

Mariage: An apologeticall discourse of the *mariage* of Ecclesiasticall persons. 297

A question of separation of a maried couple with ioynt consent whether lawfull. 377

Whether the Church of England maketh *mariage* a Sacrament. 607

Of Ministers *mariage* whether lawfull. 741

Those that are vnequall yoaked may not looke euer to draw one way. 889

They seldome prosper. 934

Sampsons mariage. 1020

Not without the consent of his Parents. *ibid.*

His Parents expostulation of his motion of mariage with a Philistim. *ibid.*

Of an euen cariage in the case of *mariage* both of the Parents and Children. 1021

another expostulation about the lawfulnesse of *Sampsons mariage.* *ibid.*

His woe that is *maried* to a Philistim, or vnequally yoaked. 1023

Slight occasions may not breake off the knot of *mariage*-loue. 1024

Not by imaginations, but by proofes. *ibid.*

Of disparietie of Religion in *mariage.* 1043

God owes shame to such as will be making matches betwixt himselfe and Belial. 1068

Mariage made a plot for mischiefe. 1112

The bonds of *Mariage* how strong they should be. 1114

A picture of those *mariages* that are made for money, not for the Man. 1126

Those *mariages* were well made wherein vertues are matched, and happinesse is mutuall. 1130

Martyrs, their vndauntednesse. 436

Masse: concerning it. 678

Masters: what they must bee. 243

Meanes: It without God cannot helpe, but God without it can. 12

That a mans mind should be to his *meanes,* expressed by sweet similies. 59

Small and vnlikely *meanes* shall preuaile where God hath appointed an effect. 867

The *meanes* must bee vsed with faith. 909

To seeke the second *meanes* without the first, is a token of a false faith. 911

Prayer without *meanes* is but a mockery of God. 914

Wee must not looke for immediate redresse from God, but rather by *meanes.* 921

Meanes can doe nothing without God. 971

In humane things, but not in diuine, is good to looke to the *meanes.* 994

Small *meanes* shal set forward that which God hath decreed. 1104

Meat: Of milke and strong *meat.* 145,146

Meditation: It must bee continued. p. 1

The benefit and vses of *meditation.* 105

Its descriptions and kindes. *ibid.*

Of extemporall *meditations.* 106

Cautions in them. *ibid.*

Of

Of deliberate *meditation.* 107
The hill of *meditation* may not bee climbed with a prophane foot. *ibid.*
His qualities therefore are prescribed. 108,109.
Of other circumstances of *meditation*, as the place and time. 110.
Gesture of the body, and the subiect. 111.
Of its order, entrance, and proceeding. 112,113.
The Scale of *meditation* 114.
with many excellent things *pag.* 114, 115.
A *meditation* of death. 116.
Of the heart inured to *meditation.* 141.
Three things wherein Gods *mercy* abundantly appeares to vs. *ibid.* 98.
Mediocritie. That is the best and surest. 113
Mephibosheth: Of humane *Mephibosheth* 1153
His humilitie. 1156.
A pretty picturing of *Mephibosheth. ibid.*
Mercy, vid. Compassion: the infinite sweetenesse of Gods *mercy* shadowed. 8.
Mercy, what it doth. 210.
Who offends against it. *ibid.*
Gods *mercies* to Israel and England exactly numbred. and sweetly paralleld. 478, 479
VVe can looke no way, but that we shall meet with, and behold and embrace *mercy.* 726.
Gods Maiestie seene of his sonnes in his *mercy.* 891.
Gods great mercy to murmurers set forth. 907.
The vse that Gods seruants should make of his *mercies* towards their & his enemies, the wicked. *ibid.*
Mercie must not hearten vs to sinning. 920.
An excellent example of *mercy*, that may keepe any from despaire. 966.
It is a cursed *mercy* that opposeth Gods *mercy.* 973.
A true propertie of mercy to bee most fauourable to the weakest. 1041.
Mercy drawes more teares from Gods friends, then iudgements doe from his enemies. 1075.
It is good to take al occasion of renuing the remembrance of Gods *mercies.* 1117.
Merit: Concerning it. 667
Method: A fitte *method* the bane of many hopefull indeauours 279.
Micha: His idolatry. 1034.
Michaiah the Prophet, commended. 1286.
His sentence by *Ahab.* 1287.
Michall: her wyle. 1112.
Her crime and end. 1154.
Milkresse: Thrift and fortitude must lodge together, as in *Moses.* 935.
Minde: Of tranquilitie of *minde.* p. 32.
Of doing good with an ill *minde.* 63,64.
Minister: A pretty description of a bold *minister* without abilities. 5.
An apology for the marriage of *Ministers.* 297, &c.
Of the *ministers* great charge 344, &c.
Whether a *minister* vpon conceit of insufficiencie may forsake his calling. 379
A *ministers* wisdome in taking his time to speake. 474.
The truth & warrant of the *ministerie* of the Church of *England.* 595.
Ministers, and *Ministries:* The *ministrie* of *England* is the worlds wonder. 555.
Diuersitie of *ministries*, and that in Offices and Degrees, Order, and Power. *ibid.*
The word *Ministrie* teacheth humilitie. 556.
Not therefore to be contemned. *ibid.*
The *ministrie* hath diuersitie of operations. *ibid.*
The *Minister* must worke 556, 557
A sweete, though sharpe inuective against Loyterers in *ministrie.* 557
Reasons inforcing them to labour. *ibid.*
Of the Vnitie that should be among *Ministers.* 558.
Certaine arguments against it. *ibid.*
The censure of such as think that they can goe to heauen without the *ministerie* of the Word. 714.
Of the Church of *England* approuing an vnlearned *minister.* 610.
Whether *ministers* should endure themselues silenced. 617.
Of *ministers* mariage whether lawfull. 737 &c.
A meanes to make the *ministers* effectuall. 890.
A pretty picture of the *ministers* portion among a discontented people. 895.
A note for *ministers* in reproouing. 935.
An excellent example for a *minister* among a troublesome people. 939.
Flatterie in a *minister*: what. 940.
The *ministerie* will not grace the Man, but the Man must grace the *ministerie.* 943.
The regard that should bee vnto the *ministery.* 945, 1039
Ministers must not stand on their own perils in the common causes of the Church. 946.
The lawfulnesse of a *ministers* calling, a thing very materiall. 947.
The approbation of our calling is by the fruit. *ibid.*
The worlds little care of the *ministers* blessings. 952.
The honour that Heathen gaue to the Prophets will iudge or shame our times towards their *ministers.* 955
A note for *ministers* not to goe beyond their warrant. 960.
Another note for to enduce *ministers* to mildnesse in their admonitions. 976.
A good *ministers* losse is better seene in his losse then presence. 992.
Holy *ministers*, a signe of happy reconciliation with God. 995.
It is no putting of trust in

those men that neglect Gods *ministers*. 996
Of not caring for a *ministers* doctrine that is of an euill life. 1022
The *ministers* pouerty is religions decay. 1032
A pretty censure of the good cheape *minister*. 1033
The withdrawing the *ministers* meanes, is the way to the vtter desolation of the Church. 1034
Ministers: Mercy how well it sutes a *minister*. 1038
Where no respect is giuen to the *minister*, there is no religion. 1029
Ministers be prophane, who shall be religious. 1050
The *ministerie* not free of vncleannesse. 1065
No *ministers* vnholinesse should bring the seruice of God in disdaine. *ibid.*
The names of Teachers are the tenures of time. 1083
He is no true Israelite that is not delighted in the want of a *minister*, of a *Samuel*. 1086,1087
For *ministers* to heare religion scorned, and be silent, is not patience, but want of zeale. 1154
An excellent note for *ministers*. *ibid.*
Of niggardlinesse to our *ministers*. 1223
Of all others the sinne of a *minister* shall not goe vnrevenged. 1245
There is nothing where in the Lord is more tender then in the approuing of the truth of his *ministers*. 1259
The *ministers* message is now counted euill, if vnpleasing. 1285
The departure of a faithfull *minister* worthy our lamentation. 1295,1296
Miracles: concerning the *miracles* of our time. 284,285
The desiring a *miracle* without a cause is a tempting of God. 589
Miracles are not purposed to silence and obscurity. 1293
Miriam: Of *Aaron* and *Miriam*. 933
Mockers, they that seeke it for others, fall into it themselues 1123
Mockers, their sinne, iudgement and end seene in *Michol*. 1154
A cause for *mockers*. 1198
Modesty: with that which contrary to it. 224
What Christian *modesty* teacheth 930
Those that passe its bounds grow shamelesse in their sinnes. 958
Monument: What is a mans best *monument*. 12
Those *monuments* would God haue remaine in his Church which carry in them the most manifest euidences of that which they import. 948
Motions: good *motions* make but a thorow fare in wicked mens hearts. 894,895
Labouring mindes are the best receptacles for good *motions*. 1039
The holiest heart oft-times entertaines good *motions*. 1113
The wicked are the worse for good *motions*. 1115
The praise of good *motions* is not in the receit but in the retention. 1125
Good *motiõs* in wicked mens hearts what like. 1130
Mourning: of immoderate *mourning* for the dead. 307
A pretty item in *mourning* for the dead. 933
Moses: Of his birth and breeding. 886
His mothers affection finely described. *ibid.*
The Contemplations of his killing the Hebrew. 887
His calling. 889
The hand of *Moses* lifted vp 913
Of his Vaile. 927
Of his modesty. 930
Mildnesse and fortitude how they meete together in him. 924
Two patternes of his meeknesse. 936
An admirable pithy speech of his to Israel at their desire of going backe to *Egypt* 928
Moses death. 959
What an example of meeknesse hee was in his death. 961
Multitude: the successe of dealing with an obstinate *multitude*. 939
Murmurers: Gods mercy to them. 907
Musicke: what good it doth to *Saul* in his direction. 1103

N

Naaman: Of him and *Elisha*. 107
Nabal and *Abigail*. 1124
His churlish answer to *Davids* seruants. 1127
Naboth: Of him and *Ahab*. 1280
His denyall of *Ahabs* request censured. 1241
Name: A mans good *name* once tainted, what compared to. 16
A good *name* worth the striuing for. 60
Obseruations of a good *name*. 135
Of significant *names*. 1053
Naomi, and *Ruth*. 1044
Nathan: Of him and *David*. 1165
Nature: *Naturall*: more difference betweene a *naturall* man and a Christian, then betweene a man and a beast 27
How ready *nature* is to ouerturne all good purposes. 143
Nature and grace described. in *Cain* and *Abel*. 837
Nature not content except it might be its own carucr. 949
Necessity: It will make vs to seeke for that which our wantonnesse hath despised. 941,942.
None to be contemned for their *necessity*. 1127
Neere: when we come too *neere* to God. 890
Neutralitie: Wherein odious, wherein commendable. 139

Hate-

Hatefull to God in matters of Religion. 1261
News: God makes *new*. 456
Wee must bee made so too. *ibid.*
A reproofe of our new things. *ibid.*
Of our *New* yeares gifts to God. *ibid.*
Newes: ill *newes* doth either runne or fly. 1058
Noble: The character of one truely *noble*. 178
Nourisement: The power of it is not in the creature, but in the Maker. 1018
Number: Of *Dauids numbring* the people. 1198
His sinne therein. *ibid.*

O

Oath: Of the *oath* of allegeance, and iust suffering of those that haue refused it. 342
Of the *oath ex Officio*. 608
How sacred and inuiolable an *oath* should be. 967
Oaths for cõditions of Peace whether bound to be kept if they be fraudulent. 979
The iequell of a breaking an *oath*. *ibid.*
Euen a iust *oath* may be rashly taken. 1042
What an *oath* requires. *ibid.*
Obedience: All the creatures more *obedient* then Man. 37
All our *obedience* cannot beare out one sin with God. 960
Obedience is a fit entrance into soueraignetie. 1077
Blind *obedience* when it doth well. 1078
True *obedience* is euer ioyned with humilitie and feare. 1099
Obstinate: Neither scourges nor fauours can work with them 341
Occasion: Hee that would bee free from the acts of sinne, must auoid the *occasions*. 873
Old: Nothing more odious then fruitlesse *old* age. 9
Of Gods not accepting of the dregs of our *old* age. 140
One: *One* sinne what it doth. 974
Operations: Diuersities of *operations*. 556
Opinion: Among diuersities of *opinions* how to carie our selues. 15
Oportunitie: It with conuenience is guilty of much theft. 1280
Opposition: No calling of God so conspicuous, as not to find some *opposition*. 1143
Ostentation: Of great *ostentation* with little learning. 5
Seldome a good end of *ostentation*. 1109
Order: Christ came not to dissolue *order*. 426
Ordinances: A sweet description of Gods *ordinances*. 492
That God at once requires both familiaritie and feare in our approach to them. 917
It is a dangerous thing to be too bold with the *ordinances* of God. 969
A consideration of the poornesse and weaknesse of Gods *ordinances*. 953
With what securitie they walke that take their directions from God. 1071
A fearfull thing to vse Gods *ordinances* with vnreuerent boldnesse. 1073
Gods children cannot bee discouraged from Gods *ordinances*. 1074
How well it goes with them that take God and his Misters with them in his *ordinances*. 1138
Outward: The *outward* face or countenance makes commentary to the heart. 61
Of *outward* preparation how necessarie. 917
What may be wel said to such as vse outward deuotion more then sincere obedience 992
How to looke on *outward* priuiledges. 1013
No measuring Religion by *outward* glory. 1068
When men are caried away with *outward* shewes, it is a signe that God meanes them a delusion. 197
Owne: What a man should account his *owne*. 6
The conceit of owning hardens a man against many inconueniencies. 56
Of both ouer-prizing and neglecting that which is our *owne*. 67

P

Parables: They fed well with *Dauid*. 1172
Paradise: A contemplation of it. 835
Satan euen in it. 836
The place of *Paradise*, whether to be sought for. 837
Paine: It shall humble them, whom shame cannot. 1069
Painting: A notable inuective against our *painted* plaisterfaced *Iezebels*. 900
Papists: Of Popish depraued Antiquity. 349
The *papists* and the ancient Iewes paralel'd. 415
Their superstitious, heathenish and ridiculous worship of Idols. 81
No possible reconciliation with *papists*. 68
They haue nothing but the outside of Religion. 704
Pardons: popish *pardons* censured 43. 651
Pardons may wel stand with temporall afflictions. 1167
Parents: A good note for them in the education of their children. 1018
Parents indulgence a patron of vanity. 1037
Reuerence to *parents* neuer goes vnrecompenced. 1037
Parents that haue bad children what they must doe. 1054
Indulgent *parents* cruell to themselues. 1056
A good note for *parents* in the example of *Sauls* father, 1077
The sanctity of the *parent* cannot beare out the sin of the sonne. 1152
Passion: Nothing so befooles a man as *passion*. 31
Christs *passion* sweetely layd

our. 427,428
The application of it. 431
How subiect the best are to *passion*. 1127
Vnruly *passions* euer run into extremities. 1170
Patience: the character of a *patient* man. 177
In Gods affaires and mans iniuries. 226
How well Gods children are paid for their *patience*. 874
A forcible argument thereto. 910
There is no greater token of grace then to smart *patiently* 933
Patrons: Their epethites being euill. 412
A serious exhortation to them. *ibid*
Peace: The happinesse of that Church which hath Truth and *peace* kissing each other. 6
Impossible for an inferior to haue *peace*; except he hath learned to be contemned 15
A perswasion to a study of the common *peace*. 395
An earnest perswasion to liue in *peace*. 413,414
The price of *peace*. 481 482
Peace what without religion 482
Of true and false *peace*. 527
Where to seeke for *peace*. 530
Who giues it. *ibid*.
How made betweene God and man. 537
Who are not and who are indeed the true enemies vnto *peace*. 542,543
The commodities and conditions of *peace*. 645
As the wicked haue no *peace* with God, so the godly haue no *peace* with them. 867
Whether *peace* may bee held on oath, which is made by fraudulent conditions. 979
Nothing so worthy of pity as the sinners *peace*. 1023
It is the safest policie to bee at *peace* with God. 1086
It is an vnreasonable inequality to hope to finde God in trouble, that would not regard him in *peace*. 1134
Propension to *peace* becomes a Victor. 1144
When peace is a friend to religion. 1151
Of the abuse of *peace*. *ibid*.
Penitent: The Character of a true *penitent*. 180
Penance: how enioyned in the Church of *England* 610
Pennel & *Swecoth* their reuenge 1011
Perfection: The *imperfectnesse* of it, expressed by our Creation. 829
Perish: Those that *perish* are blinded, &c. 941
Perkins commended. 287
Permission: euen that in things we may remedy makes vs no lesse actors then consent. 988
Persecution: a pretty description of it. 487
Bloody *persecution* an argument of an euil cause, and the reason. 885
Person: the *person* must be in fauour that will haue his work to prosper. 970
One sinfull person how pernicious. 974
Pharaoh: his Embleme. 892
He is like a Beast that grows mad in baiting. 894
Phariſaisme: What. 408
Whether an order or Profession. *ibid*.
An austere sect. 409
Their employment. *ibid*.
The difference between the *Pharisees* and Scribes. *ibid*.
Of the seuen kindes of *Pharisees*. *ibid*.
About their strictnesse. *ibid*.
The Iewes sottishnesse in beleeuing of the Scribes and *Pharisees*. 410
How farre Christians are behind them. 411
Phineas. 956
His heroycall spirit and courage. 958
Philosophy: or *Philosophers*: The censure of it and them. 73
Piety: *vid godlinesse*. True *piety* is not vnciuill. 1019
A forced *piety* is thankleſſe. 1134
Pilgrims: A very fit meditation for them. 51
A *pilgrims* paine for heauen prettily paralleld. 54
The misery of our *pilgrimage* in respect of our home. 831
No perfume so sweet to a *pilgrim* as his owne smoake. 1039
The perillous passage in our *pilgrimage*. 1089
Pitie: *vid. Mercy*: Foolish *pity* is humane and dangerous. 992
Plague: Whether lawfull for Pastor or people to fly in time of the *plague*. 360
Pleasure: It must not be bought at too deare a rate. 13
How to carie our selues in the enioyment of *pleasure* and paine. 14,15
No worldly *pleasure* hath any absolute delightfulnesse in it. 25
A rule in taking of *pleasure*. 139
A discourse of the vse of true and lawfull *pleasures*. 337
Pleasures are but paine in their losse. 907
Poetry: Notable examples of godly *poets*, and a fearfull one of a prophane *Poet*. 153
Policy: Lewd men call wicked *policy* wisdome. 884
Lawfull *policies* what they haue. 887
The safest *policy* is alwaies to be at *peace* with God. 1086
Nothing worse then to make Religion a stalking horse for *policy*. 1145
The *policy* of wicked men befooles them at the last. 1217
Policy & Religion how they may meet. 1259
Pope, or *popery*: *vid*. Rome: The causes and meanes of its increase. 361
Wherein *popery* destroies the foundation. 388
Of the *Popes* writing of holinesse, where it is not, and blotting it out where it is. 445
Of his horrible pride in challenging Headship. 541
A serious dissuasiue from *poperie*. 933
Poperie pictured. 640
Popularitie: It is hatefull. 12
Possessions: Earthly *possessions* are

are not alwaies accompanied with wit and grace. 1126

Poverty: Of Popish voluntary *poverty*. 715,716

How many in feare of *poverty*, seeke to gaine vnconscionably, and yet dye beggers. 1025

Of feeding the *poore*. 1048

Prayer: how acceptable. 457

How not. *ibid.*

Often *prayer* what it doth. 891

Prayer without meanes it but a mockery of God. 914

About the vertue of the place of *prayer*. *ibid.*

VVhose *prayer* is acceptable. 915

Concerning long and short *prayers*. *ibid.*

Feruent *prayer* how it holds Gods hand. 922,946

Impatient *prayers* often heard. 949

It is better sometime in our *prayers* to haue gracious denials then angry yeeldings. 953

Prayers want of successe may cause suspition of want of heart. 993

Prayer the vniuersall receipt of all euils. 1052

A rule, to bee heard in our *prayer*. *ibid.*

God will rather worke miracles then our *prayers* shall returne emptie. 1053

The *prayers* of the wicked sometimes heard. 1090

If any thing can auert iudgments it is *prayers*. 1168

Praise: A censure for *praysing* of Princes. 480

Preaching, or *Preacher*: of doing it by roate what. 37

Of lewd men that are good *Preachers*. 112

Powerfull *preaching* how defamed. 506

How God *preacheth* as well by actions as by words. 900

He is no true Israelite that is not distressed at the want of a *Samuel*. 1186,1187

Prelacie: VVhether ours bee Antichristian? 593

Preparation: Of *preparation* for hearing. 916

For any of Gods seruice 917

God euer *prepares* his seruants for imployments. 1057

Presence: Concerning the reall *presence*. 677

Of the difference of God *presence* to sinners and saints. 891

The with drawing of Gods *presence* is the *presence* of his wrath. 935

The awfull respect wee owe to Gods *presence*. 969

A good mans losse better found in his lotle then in his *presence*. 991

Presumption: It character. 195

Presumption doth the same in wicked men which faith doth in the holiest. 1058

Presumption and boldnesse in vndertaking holy callings, and touching holy things, punished, see in *Vzzah*. 1150

The iust iudgement of God vpon *presumptuous* sinners. 1170

Pride: *vid. Ambition*: A *proud* man prettily described. 52 719, 720

And what iudgment follows iustly. *ibid.*

Alwayes enuious to all. *ibid.*

Not to bee *proud* in the enioyment of Gods gifts. 554.

A note against the *pride* of the Clergie. 556

The folly of *pride*. 721

Euer discontent and looking high. 849

Gods indignation against it. 850

Pride the ground of sedition 934

Deformity a fit cure for *pride* 935

A remedy for *pride*. 941

Pride and malice care not so much for safety, as for conquest. 951

Proud men haue seldome contentment. 987

That which *pride* hath projected, it will finde meanes either by bribes or fauours to effect. 1007, 1008

Princes: Their perill, or portion. 904

The *Princes* sinnes are a iust stop to the people. 933

The reciprocall respects between *princes* & people. 1082

VVhere *Prince* and Priest combine not together, see what followes. 1086

No *Prince* safe without a Prophet. *ibid.*

The neere relation of *Prince* and people. 1141

Nothing can bee worse then for yong *Princes* to meete with ill Counsellers. 1159

No disparagement to *Princes* to take counsell of their Ministers. 1209

Their honour to Ministers ancient. 1213

Princes & Prophets both receiue iudgement. 1242

Prodigall: he is described. 221

Professors: An excellent speech and caueat to *professors*. 416

Profit: The loue of it how powerfull. 889

Promises: Gods *promises* most faithfull. 3

Yea as if they were of loane, or debt, or desert. 46

Prophane: his character. 189

Extremitie will send the *prophanest* vnto God. 1133 1134

Prophet: A good *prophet* is a common treasure-house. 1126

The seduced *prophet*. 1243

Of all others the sinne of a *prophet* shall not goe vnreuenged. 1245

Prosperitie: There is no more hatefull sight to the wicked, then to see the *prosperitie* of the godly. 883

The wicked in their *prosperitie* will hardly giue God his owne. 893

In *prosperitie* how iocund and deuout. 706

VVickednesse can seldome brag of any long *prosperitie*. 1044

No measuring Religion by outward *prosperitie*. 1261

God is often angry with those that doe outwardly *prosper*. 1078

Outward *prosperitie* a false note of the Church. 1261

Prouidence: That Gods *prouidence*

dence doth ouer-rule and dispose in the least action and euent, is no detracting from his Maiestie. 48
Of reliance on Gods *prouidence*. 94
Of *prouidence* what it is, what are her obiects, what her effects. 212
The comfort of his *prouidence*. 1255
Prouocations: We must beware of them. 868
Prudence: vid. *Wisedome*.
Psalmes: Their vse. 1104
A torment to the Tempter. *ibid.*
Publike: The maine care of a good heart is for the *publike* good. 998
Punishment: There is no lesse Charity then Iustice in the *punishment* of sinners. 934
No policy in a sudden remouall of a iust *punishment*. 936
A madnesse to runne from *punishment*, and not from sinne. 942
As the sinnes of great men are exemplary, so are they *punishments*. 957
How often the infliction of a lesse *punishment* hath auoided a greater. 959
It is to no purpose to pray against *punishment* while the sinne continues. 975
A Magistrates pace in *punishments* must be both slow and sure. 977
God doth in iustice make one sinne the *punishment* of another. 993
God punisheth when men least thinke of it. 1083
Of *punishment* deferred. 1097
There can be no euill of *punishment*, wherein God hath not a hand. 1200
The delay of *punishment* is neither hinderance to Gods iustice, nor comfort to our miseries. 1213
Purification: Of *Maries purification*. 1197
The contempt of womens *purification* censured. *ibid.*
The law of *purification* proclaimes our vncleannesse. 1198
Purgatorie: Concerning Romes error in it. 671
Purposes: Wicked *purposes* are easily checked, but not so easily broken off. 1123
How farre God lookes beyond our *purposes*. 1129

Q

Quailes: Of the *Quailes* and Manna. 906
Quarrels: Of going into the field on *quarrels*. 338
An ill *quarrell* once vndertaken, shall bee maintained euen with blood 1143
Question: Of a short answer to a weighty *question*. 26
Quietnesse: What and wherein it consists. 73,74
Seneca's rules of tranquillitie abridged. 74
Reiected as insufficient. 75
The enemies of *quietnesse*. *ibid.*
The subordinate rules of tranquillitie. 92

R

Rahab: Of her. 965
The Authors censure of her, whether an harlot in respect of filthinesse. *ibid.*
Her house a token of the true Church. 967
Her deliuery, with the vse of it. 973
Rarenesse: It causeth wonder: with the application of it. 49, 50
Rebels: Vengeance against them may sleepe, but cannot dye. 1215
Regeneration: it must make way for our glorification. 466
Rehoboam: 1235
His taking counsell with the yong ones. 1237
Reioyce: how easily we can *reioyce* in that which wee shall finde the iust cause of our humiliation. 1081
Relapse, vide revolting: It is desperate. 908
Religion: Of the feeling of the power of it in our selues. 37
Who is the greatest enemie to *religion*. 141
A discourse of the triall and choyce of true *religion*. 319
Dissentions in *religion* an insufficient motiue of vnsetlednesse in it.
What both a priuate and publike person is compared vnto that is vnsetled in his *religion*. 481
Nothing reputed so superfluous as *religious* duties. 885
A reproofe of our not being willing to be at cost with *religion*. 921
The pompous shewes of the false *religion*. 956
The care of *religion* must haue the first place. 988
Religion gone, humanitie will hardly stay long after. 1008
Where no respect is giuen to Gods Ministers, there is no *religion*. 1039
No measuring of *religion* by outward glory. 1068
It is no small priuiledge to dwell where *religion* is. 1078
Nothing worse then to make *religion* a stalking-horse for policy. 1145
The Princes first care to aduance *religion*. 1151
If Ministers bee meale-mouth'd in the scornes of *religion* they may not bee counted patient but zealelesse. 1154
Religion makes not men vncivill. 1158
VVant of *religion* is the way to disobedience. 1238
Religion and policy how they must meet. 1259
God hates nothing more then a neutralitie in *religion*. 1261
Remembrance: the *remembrance* of former fauors how it heartens

tens our faith. 914
Reprehension: That there must not be one vniforme in *reprehension*. 24
Reprehension better then flattery. *ibid.*
Corruption checked growes mad with rage. 885
A galled heart impatient of *reprehension*. 888
What a wicked man lookes to in hearing *reprehension*. *ibid.*
Where sinne is not ashamed of light, God loues not that *reprehension* should bee smothered. 935
Reprehension makes way for consultation. 997
It is signe of a horse galled, that flinges too much when he is touched. 1052
In vaine doe wee *reprehend* those sinnes abroad which we tolerate at home. 1055
An easie *reproofe* doth but encourage wickednesse. 1056
Of the choice of seasons for *reproofe*. 1084
Reprooners should striue to be innocent. *ibid.*
Resolute wickednesse is impatient of *reprehension*. 1242
Repentance: An excellent inducement to it. 68
The character of a true *penitent*. 180
A vniuersall Antidote for all the iudgements of God. 936
In vaine to professe *repentance* whilst we continue in Idolatry 1075
Oh the maruellous power of *repentance*. 1167
Repentance cannot alwayes turne a temporall iudgement 1200
Rephidim: Its Rocke. 911
Reproaches: Such as are cast vpon vs in the causes of God may safely be repayed. 1154
Reubenites: Of their Altar. 989
Reprobation: A fearfull signe of it. 1134
Reuenge, vide vengeance: God alwayes takes his part that seekes not to *reuenge* himselfe. 934
God can reuenge with ease. 942
Euery creature reioyceth to execute Gods *vengeance*. 949
There is no euasion where God intends *reuenge*. 988
Renolter, vide relapse: much difference betweene him and a man trained vp in error. 143
An Epistle to a new *reuolter*, a Minister. 275
Reynolds commended. 287
Riches, vide Wealth: *Rich* men are not Gods treasurers but his Stewards. 26
How a vertuous man esteemes of *riches*. 28
Hard to bee *rich* and righteous. 33
A notable argument to draw yea driue men from the desire of *riches*. 35
The way to bee *rich* indeed. 36
A *rich* man may go to heauē, but hardly a couetous. 137
The *rich* that speake with command must also be commanded. 714
How rich man was in his innocency. 715
Who is *rich* indeed. 716
What wee should doe to bee *rich*. 717
The strangenesse of a *rich* mans being proud, and that in two respects. 719
A *rich* man prettily deciphered. *ibid.*
The confidence that some put in *riches*. 721
What *riches* cannot doe. 722
A pretty rule how to vse *riches*. *ibid.*
Riches vncertaine. *ibid.* &c.
What should bee the *rich* mans stay. 724
A strait charge to *rich* men. 727
Righteous: *righteousnesse*: of our iealousie of a mans being suddenly *righteous*, 3
Rome, vide Popery: The state of the now *Romane* Church. 653
In that wee were compelled to part from *Rome*, is made manifest by a pretty story. 559
Romanists are enemies to the Truth and charity. *ibid.*
Their out-cry against vs Protestants. *ibid.*
A loud lye of the *Romanists* against Doctor King Lord Bishop of London. 560
Romes Church no Mother but a Sister. 561
The impossibilitie of being reconciled with *Rome*. 659, 683
The *Romish* error concerning Iustification. 663
Freewill. 665
Merits. 667
Satisfaction. 668
Purgatorie. 670
Pardons. 671
Mortall and veniall sinnes. 672
The Canon of the Scripture. 673
The insufficiency of the Scripture. 675
Transubstantiation. 676
The Multipresēce of Christs body. 677
The Sacrifice of the Masse. 678
The number of Mediators. 679
Their rediculous worship of *Rome*. 681
Ruth and *Naomi*: 1046

S

Sacraments: when they haue their true effect. 974
Sacrifice: A three-fold *sacrifice* acceptable to God. First. *Pœnitentiæ*. Secondly, *Iustitiæ*. Thirdly, *Laudis*. 456
Hearty *sacrifices* are the Angels feast. 1019
VVee must not dare to *sacrifice* vnsanctified. 1102
Sacriledge: The largenesse of its punishment. 977
Saints: Of inuocation of *Saints*. 679
Salomon: Of his beginning. 1210

His

His dutifull cariage to his mother. 1212
His choyce, and iudgement on the two harlots. 1216
The experiment of *Salomons* wildome in saying *Diuide the childe.* 1218
His building the Temple. *ibid.*
His defection. 1225
Samaria: Its famine. 1318
Sampson: Conceiued. 1016
His mariage. 1018
His victorie. 1024
His end. 1027
A pretty passage about *Sampson* leaning his wife. 1024
Sampsons victory with the iawbone of an Asse applied to a weake Christian. 1027
Samuel: vid. Saul: his contestation. 1081
Of *Samuel* harbouring *Dauid.* 1114
Satisfaction: The Papists error concerning it. 668
Saul and *Samuel* their meeting. 1076
Samuels kinde entertainment of *Saul.* 1079
Sauls faire beginnings. 1080
Saul Vnction. *ibid.*
Sauls inauguration. 1081
Sauls sacrifice. 1085
He reiected of God is no more a King, but a Tyrant. *ibid.*
Sauls sacrifice prettily set out 1087
Sauls oath. 1088
Saul and *Agag.* 1097
An excellent expostulation on *Sauls* doings with the *Amalekites.* 1099
Sauls reiection, and *Dauids* choice. 1100
Saul the very character of hypocrisie. *ibid.*
Sauls madnesse had not bereaued him of his craft. 1111
Saul in *Dauids* caue. 1123
Of him and the Witch of *Endor.* 1133
Sauls hardinesse at the raising of *Samuel* prettily described. 1135
Sauls death. 1140
A pretty description of the messenger that brought tydings to *Dauid* of *Sauls* death. 1141, 1142
Scandall: A good heart is no lesse afraid of *scandall* then of sinne. 1049
Scribes: Their name and sorts. *vid. Pharisees.* 408
Schismes: how bred, fostered, and confirmed. 29, 30
Schismaticks: Their cruelty discouered. 584, 585
Scriptures: whether the Apocryphall bookes are to be receiued as *scripture.* 634
Which of the translations are most to be adhered to. 635
Whether it bee easie or obscure. 636
Whether all men may or must read the *scriptures.* 637
Whether the *scriptures* depend on the authority of the Church. 638
Concerning the Canon of *scripture,* 672
Of its insufficiencie. 674
And authoritie. 675
Scornes: They with taunts are the best answers for serious Idolatry. 1262
Sea: Euery affliction is the good mans Red *sea.* 903.
Seasonablenesse: It is best in all things. 137, 138
Secrets: how to doe in holding and disclosing them. 28
To whom to reueale a great *secret. ibid. et in finem.* Hee that doth not *secret* seruice with delight, doth but counterfeit his publike. 144
A note of sinnes *secretie.* 974
The hope of *secretie* what it doth with sinners. 975
Secretie the cause of corruption. 992
Great mens sins are seldome *secret.* 1164
Securitie: *secure* mindes neuer startle till God comes home to their senses. 951
The most *secure* heart hath its flashes of feares. 971
VVee can neuer be *secure* in the strongest places that are without God. *ibid.*
The worldlings *security* laid out in *Iaels* entertainment of *Sisera.* 996
The close bordering of *securitie* and ruine. 1027
Securitie and presumption euer attend at the threshold of ruine. 1067
Sedition: Pride is its ground. 924
Selfe: Men that cannot endure to examine *themselues* are like vnto the Elephant. 23
None hurt vs so much as we doe our *selues,* 37
Of condemning others in that which wee are faultie of our *selues,* 58
VVe should know our *selues ibid.*
Not to loue our *selues* before the publike good. 958
Selfe loue doth sometimes borrow the face of true zeale 1145
Selfe-conceipt: he that hath it is a foole. 16
It makes a man vnreasonable 934
Selfe-loue: how condemned. 554
Selling: A rule in buying and *selling.* 717
Separation, and *Separatists*, *vide Brownists*: Their iniury to the Church, and censure, with aduice. 315
A dissuasion from *separation* 389
The kinds of *separation*, and which is iust. 572
The antiquitie of *separation.* 573
What *separation* is to be made in Churches in their planting or restauration. 575
What *separation* the Church of *England* hath made. 576, 593, 596, 597, 598
The maine grounds of *separation.* 594
Separation from the world how required. 920
The issue of *separation.* 627
Serpent: hee was seene in Paradise, much more in our corruption. 836
Of the brazen *serpent.* 948
The application of that *serpent.* 950
Seruant: The fredome of Gods *seruants.* 9
Many wear Gods cloth that are none of his *seruants.* 50
Seruants what they must bee. 243

To be Gods *seruant* is an high ſtyle. 477
The happineſſe of *ſeruants* that haue vertuous Maſters. 1134
A good thing to haue faithfull *ſeruants*. 1310
Seruice: The homelieſt *ſeruice* in an honeſt calling with conſcience to the commandement of God ſhall bee crowned. 127
He that doth not ſecret *ſeruice* with delight, doth but counterfeit his publike. 144
Feare and *ſeruice* muſt goe together. 474
Our ſeruice muſt bee grounded on feare. 476
What the life of *ſeruice* is. *ibid.*
Seruice briefly deſcribed *ibid.*
Sinne makes God to *ſerue* vs 476,477
How men cozen themſelues in doing *ſeruice* to Satan. 477
Gods *ſeruice* muſt bee true and totall. *ibid.*
The voluntary *ſeruice* of the wicked is often more painefull then the duties enioyned by God. 1090
Seruice-booke: Whether ours be made an Idoll. 604
Shameleſſe: They that once breake the bonds of modeſty grow euen *ſhameleſſe* in their ſinnes. 958
Sheba: Of her & *Salomon*. 1222
Sheba: his rebellion. 1192
Shimei: Of him and his curſing 1183
His execution. 1213
Shunamite: Of the *Shunamitiſh* woman. 1302
Sight: the *ſight* or beholding of ſinners how it infects. 921
Silence: Its praiſe. 63
Sinne: Its power. 7
No *ſinne* ſmall. 24
A moſt thankeleſſe office to be a mans Pandor vnto *ſinne*. 49
Sinne hath commonly beene accounted to haue two roots Loue and feare. 51
Since *ſinne* came in, wee are ſent to the ſillieſt to learne our duty. 54
Sinne is ſometimes an euill, and a puniſhment. 65
Solicitations to *ſinne* remedied. 70
It is ſeldome ſeene that all affect all *ſinne*. 136
Its vſe. 137
Remedies againſt *ſinne*, and meanes to auoyd it. 386
Sinne makes God to ſerue vs 476 477
It makes a forfeiture of all fauours. 484
No *ſin* but hath puniſhment. *ibid* 485
Of hiding and ſhutting out *ſinne*. 505
Of giuing foule *ſinnes* fine names. *ibid.*
The diſtinction of veniall & mortall *ſinnes*. 672
Sinne paid home in its owne coyne. 866
What difference God puts betweene *ſins* of wilfulneſſe and infirmitie. 871
One *ſinne* commonly made a vaile for another. 873
He that would bee free from the acts of *ſinne*, muſt fly the occaſions. *ibid.*
Sinnes ſhameleſneſſe. *ibid.* &c.
Groſſe *ſinnes* cannot preiudice the calling of God 920
Foule *ſinnes* ſeeke faire pretences, as is inſtanced in the Golden Calfe. 921
No *ſinne* ſo vnnaturall, but that the beſt is ſubiect vnto without God. 934
Behold a circle of *ſinnes* and iudgements. 945
Sinne is no leſſe crafty then Satan. 957
VVee muſt ſtop the beginnings of *ſinne*. *ibid.*
As the *ſinnes* of great men are exemplary, ſo are their puniſhments. 957
Thoſe that haue once paſt the bounds of modeſty, they grow ſhameleſſe in their *ſins*. 958
VVhether wee may *ſinne* for the promotion of a good cauſe. 966
A note for *ſinnes* ſecreſie. 974
It is to no purpoſe to pray againſt puniſhment, whileſt the *ſinne* remaines. 975
Sinnes round circle. 992
Gods iuſtice makes one *ſinne* the puniſhment of another. 993
Sinnes, not afflictions argue Gods abſence. 999
Sinne is ſteepe and ſlipperie. 1028
All ſinnes haue power to befoole a man. *ibid.*
Sinnes wages. 1040
Where it is ſuppreſſed it will riſe but where it is encouraged it will tyrannize. 1041
Our *ſinne* doth not only ſtop vs of our hope in earth, but heauen too. 1088
Sinne befors the wiſeſt. 1099
Sinne, a good heart how eaſily ſtayed from *ſinne*, and how glad to be croſſed in ill purpoſes. 1128
Sin is not acted alone. 1161
Sinnes deceit. 1164
Great mens *ſins* are ſeldome ſecret. *ibid.*
How eaſily wee get into it, how hardly out of it. 1167
In that that a man *ſinneth*, in that he is puniſhed. 1268
How God cenſures *ſinnes*. 1198
Sinner: He is like the Larke, in ſtooping at a feather, whileſt he is caught of the Fouler. 26
A *ſinner* ſo foule as that he is halfe a Beaſt, halfe a Deuill. 39
So is his Pandor. 49
The ſottiſhneſſe of wilfull *ſinners*. 530
Sinners oft paide home in their owne coyne. 866
One *ſinner* how pernicious to thouſands. 974
Nothing ſo worthy of pitie as the *ſinners* peace. 1028
It muſt be a ſtrong euidence that muſt make a *ſinner* conuict himſelfe. 1085
Nothing but violence can perſwade a reſolued *ſinner*. 1170
Two chaines fit for outragious *ſinners*. 1294
Singularitie: A diſſwaſion from the affectation of it. 395
Siſera: and *Iael*. 995
Of *Siſera's* entertainment with *Iael*. 996

Slan-

Spectator: His exercise and entertainment. 217
Sloth: Its character. 192
The properties and danger of it. 222
Small: A true note of a false heart, is to bee nice in *small* matters, and negligent in great. 147
Society: Christian *society* how good. 15
Our behauiour in *society* and priuacie. 30,31
An inconstant man vnfit for *society*. 36
Solitarinesse: How dangerous. 15
The benefit of it. 295
No cause hath hee to be *solitary* that hath God with him 998
Sorrow: How to be well resolued in *sorrow*. 16
Of the *sorrow* not to bee repented of. 301
Against *sorrow* for worldly crosses. 309
Soule: Gods and the worlds prouer for the *soule*, compared. 53
Our carelesnesse for our *soule* set downe. 437
Spa: Described to bee more wholesome, then pleasant, and more famous then wholesome. 282
Speech: The praise of a good *speech*. 10
A good thing to inure youth to good *speech*. 11
The censure of much *speech*, and little wit. 12
Not what, or how, so much, as the end of a mans *speech* are to be considered. 145
Spirit: It is good to try the *spirits*. 1136
Spirituall: *spirituall* things how soueraigne or hurtfull. 1070
State: Where the temporall and spirituall *state* combine not together, see what follows. 1086
Strangers: We are so below. 51
Strife: There are thre things that wise and honest men neuer *striue* for. 27
Subiect: His duty to Prince and fellow *subiects*. 233,234
The close relation betweene Prince and *subiect*. 1141
The Soueraigne smitten in his *subiect*. 1259
Successe: We must not measure our spirituall *successe* by our owne power, &c. 937
Good *successe* oft lifts vp the heart with too much confidence. 975
The custome of *successe* what it doth in sinne. 1029
Suffer: In *suffering* euill we must not looke to second causes. 26
Suggestions: It is more safe to keepe our selues out of the noise of *suggestions*, then to stand vpon our power of denial. 1029
Sunne: Of its standing still at *Iosua's* prayer. 989
Superfluity: The affectation of it what. 141
Nothing seemes so *superfluous* as religious duties. 885
Superstition: Its character. 198
What it doth. 920
It is deuotions ape. 1071
How injurious to God. 1141
Superstition: How it bewooles men. 1278
Suspition: Charity it selfe when it will allow *suspition*. 978
Where it is good to be *suspitious*. 994
Suspition is quick-sighted.. 1168

T

Tabernacle: Sweet allusions of the *Tabernacle* with heauen. 468
Tamar: Of her and *Ammon*. 1168
Her bewailing her virginity. 1170
Teachers: The sinnes of *Teachers*, are the *teathers* of sinne. 1085
Teares: Obseruations of them. 135
That here our eyes are full of *teares*. 462
How precious. 463
The world full of causes of weeping. 464
Temperance: In diet, words, actions, and affections. 223
Temple: Both the *Tabernacle* and it were resemblances of the holy Church of God. 467
The *Temple* abused to Idolatry whether it may bee vsed to Gods seruice. 613
Of their founders and furnishers. *ibid.*
The state of the *Temple* and our Church in resemblance. 617
It is good comming to the *Temple* howsoeuer. 890
The building of the *Temple*. 1218
Foure *Temples* to be seene in that one 1220
The resemblances of it with the *Temple* of our body *ibid.* & 1221.
Temporals: They are all troublesome. 47
Temptations, they are more perillous in prosperity then in aduersity. 13
Those *temptations* are most powerfull which fetch their force from pretence of Religious obedience. 1124
No *temptation* so dangerous as that which comes vnder the vaile of holinesse. 1244
Testaments: The maruellous accordance betweene the two *Testaments*. 906
Thankefulnesse: we can neuer do enough for a *thankefull* man. 886
A true token of a *thankefull* heart. 1054
Throne, what it signifies. 465
Thoughts: good *thoughts* make but a thorowfare in the wicked. 894
Time, its pretiousnesse, and reasons of redeeming it. 48
What to doe that *time* may neither steale on vs nor from vs. 60
Our wisdome in taking *times* for ought we doe. 474, 1051
Tongue: The *tongues* and hearts correspondence. 38
The *tongue* will hardly leaue that which the heart is enured to. 149

A foule *tongue* punished with a foule face. 935
Innocency no shelter for an euill *tongue*. 941
How should men bee hypocrites if they had not good *tongues*. 1072
Traditions: the Papists and Phariſees parallel in matter of *traditions*. 413
Traffique. 717
Tranquility, *vide Quietneſſe*.
Travell: aduice therein, with the deſcription of ſome mens ends therein. 288
Two occaſions of *trauell*. 689
Youth not ſo fit for *trauell* as ſome thinke. 690
Of too much ſpeed in ſending them forth. 691
Early *trauell* and early riſing compared in three things. 692
What the *trauels* of our Gentry obſerue of. 694,695
Trauell for table-talke cenſured. 696
The *Trauellers* ſtake for the goodly furniture of his Gentry. 698
The *Trauellers* entertainment in popiſh places. 700
What by *trauell* men get for manners. 705
A tutto his Soueraigne and the gentry in this thing. 706
Tranſubſtantiation: concerning it. 676
Treachery, what it doth. 280
Truth: the Churches happineſs when *truth* and peace kiſſe each other. 6
Diuine *truth* is moſt faire and ſcorneth to borrow beautie. 139
Truth in words. 217
Truth in dealings, with its practice and reward. 218
Truth within keeps the walls without. 281
The veine wherein *truth* lies. 516
Not bought with eaſe. *ibid.*
It is of an high rate. 517
Why men tho doe not ſo much as cheapen it. *ibid.*
It is excellent alwayes tho the iſſue be diſaſtrous. 518
It ſtands not more in iudgement then in affection. *ibid.*
Of petty chapmen which ſell *truth* for trifles. 519
How neere *truth* and falſehood meet together. 953
Truth is not afraid of any light. 1084
Truth how it may be concealed though not diuined. 1101, 1102
Truth muſt not be meaſured by the poll. 1285
Truths for. *ibid.*

V

Vaine glory, its Character. 194
Valiant: the Character of a *valiant* man. 176
All *valour* is cowardiſe to that which is built vpon religion. 116
Vengeance: Gods *vengeance* when it is horreſt, it makeſh differences of men. 945
vide Reuenge.
No ſtrength can keep ſinners from Gods *vengeance*. 971
God hath more wayes for *vengeance* then he hath creatures. 989
Small comfort in the delay of *vengeance*. 1098
Vengeance againſt rebels may ſleepe, but cannot dye. 1215
Vertue: euery *vertuous* action hath a double ſhadow, glory and enuy. 57
Vertue not lookt vpon alike with all eyes. 873
Euery *vertue* a diſgrace when euery vice hath a title. 885
Thoſe men are worſe then deuils that hate men for *vertue*. 1045
Vertue what great riches it is 1047
Veſtals: Prettily deſcribed. 281
Vice: Euery *vice* hath a title, when euery *vertue* hath a diſgrace. 885
Victory: The *victories* of God goe not by ſtrength, but by innocencie. 975
Viſions: God neuer graceth the idle with *viſions*. 890
Not to be proud of ſeeing *viſions*, the reaſon. 954, 955
Vniuerſity: it is not in the greateſt Eccleſiaſticall aſſemblies euer an argument of truth. 1285
Vngodlineſſe: An vnmannerly *godleſſe* to take Gods creatures without his leaue. 1079
Vnion: The Trinities ſouereigne *Vnion*. 553
Of the Romaniſts charging of vs of renting the ſeamleſſe coat of Chriſt, *ibid.*
We cleared thereof in a very pretty ſtorie. 559
Where God *vnites* hearts, carnall reſpects are too weake to diſſeuer them. 1110
Vnſeaſonablenſſe: The *vnſeaſonablenſſe* of our actions rather hurt then benefit vs. 673
Vnthankfulneſſe: It is not in generous natures. 1211
Vnthrift: His character. 198
Vnworthy: It is no ſmall mutiny to be obliged to the *vnworthy*. 1013
Vocation: *vid.* Calling: How eaſie men may not bee aſhamed of honeſt *vocations*. 389
Vow: Iephte's *vow*. 1014
Vowes are like Sents. *ibid.*
An vnlawfull *vow* not to bee kept. 1015
The obligation of a ſecret *vow*. 1054
How ſacred our *vow* ſhould be in things iuſt and expedient. 1090
Raſh *vowes* ſeldome free from inconueniencies. *ibid.*
Of *Dauids Vow*. 1128
Vriah: Of him, and *Deuia*, and *Bathſheba*. 1161
How his auſterity doth condemne *Dauids* wantonneſſe. 1163
Vſe: It makes maſterdome. 143
Vzzah: And the Arke. 1151
Of his death, and pretty obſervations thereon. 1152
His ſinne. *ibid.*

VV

VVAnt: There is no *want* for which a man may not find a remedy in himselfe except grace. 56,57

Want meeting with impatient minds, how it transports, 905

Wantonnesse: our *wantonnesse* in the enjoyment of the Word notably expressed. 62

No sinne more plausible then it. 956

Warre: Their names and censure, who hold that *warre* is forbidden vnder the Gospell. 452

There must be in *warre* two grounds, two directors. 452

Warres misery described. 481,482

There is no *warring* against God. 971

A good rule to be obserued in the successe, or want of successe in *warre*. 975

To make *warre* any other but our last remedy is not courage, but cruelty in Gods sight. 1014

Not fury but discretion must be the guide of *warre*. 1081

Warre: It is a noble disposition in a victor, to call for cessation of *Warre*. 1144

Warfare: Our spirituall *warfare* admits no intermission. 139

Warning: Not taken, is a presage of destruction. 1029

No *warning* will serue the obdurate heart. 1075

Warrant: A note of doing *vnwarrantable* actions. 1033

Wayes: A Christian in all his *waies* must haue three guides. First, Truth. Secondly, Charitie. Thirdly, Wisedome. 137

Weakenesse: Wherefore serues the examples of the *weake*. 1127

Wealth, vid. Riches: worldly *wealth*, how to bee esteemed. 718

The strangenesse of a *wealthy* mans being proud, and that in two respects. 719

No iudging of men by their purses. 1127

Whites: It was euer the colour of ioy, and linnen was light for vse. 1154

Whitakers commended. 287

Wicked: *vide* time and *wickednesse*: The *wicked* hath three terrible spectacles. 7

No marueil of the *wicked* mans peace. *ibid.*

The *wicked* afraid of euery thing. 32

The *wicked* owe themselues to the good. 857

Wickednesse is euer cowardly. 883

The *wicked* in their prosperitie will hardly giue God his owne. 893

The company of the *wicked* dangerous. 941

The *wicked* neuer care for obseruing Gods iudgements vntil themselues be touched. 951

Wickednesse meeting with power what it doth. 953

It is not enough to gaze on the *wickednesse* of the times, except we set too to redresse it. 958

When God by the *wicked* hath beaten his children, hee will burne the Rod. 993

It is no thankes to themselues that *wicked* men cannot be cruell. 1025

Wicked men neuer see fairer prospects, then when they are vpon the brinke of destruction. 1026,1027

Wicked men cannot see their prosperity a curse. 1041

Wickednesse can seldome brag of any long prosperitie. 1042

Wicked men when by carnall meanes they thinke to make their peace, plunge themselues into deeper miserie. 1100

The *wicked* hath none so great enemie to him, as hee is to himselfe. 1131

The mercy of the *wicked* cruell. 1246

Wife: How shee must carie her selfe. 240

The good house-*wife* many wayes. 241.

A good note for *wiues*. 1018.

What it is to follow nothing but the eye in the choyce of a *wife*. 1020.

All the riches of the world, not worth a vertuous and prudent *wife*. 1050.

The hurt that came to *Salomon* by his *wiues*. 1225.

Of *Ieroboams wife*. 1247.

Will: The *will* of God is the rule of all good, and therefore it is not good to inquire after any other reasons of it. 1132

Wilfulnesse: *wilfull* men that are blinde in all dangers, are deafe to all counsells. 105.

Willingnesse: Of it how God will accept. 716.

Wine: It is a Mocker. 1164.

Wise, or *Wisdome*: The character of a *wise* man. 173

Wherein it consists. 211.

Its fruits. 212.

Lewd men call their wicked policies *wisdome*. 884.

Good discourse is but the froth of *wisdome*. 1223.

Witches: *Sauls* seeking to them. 1103.

VVherein hee may seeme a saint to some of our times. *ibid.*

Of the *witch* of *Endor*. 1133.

She was no lesse crafty then wicked. 1135.

Witnesse: Wee can doe nothing without a million of *witnesses* 64.

Wonder: Rarenesse causeth it. 49.

The application of it. 50.

They that affect to tell *wonders* fall into many absurdities *ibid.*

Word: The milke and strong meate therein. 145,146

Many hardened by the *word*. 856.

Words: *Sauls* faire *words*. 1111.

Of *Nabals* euill *words*. 1127.

Workes: Two things, *viz.* honour and profit goe together in good *workes*. 54.

Our faith must bee manifested by our *workes*. 415.

VVhen we make a right vse of the *workes* of God. 967.

World: It is a ſtage both in regard of good and bad. 27
Worldly cares fitly compared to thornes. 142
An Epiſtle on the contempt of the *world.* 276
How to vſe the *world* without danger. 385
Worldly wealth how to be eſteemed. 718
The ouerprizing of *worldly* things what it doth. 976
The *worlds* courteſies what 1023
The vaine hopes of *worldly* men coſt them deare. 1071
The holineſſe of the *worldly* minded. 1090
A *worldly* mind can riſe eaſily, but knowes not how to deſcend with patience or ſafety. 1104
The quick-ſighted *worldling* purblind in ſpirituals. 1245
Worldling: His life moſt miſerable. 4
Euery *worldling* an Hypocrite. 6
Worſhip: concerning the ſuperſtitious, heathenish and ridiculous *worſhip* of Papiſts. 681
Of enioying a falſe *worſhip* with eaſe. 1035

Y

Youth: It muſt bee ſtudious that old age may bee fruitfull. 9
A good thing to enure *youth* to ſpeake well. 11
God will not accept of the dregs of old age if wee giue him not the head of our *youth.* 140
An admonition to parents for being carefull of their *youth.* 690
Of too much ſpeed in ſending our *youth* to trauell. 691
Where *youths* lawleſſeneſſe can finde pity, what wickedneſſe can it forbeare. 1037
Youth and eaſe let looſe their appetites. 1169
The wayes of *youth* ſteep and ſlippery. 1225, 1226
Youth deſcribed very largely 1237

Z

Zeale: the goodneſſe of God in winking at the errors of honeſt *zeale.* 923
The *zeale* of God barres out weake deliberations. 959
Gods loue to our *zeale.* *ibid.*
Wiſdome is a good guide for *zeale.* 990
VVe may learne *zeale* of Idolaters. 1030
Good *zeale* cannot beare out preſumption. 1041
The heat of *zeale* what preiudice it doth ſometimes. 1144
Selfe-loue doth ſometimes borrow the face of true *zeale.* 1145
VVorldly hearts can ſee nothing in actions of *zeale,* but folly and madneſſe. 1154
Ziba: of him and *Mephiboſheth.* 1155
His flattery and falſhood diſcouered. 1156
His due what it was deſeruedly. 1157
Ziglag: ſpoyled and reuenged. 1137

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TO MY MVCH HONOVRED, AND RIGHT VVORSHIPFVLL FRIEND, SIR

Henrie Yeluerton

KNIGHT, ATTVRNEY GENERALL TO HIS Maiestie.

RIGHT WORSHIPFVLL,

IT is not out of any satietie, that I change from the old Testament to the new; These two, as they are the Brests of the Church, so they yeeld Milke equally wholsome, equally pleasant vnto able Nurselings. Herein I thought good to haue respect vnto my Reader, in whose strength there may be difference. That other brest perhaps, doth not let downe this nourishing liquor, so freely, so easily: Euen so small a variety refresheth a weake Infant; Neither will there perhaps want some palates, which will finde a more quick & pleasing relish in this fresher substãce: these I thought good to please with a taste, ere they come to sate themselues with a full Meale of this diuine nourishment; in emulation of the good Scribe, that

brings forth both olde and new. If it please God to inable my life and opportunities, I hope at last, to present this Church with the last seruice of the Historie of either Page: wherein my Ioy, and my Crowne shall bee the edification of many. In the meane time, I dedicate this part vnto your Name, whom I haue so much cause to obserue, and honour. The blessing of that God (whose Church you haue euer made your chiefe Client) bee still vpon your head, and that Honourable Societie which reioyces in so worthy a Leader. To it, and your selfe, I shall be euer (as I haue cause)

Humbly and

vnfainedly deuoted

IOS: HALL.

Contemplations.

THE FIRST BOOKE.

The Angell and Zacharie.

WHen things are at worſt, then God beginnes a change: The ſtate of the Iewiſh Church was extremely corrupted, immediately before the newes of the Goſpell; yet, as bad as it was, not onely the Prieſthood, but the courſes of attendance continued, euen from *Dauids* time till Chriſts: It is a deſperately depraued condition of a Church, where no good orders are left: Iudea paſſed many troubles, many alterations, yet this orderly combination endured about an eleuen hundred yeares: A ſetled good will not eaſily be defeated, but in the change of perſons will remayne vnchanged, and if it be forced to giue way, leaues memorable footſteps behinde it: If *Dauid* fore-ſaw the prepetuation of this holy Ordinance, how much did he reioyce in the knowledge of it? who would not bee glad to doe good, on condition, that it may ſo long out-liue him?

The ſucceſſiue turnes of the Legall miniſtration held on in a Line neuer interrupted: Euen in a forlorne and miſerable Church, there may bee a perſonall ſucceſſion: How little were the Iewes better for this, when they had loſt the Vrim and Thummim, ſinceritie of Doctrine and Manners? This ſtayed with them euen whiles they and their Sonnes crucified Chriſt; What is more ordinary, than wicked Sonnes of holy Parents? It is the ſucceſſion of Truth and Holineſſe, that makes or inſtitutes a Church, what euer become of the perſons: Neuer times were ſo barren, as not to yeeld ſome good: The greateſt dearth affoords ſome few good Eares to the Gleaners: Chriſt would not haue come into the World, but hee would haue ſome faithfull to entertayne him: Hee, that had the diſpoſing of all times and men, would caſt ſome holy ones into his owne times: There had bin no equalitie, that all ſhould either ouer-run, or follow him, and none attend him. *Zachary* and *Elizabeth* are iuſt, both of *Aarons* bloud, and *Iohn Baptiſt* of theirs; whence ſhould an holy Seede ſpring, if not of the Loynes of *Leui*? It is not in the power of Parents to traduce Holineſſe to their Children: It is the bleſſing of God, that feoffes them in the vertues of their Parents, as they feoffe them in their ſinnes: There is no certaintie, but there is likelyhood, of an holy Generation, when the Parents are ſuch: *Elizabeth* was iuſt, as well as *Zachary*, that the fore-runner of a Sauiour might bee holy on both ſides: If the ſtocke and the griffe bee not both good, there is much danger of the fruit: It is an happy match, when the Husband and the Wife are one, not only in themſelues, but in God, not more in fleſh, than in the ſpirit: Grace makes no difference of

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of sexes, rather the weaker carries away the more honour, because it hath had lesse helps: It is easie to obserue, that the New Testament affordeth more store of good women, than the old: *Elizabeth* led the ring of this mercy, whose barrennesse ended in a miraculous fruit both of her body, and of her time.

This religious paire made no lesse progresse in vertue, than in age, & yet their vertue could not make their best age fruitfull: *Elizabeth was barren.* A iust soule and a barren wombe may wel agree together: Amongst the Iewes barrennesse was not a defect only, but a reproach, yet while this good woman was fruitfull of holy obedience, she was barren of children: as *Iohn*, which was miraculously conceiued by man, was a fit forerunner of him, that was conceiued by the Holy Ghost, so a barren Matron was meet to make way for a Virgin.

None, but a sonne of *Aaron*, might offer incense to God in the Temple; and not euery sonne of *Aaron*, and not any one at all seasons: God is a God of order, and hates confusion no lesse than irreligion: Albeit he hath not so straitned himselfe vnder the Gospell, as to tie his seruice to persons, or places, yet his choice is now no lesse curious, because it is more large: Hee allowes none, but the authorised; Hee authoriseth none but the worthy. The Incense doth euer smell of the hand, that offers it; I doubt not but that perfume was sweeter, which ascended vp from the hand of a iust *Zacharie*: The sacrifice of the wicked is abomination to God: There were courses of ministration in the legall seruices: God neuer purposed to burthen any of his creatures with deuotion: How vaine is the ambition of any soule, that would loade it selfe with the vniuersall charge of all men? How thanklesse is their labour, that doe wilfully ouerspend themselues in their ordinarie vocations? As *Zacharie* had a course in Gods house, so hee carefully obserued it; The fauour of these respites doubled his diligence: The more high and sacred our calling is, the more dangerous is neglect: It is our honour, that wee may be allowed to wait vpon the God of heauen in these immediate seruices: Woe be to vs, if wee slacken those duties, wherein God honours vs more, than we can honour him,

Many sonns of *Aaron*, yea of the same familie, serued at once in the Temple, according to the varietie of imployments: To auoid all difference, they agreed by lot to assigne themselues to the seuerall offices of each day; The lot of this day called *Zacharie* to offer Incense in the outer Temple: I doe not finde any prescription they had from God of this particular manner of designement: Matters of good order in holy affaires may be ruled by the wise institution of men according to reason and expediencie.

It fell out well, that *Zacharie* was chosen by lot to this ministration, that Gods immediate hand might be seene in all the passages, that concerned his great Prophet, that as the person, so the occasion might be of Gods owne choosing: In lots and their seeming casuall disposition, God can giue a reason, though we can giue none: Morning and Euening, twise a day their Law called them to offer Incense to God, that both parts of the day might be consecrate to the maker of time: The outer Temple was the figure of the whole Church vpon earth, likeas the holy of holiest represented heauen: Nothing can better resemble our faithfull prayers, than sweet perfume: These, God lookes, that wee should (all his Church ouer) send vp vnto him Morning and Euening: The eleuations of our hearts should be perpetuall, but if twise in the day we doe not present God with our solemne inuocations, we make the Gospell lesse officious, than the Law.

That the resemblance of prayers and incense might be apparent, whiles the Priest sends vp his incense within the Temple, the people must send vp their prayers without: Their breath and that incense, though remote in the first rising, met, ere they went vp to heauen: The people might no more goe into the Holy place to offer vp the incense of prayers vnto God, than *Zacharie* might goe into the Holy of holies: Whiles the partition wall stood betwixt Iewes and Gentiles, there were also partitions betwixt the Iewes, and themselues: Now every man is a Priest vnto God;

Euery

Euery man (since the veile was rent) prayes within the Temple: What are we the better for our greater freedome of acceſſe to God vnder the Goſpell, if wee doe not make vſe of our priuiledge?

Whiles they were praying to God, hee ſees an Angell of GOD; as *Gideons* Angell went vp in the ſmoke of the ſacrifice, ſo did *Zacharies* Angell (as it were) come downe in the fragrant ſmoake of his incenſe: It was euer great newes to ſee an Angell of God, but now more; becauſe God had long with-drawne from them all the meanes of his ſupernaturall reuelations: As this wicked people were ſtrangers to their God in their conuerſation, ſo was God growne a ſtranger to them in his apparitions; yet now that the ſeaſon of the Goſpel approached, he viſited them with his Angels, before he viſited them by his Sonne: He ſends his Angell to men in the forme of man, before hee ſends his Sonne to take humane forme: The preſence of Angels is no noueltie, but their apparition; they are alwayes with vs, but rarely ſeene, that wee may awfully reſpect their meſſages, when they are ſeene; In the meane time our faith may ſee them, though our ſenſes doe not; their aſſumed ſhapes doe not make them more preſent, but viſible.

There is an order in that heauenly Hierarchie, though we know it not: This Angell, that appeared to *Zacharie*, was not with him in the ordinarie courſe of his attendances, but was purpoſely ſent from God with this meſſage: Why was an Angell ſent? and why this Angell? It had beene eaſie for him to haue raiſed vp the propheticall ſpirit of ſome *Simeon* to this prediction; the ſame Holy Ghoſt, which reuealed to that iuſt man, that he ſhould not ſee death, ere hee had ſeene the Meſſias, might haue as eaſily reuealed vnto him the birth of the fore-runner of Chriſt, and by him to *Zacharie*: But God would haue this voyce, which ſhould goe before his Sonne, come with a noiſe: He would haue it appeare to the world, that the harbinger of the Meſſiah ſhould be conceiued by the maruellous power of that God, whoſe comming hee proclaimed: It was fit the firſt Herald of the Goſpell begin in wonder: The ſame Angell, that came to the bleſſed Virgin with the newes of Chriſts conception, came to *Zacharie* with the newes of *Iohns*, for the honour of him, that was the the greateſt of them which were borne of women, and for his better reſemblance to him, which was the ſeede of the woman: Both had the Goſpell for their errand, one as the meſſenger of it, the other as the Author; Both are foretold by the ſame mouth.

When could it bee more fit for the Angell to appeare vnto *Zacharie*, then when prayers and incenſe were offered by him? Where could hee more fitly appeare, then in the Temple? In what part of the Temple more fitly, then at the Altar of Incenſe? and where-abours rather, then on the right ſide of the Altar? Thoſe glorious ſpirits as they are alwayes with vs, ſo moſt in our deuotions, and as in all places, ſo moſt of all in Gods houſe: They reioyce to be with vs, whiles we are with God, as contrarily they turne their faces from vs, when we goe about our ſinnes.

Hee that had wont to liue, and ſerue in the preſence of the maſter, was now aſtoniſhed at the preſence of the ſeruant; ſo much difference there is betwixt our faith, and our ſenſes, that the apprehenſion of the preſence of the God of ſpirits by faith goes downe ſweetely with vs, whereas the ſenſible apprehenſion of an Angell diſmayes vs: Holy *Zacharie*, that had wont to liue by faith, thought hee ſhould dye, when his ſenſe began to be ſet on worke: It was the weakeneſſe of him, that ſerued at the Altar without horror, to be daunted with the face of his fellow ſeruant: In vaine doe wee looke for ſuch Miniſters of GOD, as are without infirmities, when iuſt *Zacharie* was troubled in his deuotions with that wherewith hee ſhould haue beene comforted: It was partly the ſuddenneſſe, and partly the glory of the apparition, that affrighted him: The good Angell was both apprehenſiue, and compaſſionate of *Zacharies* weakeneſſe, and preſently incourages him with a cheerefull excitation; (*Feare not* ZACHARIAS.) The bleſſed ſpirits, though they doe not often vocally expreſſe it, doe pittie our humane frailties, and ſecretly ſuggeſt comfort vnto vs, when

when we perceiue it not: Good and euill Angels, as they are contrary in estate, so also in disposition: The good desire to take away feare, the euill to bring it: It is a fruit of that deadly enmity, which is betwixt Satan and vs, that hee would, if hee might kill vs with terrour; whereas the good spirits affecting our relieſe and happineſſe, take no pleasure in terrifying vs, but labour altogether for our tranquilitie and cheerefulneſſe.

There was not more feare in the face, then comfort in the speech; *Thy prayer is heard:* No Angell could haue told him better newes; Our desires are vttered in our praiers: What can we wish but to haue what we would? Many good suites had *Zacharie* made, and amongst the rest for a sonne: Doubtleſſe it was now some space of yeares, since he made that requeſt: For he was now stricken in age, and had ceased to hope; yet had God laid it vp all the while, and when hee thinkes not of it, brings it forth to effect: Thus doth the mercie of our God deale with his patient, and faithfull suppliants; In the feruour of their expectation hee many times holds them off, and when they leaſt thinke of it, and haue forgotten their owne suite, hee graciously condescends: Delay of effect may not discourage our faith; It may bee God hath long granted, ere wee shall know of his grant. Many a father repents him of his fruitfulneſſe, and hath such sonnes, as he wishes vnborne: but to haue so gracious and happy a sonne as the Angell foretold, could not be leſſe comfort, then honour to the age of *Zacharie*: The proofe of children makes them either the blessings, or crosses of their parents: To heare what his sonne should bee before he was; to heare that hee should haue such a sonne; A sonne, whose birth should concerne the ioy of many; A sonne, that should be great in the sight of the Lord; A sonne, that should bee sacred to God, filled with God, beneficiall to man; An harbinger to him, that was God and man, was newes enough to preuent the Angell, and to take away that tongue with amazement, which was after loſt with incredulity.

The speech was so good, That it found not a sudden beliefe: This good newes surprised *Zacharie*; If the intelligence had taken leisure, that his thoughts might haue had time to debate the matter, hee had easily apprehended the infinite power of him that had promised; the patterne of *Abraham* and *Sara*; and would soone haue concluded the appearance of the Angell more miraculous then his prediction: Whereas now, like a man masked with the strangeneſſe of that hee saw and heard, hee misdoubts the message, and askes: *How shall I know?* Nature was on his side, and alledged the impossibility of the euent, both from age and barrenneſſe; Supernatuall tidings at the first hearing astonish the heart, and are entertained with doubts by those, which vpon further acquaintance giue them the best wel-come.

The weake apprehensions of our imperfect faith are not so much to be censured, as pitied: It is a sure way for the heart, to be preuented with the assurance of the omnipotent power of God, to whom nothing is impossible: so shall the hardest points of faith goe downe easily with vs: If the eye of our mind looke vpward, it shall meet with nothing to auert, or interrupt it; but if right forward, or downeward, or round about, euery thing is a blocke in our way.

There is a difference betwixt desire of assurance, and vnbeliefe, wee cannot bee too carefull to raise vp our selues arguments to settle our faith; although it should be no faith, if it had no feete to stand vpon, but discursiue: In matters of faith, if reasons may bee brought for the conuiction of the gaine-sayers, it is well; if they bee helpes, they cannot be grounds of our beliefe: In the most faithfull heart there are some sparkes of infidelitie; so to beleeue, that we should haue no doubt at all, is scarse incident into flesh and blood: It is a great perfection, if wee haue attained to ouercome our doubts. What did mis-leade *Zacharie*, but that which vses to guide others, Reason? (*I am old, and my wife is of great age,*) As if yeares, and drie loynes could be any let to him, which is able of very stones to raise vp children vnto *Abraham*: Faith and reason haue their limits; where reason ends, faith begins; and if reason will be encroching vpon the bounds of faith, she is streight taken captiue by infidelity:

fidelitie: Wee are not fit to follow Christ, if wee haue not denied our ſelues; and the chiefe peece of our ſelues is our reaſon: We muſt yeeld God able to doe that, which we cannot comprehend, and we muſt comprehend that by our faith, which is diſclaimed by reaſon; *Hagar* muſt be driuen out of doores, that *Sara* may rule alone.

The authoritie of the reporter, makes way for beliefe in things, which are otherwiſe hard to paſſe; although in the matters of God, we ſhould not ſo much care, who ſpeakes, as what is ſpoken, and from whom: The Angell tels his name, place, office, vnasked, that *Zacharie* might not thinke any newes impoſſible, that was brought him by an heauenly meſſenger: Euen where there is no vſe of language, the ſpirits are diſtinguiſhed by names, and each knowes his owne appellation, and others: Hee that gaue leaue vnto man his Image, to giue names vnto all his viſible and inferiour creatures, did himſelfe put names vnto the ſpirituall, and as their name is, ſo are they mighty and glorious: But leſt *Zacharie* ſhould no leſſe doubt of the ſtile of the meſſenger, then of the errand it ſelfe, He is at once both confirmed, and puniſhed with dumbneſſe: That tongue, which mooued the doubt, muſt be tyed vp: He ſhall aske no more queſtions for forty weekes, becauſe he asked this one diſtruſtfully.

Neither did *Zacharie* loſe his tongue for the time, but his eares alſo, he was not only mute, but deafe; For otherwiſe, when they came to aske his allowance for the name of his Sonne, they needed not to haue demanded it by ſignes, but by words: God will not paſſe ouer ſleight offences, and thoſe which may plead the moſt colourable pretences in his beſt children, without a ſenſible checke: it is not our holy entireneſſe with God, that can beare vs out in the leaſt ſinne; yea rather the more acquaintance we haue with his Maieſtie, the more ſure we are of correction, when we offend: This may procure vs more fauour in our wel-doing, not leſſe iuſtice in euill.

ZACHARIE ſtaied, and the people waited, whether ſome longer diſcourſe betwixt the Angell and him, then needed to be recorded, or whether aſtoniſhment at the apparition and newes, with-held him; I inquire not; the multitude thought him long, yet though they could but ſee a farre off, they would not depart, till hee returned to bleſſe them: Their patient attendance without, ſhames vs, that are hardly perſwaded to attend within, whiles both our ſenſes are imploied in our diuine ſeruices, and wee are admitted to be coagents with our Miniſters.

At laſt *Zacharie* comes out ſpeechleſſe, & more amaſes them with his preſence, then with his delay. The eyes of the multitude, that were not worthy to ſee his viſion, yet ſee the ſignes of his viſion, that the world might be put into the expectation of ſome extraordinarie ſequell: GOD makes way for his voice, by ſilence: His ſpeech could not haue ſaid ſo much, as his dumbneſſe: *Zacharie* would faine haue ſpoken, and could not; with vs too many are dumbe, and need not: Negligence, Feare, Partialitie ſtop the mouthes of many, which ſhall once ſay, Woe to mee, becauſe I held my peace. His hand ſpeakes that which he cannot with his tongue, and he makes them by ſignes to vnderſtand that, which they might reade in his face: Thoſe powers wee haue, we muſt vſe: But though he haue ceaſed to ſpeake, yet he ceaſed not to miniſter; Hee takes not this dumbneſſe for a diſmiſſion, but ſtayes out the eight dayes of his courſe, as one, that knew the eyes, and hands, and heart would be accepted of that God, which had bereaued him of his tongue: We may not ſtraight take occaſions of withdrawing our ſelues from the publike ſeruices of our God, much leſſe vnder the Goſpel: The Law, which ſtood much vpon bodily perfection, diſpenſed with age for attendance. The Goſpell, which is all for the ſoule, regards thoſe inward powers, which whiles they are vigorous, exclude all excuſes of our miniſtration.

The Annuntiation of CHRIST.

THE Spirit of GOD was neuer so accurate in any description, as that which concernes the Incarnation of GOD: It was fit no circumstance should be omitted in that Story, whereon the faith and saluation of all the World dependeth: Wee cannot so much as doubt of this truth, and bee saued; no not the number of the moneth, not the name of the Angell is concealed: Euery particle imports not more certainty, then excellence: The time is the sixt moneth after *Iohns* Conception, the prime of the Spring: Christ was conceiued in the Spring, borne in the Solstice: He in whom the World receiued a new life, receiues life in the same season, wherein the World receiued his first life from him; and he which stretches out the dayes of his Church, and lengthens them to Eternitie, appeares after all the short and dimme light of the Law, and enlightens the World with his glory. The Messenger is an Angell; A man was too meane to carry the newes of the Conception of God: Neuer any businesse was conceiued in Heauen, that did so much concerne the earth, as the Conception of the GOD of Heauen in Wombe of earth: No lesse then an Arch-Angell was worthy to beare this tydings, and neuer any Angell receiued a greater honour, then of this Embassage.

It was fit our reparation should answer our fall; an euill Angell was the first motioner of the one to *Eue* a Virgin, then espoused to *Adam*, in the Garden of Eden: A good Angel is the first reporter of the other to *Mary* a Virgin espoused to *Ioseph*, in that place, which (as the Garden of Galile,) had a name from flourishing: No good Angell could be the Author of our restauration, as that euill Angell was of our ruine; But that which those glorious spirits could not doe themselues, they are glad to report as done by the God of Spirits: Good newes reioyces the bearer; With what ioy did this holy Angell bring the newes of that Saviour, in whom we are redeemed to life, himselfe established in life and glory? The first Preacher of the Gospell was an Angell; that office must needs be glorious, that deriues it selfe from such a Predecessor: God appointed this Angell to be the first Preacher, and hath since called his Preachers Angels: The message is well suited; An Angell comes to a Virgin, *Gabriel* to *Mary*; He that was by signification the strength of God, to her that was by signification exalted by God, to the conceiuing of him, that was the God of strength: To a Maid but espoused; a Maid for the honour of Virginity, espoused for the honour of Marriage: The mariage was in a sort made, not consummate, through the instinct of him, that meant to make her not an example, but a miracle of women: in this whole worke God would haue nothing ordinary: It was fit that she should be a marryed Virgin, which should bee a Virgin-mother: He that meant to take mans nature without mans corruption, would bee the Sonne of man without mans seed, would bee the seed of the woman without man; and amongst all women, of a pure Virgin; but amongst Virgins, of one espoused, that there might be at once a Witnesse, and a Guardian of her fruitfull Virginitie; If the same God had not bin the author of Virginitie and Mariage, he had neuer countenanced Virginity by Marriage.

Whither doth this glorious Angell come to finde the Mother of him that was GOD, but to obscure Galile? A part, which euen the Iewes themselues despised, as forsaken of their priuiledges, (*Out of Galile ariseth no Prophet.*) Behold; an Angell comes to that Galile, out of which no Prophet comes, and the God of Prophets, and Angels descends to bee conceiued in that Galile, out of which no Prophet ariseth: He that filleth all places, makes no difference of places: It is the person which giues honour and priuiledge to the place, not the place to the person; as the presence of God

God makes the Heauen, the Heauen doth not make the honor glorious: No blind corner of Nazareth can hide the blessed Virgin from the Angell: The fauours of God will finde out his children, whersoeuer they are with-drawne.

It is the fashion of God to seeke out the most despised, on whom to bestow his honours, we cannot runne away as from the iudgements, so not from the mercies of our God: The cottages of Galile are preferred by God to the famous Palaces of Ierusalem, he cares not how homely he conuerse with his owne: Why should we be transported with the outward glory of places, whiles our God regards it not? Wee are not of the Angels diet, if we had not rather be with the blessed Virgin at Nazareth, then with the proud Dames in the Court of Ierusalem: It is a great vanitie to respect any thing aboue goodnesse, and to dis-esteeme goodnesse for any want. The Angell salutes the Virgin, he prayes not to her; He salutes her as a Saint, he prayes not to her as a Goddesse: For vs to salute her, as he did, were grosse presumption; For neither are we, as he was, neither is she, as shewas: If he that was a spirit saluted her, that was flesh and blood here on earth, it is not for vs, that are flesh and blood to salute her, which is a glorious spirit in Heauen: For vs, to pray to her in the Angels salutation, were to abuse the Virgin, the Angell, the salutation.

But how gladly doe we second the Angell in the praise of her, which was more ours, then his? How iustly doe we blesse her, whom the Angell pronounceth blessed? How worthily is she honoured of men, whom the Angell proclaimeth beloued of God? O blessed *Mary*, he cannot blesse thee, he cannot honour thee too much, that deifies thee not: That which the Angell said of thee, thou hast propheſied of thy selfe, we beleeue the Angell, and thee: All Generations shall call thee blessed, by the fruit of whose wombe all Generations are blessed: If *Zacharie* were amazed with the sight of this Angell, much more the Virgin: That very Sex had more disadnantage of feare: If it had bin but a man, that had come to her in that secrecie and suddennesse, she could not but haue bin troubled; how much more, when the shining glorie of the person doubled the astonishment.

The troubles of holy mindes end euer in comfort: Ioy was the errand of the Angel, and not terrour. Feare (as all passions) disquiets the heart and makes it for the time vnfit to receiue the messages of God. Soone hath the Angell cleared these troublesome mists of passions; and sent out the beames of heauenly consolation in the remotest corner of her soule by the glad newes of her Sauiour: How can ioy, but enter into her heart, out of whose wombe shall come saluation: What roome can feare finde in that breſt, that is assured of fauour? *Feare not Mary; for thou hast found fauour with God*: Let those feare, who know they are in displeasure, or know not they are gracious: Thine happie estate cals for confidence, and that confidence for ioy: What should, what can they feare, who are fauoured of him, at whom the Deuils tremble? Not the presence of the good Angels, but the temptations of the euill strike many terrors into our weakneſse; we could not be dismaied with them, if wee did not forget our condition. We haue not receiued the spirit of bondage to feare againe, but the spirit of Adoption, whereby we cry; *Abba Father:* If that Spirit (O God) witnesse with our spirits, that wee are thine, how can we feare any of those spirituall wickednesses? Giue vs assurance of thy fauour, and let the powers of Hell doe their worſt.

It was no ordinarie fauour, that the Virgin found in Heauen: No mortall Creature was euer thus graced, that hee should take part of her nature, that was the God of nature; that he, which made all things, should make his humane bodie of hers; that her wombe should yeeld that flesh, which was personally vnited to the Godhead; that shee should beare him, that vpholds the world: *Loe, thou shalt conceiue and beare a Sonne, and shalt call his name Iesus.* It is a question, whether there be more wonder in the Conception, or in the Fruit; the Conception of the Virgin; or Iesus conceiued: Both are maruellous, but the former doth not more exceed al other wonders, then the latter exceedeth it. For the childe of a virgin is the reimprouement of that power, which

which created the world: but that God ſhould bee incarnate of a Virgin, was an abatement of his Maieſtie, and an exaltation of the creature beyond all example. Well was that Child worthy to make the Mother bleſſed: Here was a double Conception; one in the wombe of her bodie, the other of the ſoule: If that were more miraculous, this was more beneficiall; That was her priuiledge, this was her happineſſe: If that were ſingular to her, this is common to all his choſen: There is no renewed heart, wherein thou, O Sauiour, art not formed againe. Bleſſed bee thou, that haſt herein made vs bleſſed. For what wombe can conceiue thee, and not partake of thee? Who can partake of thee, and not be happie?

Doubtleſſe the Virgin vnderſtood the Angell, as hee meant, of a preſent Conception, which made her ſo much more inquiſitiue into the manner and meanes of this euent: *How ſhall this bee, ſince I know not a man?* That ſhee ſhould conceiue a Son by the knowledge of man after her Marriage conſummate, could haue beene no wonder: But how then ſhould that Sonne of hers bee the Sonne of God? This demand was higher, how her preſent Virginity ſhould bee inſtantly fruitfull, might bee well worthy of admiration, of inquirie: Here was deſire of information, not doubts of infidelitie; yea rather this queſtion argues Faith: It takes for granted, that, which an vnbeleeuing heart would haue ſtuck at: Shee ſayes not, who and whence art thou? what Kingdome is this, where and when ſhall it bee erected? but ſmoothly ſuppoſing all thoſe ſtrange things would be done, ſhe inſiſts onely in that which did neceſſarily require a further intimation, and doth not diſtruſt, but demand: Neither doth ſhe ſay, this cannot be, nor how can this be; but how ſhall this bee? ſo doth the Angell anſwer, as one, that knew he needed not to ſatisfie curioſitie, but to informe iudgement, and vphold faith: He doth not therefore tell her of the manner, but of the Author of this act; *The Holy Ghoſt ſhall come vpon thee, and the power of the moſt High ſhall ouer-ſhaddow thee:* It is enough to know, who is the vndertaker, and what he will doe: O God, what doe wee ſeeke a cleere light, where thou wilt haue a ſhaddow? No Mother knowes the manner of her naturall Conception; what preſumption ſhall it bee for fleſh and blood, to ſearch how the Sonne of God tooke fleſh and blood of his Creature? It is for none, but the Almighty to know thoſe workes, which he doth immediatly concerning himſelfe; thoſe that concerne vs, hee hath reuealed: Secrets to God, things reuealed to vs.

The anſwer was not ſo full, but that a thouſand difficulties might ariſe out of the particularities of ſo ſtrange a meſſage, yet after the Angels Solution, wee heare of no more Obiections, no more Interrogations: The faithfull heart; when it once vnderſtands the good pleaſure of God, argues no more, but ſweetly reſts it ſelfe in a quiet expectation; *Behold the Seruant of the Lord, bee it to mee according to thy Word.* There is not a more noble proofe of our Faith, then to captiuate all the powers of our vnderſtanding and will to our Creator, and without all ſciſcitations to goe blindfold, whither he will leade vs: All diſputations with God (after his will knowne) ariſe from infidelitie: Great is the Myſtery of godlineſſe, and if we will giue Nature leaue to cauill, we cannot be Chriſtians. O God, thou art faithfull, thou art powerfull: It is enough, that thou haſt ſaid it; In the humilitie of our obedience we reſigne our ſelues ouer to thee: Behold the Seruants of the Lord, bee it vnto vs, according to thy Word.

How fit was her wombe to conceiue the fleſh of the Sonne of God by the power of the ſpirit of God, whoſe breſt had ſo ſoone by the power of the ſame Spirit conceiued an aſſent to the will of God; and now of an Hand-mayd of God, ſhe is aduanced to the Mother of God: No ſooner hath ſhe ſaid *(bee it done)* then it is done, the Holy Ghoſt ouer-ſhaddowes her, and formes her Sauiour in her owne bodie. This very Angell, that talkes with the bleſſed Virgin, could ſcarce haue beene able to expreſſe the ioy of her heart in the ſenſe of this diuine burden: Neuer any mortall Creature had ſo much cauſe of exultation: How could ſhee, that was full of God be other then full of ioy in that God? Griefe growes greater by concealing; Ioy by expreſſion:

preſſion: The holy Virgin had vnderſtood by the Angell, how her Couſin *Elizabeth* was no leſſe of kin to her in condition; the fruitfulneſſe of whoſe age did ſomewhat ſuit the fruitfulneſſe of her Virginitie: Happineſſe communicated, doubles it ſelfe; Here is no ſtrayning of courteſie; The bleſſed Maid whom vigor of age had more fitted for the way, haſtens her iourney into the Hill-countrey to viſit that gracious Matron, whom God had made a ſigne of her miraculous Conception: Onely the meeting of Saints in Heauen can parallel the meeting of theſe two Couſins: The two wonders of the World are met vnder one roofe, and congratulate their mutuall happineſſe: When we haue Chriſt ſpiritually conceiued in vs, we cannot be quiet, till we haue imparted our ioy: *Elizabeth* that holy Matron did no ſooner wel-come her bleſſed Couſin, than her Babe wel-comes his Sauiour; Both in the retyred Cloſſets of their Mothers Womb are ſenſible of each others preſence; the one by his omniſcience, the other by inſtinct. He did not more fore-runne Chriſt, then ouer-runne Nature: How ſhould our hearts leape within vs, when the Son of God vouchſafes to come into the ſecret of our ſoules, not to viſit vs, but to dwell with vs, to dwell in vs!

The Birth of Christ.

AS all the actions of men, ſo eſpecially the publike actions of publike men are ordered by God to other ends then their owne: This Edict went not ſo much out from *Auguſtus*, as from the Court of Heauen. What, did *Cæſar* know *Ioſeph* and *Mary*? His charge was vniuerſall to a world of ſubiects, through all the Roman Empire: God intended this Cenſion onely for the bleſſed Virgin and her Sonne, that Chriſt might be borne, where he ſhould: *Cæſar* meant to fill his Coffers, God meant to fulfill his Prophecies, and ſo to fulfill them, that thoſe, whom it concerned might not feele the accompliſhment: If God had directly commanded the Virgin to goe vp to Bethleem, ſhee had ſeene the intention, and expected the iſſue; but that wiſe Moderatour of all things, that workes his will in vs, loues ſo to doe it, as may be leaſt with our fore-ſight, and acquaintance, and would haue vs fall vnder his Decrees vnawares, that we may ſo much the more adore the depths of his Prouidence: Euery Creature walkes blind fold, onely he that dwels in light, ſees whither they goe.

Doubtleſſe, bleſſed *Mary* meant to haue beene deliuered of her diuine burden at home, and little thought of changing the place of Conception for another of her Birth: That houſe was honoured by the Angell, yea, by the ouer-ſhaddowing of the Holy Ghoſt, none could equally ſatisfie her hopes, or deſires: It was fit, that hee, which made choice of the Wombe, wherein his Sonne ſhould bee conceiued, ſhould make choice of the place, where his Sonne ſhould be borne: As the worke is all his, ſo will he alone contriue all the circumſtances to his owne ends: Oh the infinite Wiſedome of God in caſting all his Deſignes! There needes no other proofe of Chriſt, then *Cæſar* and Bethleem; and of *Cæſars*, then *Auguſtus*; his Gouernment, his Edict pleades the truth of the *Meſſias*: His Gouernment, now was the deepe peace of all the World vnder that quiet Scepter, which made way for him, who was the Prince of Peace: If Wars be a ſigne of the time of his ſecond comming, Peace was a ſigne of his firſt: His Edict, now was the Scepter departed from *Iuda*: It was the time for Shilo to come; No power was left in the Iewes, but to obey: *Auguſtus* is the Emperor of the World, vnder him *Herod* is the King of Iudea; *Cyrenius* is Preſident of Syria; Iurie hath nothing of her owne. For *Herod* if hee were a King, yet hee was no Iew, and if hee had bin a Iew, yet he was no otherwiſe a King, then tributary and titular: The Edict came out from *Auguſtus*, was executed by *Cyrenius*; *Herod* is no actor in this ſeruice: Gaine and glory are the ends of this taxation, each man profeſt himſelfe a ſubiect, and payd for the priuiledge of his ſeruitude: Now their very heads were not their owne, but muſt bee payed for to the head of forreine State: They which before ſtood vpon the termes of their immunitie, ſtoope at the laſt: The proud ſuggeſtions of *Iudas* the Galilean might ſhed their blood, and ſwell their ſtomacks,

but

but could not ease their yoke, neither was it the meaning of God, that holinesse (if they had bin as they pretended) should shelter them from subiection: A Tribute is imposed vpon Gods free people; This act of bondage brings them libertie: Now when they seemed most neglected of God, they are blessed with a Redeemer; when they are most pressed with forreine Souereignty, God sends them a King of their owne, to whom *Cæsar* himselfe must be a subiect: The goodnesse of our God picks out the most needfull times of our reliefe, and comfort: Our extremities giue him the most glory. Whither must *Ioseph* and *Mary* come to be taxed, but vnto Bethleem *Dauids* Citie? The very place proues their descent: He that succeeded *Dauid* in his Throne, must succeed him in the place of his Birth; so cleerely was Bethleem designed to this honour by the Prophets, that euen the Priests and the Scribes could point *Herod* vnto it, and assured him, the King of the Iewes could be no where else borne. Bethleem iustly the house of bread, the bread that came downe from Heauen is there giuen to the World; whence should we haue the bread of life, but from the house of bread? O holy *Dauid*, was this the Well of Bethleem, whereof thou didst so thirst to drinke of old, when thou saidst; *O that one would giue me drinke of the water of the Well of Bethleem*! Surely that other water, when it was brought thee by thy Worthies, thou powredst it on the ground, and wouldst not drinke of it: This was that liuing Water, for which thy soule longed, whereof thou saidst else-where; *As the Hart brayeth after the water-brooks, so longeth my soule after thee O God: My soule thirsteth for God, for the liuing God.*

It was no lesse then foure dayes iourney from Nazareth to Bethleem: How iust an excuse might the blessed Virgin haue pleaded for her absence? What woman did euer vndertake such a iourney so neere her deliuery? and doubtlesse *Ioseph*, which was now taught of God to loue and honour her, was loth to draw forth a deare Wife in so vnwieldy a case, into so manifest hazard: But the charge was peremptory, the obedience exemplary; The desire of an inoffensiue obseruance euen of Hethenish authority, digests all difficulties: Wee may not take easie occasions to withdraw our obedience to supreme commands; yea how didst thou (O Sauiour) by whom *Augustus* reigned, in the wombe of thy Mother yeeld this homage to *Augustus*: The first lesson that euer thy example taught vs, was obedience.

After many steps are *Ioseph* and *Mary* come to Bethleem: The plight, wherein she was, would not allow any speed, and the forced leisure of the iournie causeth disappointment: the end was worse then the way, there was no rest in the way, there was no roome in the Inne: It could not be, but that there were many of the kindred of *Ioseph* and *Mary* at that time in Bethleem: For both there were their Ancestors, borne, if not themselues; and thither came vp all the Cousins of their blood: yet there and then doth the holy Virgin want roome to lay either her head, or her burthen. If the house of *Dauid* had not lost all mercy and good nature, a Daughter and *Dauid* could not so neere the time of her trauell, haue bin destitute of lodging in the City of *Dauid*. Little did the Bethleemites thinke what a guest they refused. Else they would gladly haue opened their doores to him, which was able to open the gates of heauen to them. Now their inhospitality is punishment enough to it selfe: They haue lost the honour and happinesse of being host to their God: Euen still, O blessed Sauior, thou standest at our doores and knockest; euery motion of thy good Spirit tells vs, thou art there: Now thou commest in thine owne name, and there thou standest, whiles thy head is full of dew, and thy lockes wet with the drops of the night: If we suffer carnall desires, and worldly thoughts to take vp the lodging of our heart, and reuell within vs, whiles thou waytest vpon our admission, surely our iudgement shall be so much the greater, by how much better we know, whom we haue excluded. What doe we cry shame on the Bethleemites, whilest wee are wilfully more churlish, more vnthankfull? There is no roome in my heart for the wonder at this humilitie: He, for whom heauen is too strait, whom the heauen of heauens cannot containe, lies in the strait cabbin of the wombe, and when he would inlarge himselfe for the world, is not allowed the roome of an Inne: The many mansions of heauen were at his disposing the

earth

earth was his, and the fulnes of it, yet he ſuffers himſelfe to be refuſed of a baſe cottage, and complaineth not: What meaſure ſhould diſcontent vs wretched men, when thou (O God) fareſt thus from thy creatures? How ſhould we learne both to want and abound, from thee, which abounding with the glory and riches of heauen, wouldſt want a lodging in thy firſt welcome to the earth? Thou cameſt to thine owne, and thy owne receiued thee not: How can it trouble vs to be reiected of the world, which is not ours? what wonder is it, if thy ſeruants wandred abroad in ſheeps skins, and goats skins, deſtitute and afflicted, when their Lord is denied harbour? how ſhould all the world bluſh at this indignity of Bethleem? Hee that came firſt to ſaue men, is ſent for his lodging to the beaſts: The ſtable is become his Inne, the cratch his bed: O ſtrange cradle of that great King, which heauen it ſelfe may enuy! O Sauiour, thou that wert both the Maker and Owner of heauen, of earth, couldſt haue made thee a Palace without hands, couldſt haue commanded thee an empty room in thoſe houſes, which thy creatures had made? When thou didſt but bid the Angels auoid their firſt place, they fell downe from heauen like lightning; & when in thine humbled eſtate thou didſt but ſay, *I am he*, who was able to ſtand before thee? How eaſie had it bin for thee to haue made place for thy ſelfe in the throngs of the ſtatelieſt Courts? Why wouldſt thou be thus homely, but that by contemning worldly glories, thou mightſt teach vs to cõtemne them? that thou mightſt ſanctifie pouerty to them, whom thou call'ſt vnto want? that ſince thou which hadſt the choice of al earthly conditions, wouldſt be borne poore and deſpiſed, thoſe which muſt want out of neceſſity, might not thinke their pouerty grieuous. Here was neither friend to entertaine, nor ſeruant to attend, nor place wherein to be attended, onely the poore beaſts gaue way to the God of al the world: It is the great myſtery of godlines, that God was manifeſted in the fleſh, and ſeene of Angels; but here which was the top of all wonders, the very beaſts might ſee their Maker: For thoſe ſpirits to ſee God in the fleſh, it was not ſo ſtrange, as for the brute creatures to ſee him, which was the God of ſpirits: He, that would be led into the wilderneſſe amongſt wilde beaſts to be tempted, would come into the houſe of beaſts to be borne, that from the height of his diuine glory his humiliation might be the greater: How can we be abaſed low enough for thee (O Sauiour) that haſt thus neglected thy ſelfe for vs? That the viſitation might be anſwerable to the homelines of the place, attendants, prouiſion, who ſhall come to congratulate his birth, but poore ſhepherds? The Kings of the earth reſt at home, and haue no ſummons to attend him, by whom they reigne: God hath choſen the weake things of the world to confound the mighty: In an obſcure time (the night) vnto obſcure men (ſhepherds) doth God manifeſt the light of his Son, by glorious Angels: It is not our meanneſſe (O God) that cã exclude vs from the beſt of thy mercies; yea thus far doſt thou reſpect perſons, that thou haſt put downe the mighty, and exalted them of low degree. If theſe ſhepherds had beene ſnorting in their beds, they had no more ſeene Angels, nor heard newes of their Sauior, then their neighbours; Their vigilancy is honored with this heauenly viſion: thoſe which are induſtrious in any calling, are capable of further bleſſings, whereas the idle are fit for nothing but temptation. No leſſe then a whole Chore of Angels are worthy to ſing the hymne, of *Glory to God*, for the incarnation of his Son: What ioy is enough for vs, whoſe nature he tooke, and whom he came to reſtore by his incarnation? If we had the tongues of Angels, wee could not raiſe this note high enough to the praiſe of our glorious Redeemer. No ſooner doe the ſhepherds heare the newes of a Sauiour, then they run to Bethleem to ſeek him; Thoſe that left their beds to tend their flocks, leaue their flocks to enquire after their Sauiour: No earthly thing is too deare to be forſaken for Chriſt: If we ſuffer any worldly occaſion to ſtay vs from Bethleem, we care more for our ſheep, then our ſoules: It is not poſſible that a faithfull heart ſhould heare where Chriſt is, and not labour to the ſight, to the fruition of him. Where art thou, O Sauiour, but at home in thine owne houſe, in the aſſembly of thy Saints? Where art thou to be fouud but in thy word and Sacraments? yea there thou ſeekeſt for vs: if there we haſt not to ſeek for thee, we are worthy to want thee, worthy that our want of thee here, ſhoud make vs want the preſence of thy face for euer.

The Sages and the Starre.

THe shepheards and the cratch accorded well; yet euen they saw nothing which they might not contemne; neither was there any of those shepherds that seemed not more like a king, then that King, whom they came to see. But oh the Diuine Maiesty, that shined in this basenes! There lies the Babe in the stable, crying in the manger, whom the Angels came downe from heauen to proclaime, whom the Sages come from the East to adore, whom an heauenly Star notifies to the world, that now men might see, that heauen and earth serues him that neglected himselfe. Those lights that hang low, are not far seene, but those which are high placed, are equally seene in the remotest distances. Thy light, O Sauior was no lesse then heauenly: The East saw that, which Bethleem might haue seen: oft-times those which are neerest in place, are farthest off in affection: Large obiects when they are too close to the eie, doe so ouer-fill the sense, that they are not discerned. What a shame is this to Bethleem? the Sages came out of the East to worship him, whom that village refused: The Bethleemites were Iewes; The wise-men Gentiles: This first entertainment of Christ was a presage of the sequel; The Gentiles shall come from far to adore Christ, whiles the Iewes reiect him. Those Easterlings were great searchers of the depths of nature, professed Philosophers, them hath God singled out to the honor of the manifestation of Christ: Humane learning well improued makes vs capable of diuine: There is no knowledge, wherof God is not the Author; he would neuer haue bestowed any gift, that should leade vs away from himselfe; It is an ignorant conceit, that inquiry into nature should make men Atheous: No man is so apt to see the Star of Christ, as a diligent disciple of Philosophy: doubtlesse this light was visible vnto more, only they followed it, which knew it had more then nature: He is truly wise, that is wise for his owne soule: If these wise men had bin acquainted with all the other stars of heauen, & had not seene the Star of Christ, they had had but light enough to lead them into vtter darknesse; Philosophy without the star, is but the wisp of error. These Sages were in a mean between the Angels and the shepherds: God would in all the ranks of intelligent creatures haue some to be witnesses of his Son: The Angels direct the shepherds, the Star guides the Sages; the duller capacity hath the more cleare & powerfull helps; the wisedome of our good God proportions the means vnto the disposition of the persons; their Astronomy had taught them, this star was not ordinary, whether in sight or in brightnes, or in motion. The eies of nature might well see, that some strange newes was portended to the world by it; but that this star designed the birth of the *Messias*, there needed yet another light: If the star had not besides had the commentary of a reuelation from God, it could haue led the wise-men only into a fruitlesse wōder: giue them to be the of-spring of Balaam, yet the true prediction of that false prophet was not enough warrant: If he told them, the *Messias* should arise as a star out of *Iacob*, he did not tel them, that a star should arise far from the posterity of *Iacob*, at the birth of the *Messias*; He that did put that Prophesie into the mouth of *Balaam*, did also put this illumination into the heart of the Sages: the Spirit of God is free to breathe where he listeth: Many shal come from the East and the West to seeke Christ, when the children of the Kingdome shall shut out: euen then God did not so confine his election to the pale of the Church, as that he did not sometimes looke out for speciall instruments of his glory. Whither doe these Sages come, but to Hierusalem? where should they hope to heare of the new King, but in the mother City of the Kingdom? The conduct of the star was first only general to Iudea: the rest is for a time left to enquiry: they were not brought thither for their own sakes, but for Iewries, for the worlds; that they might help to make the Iewes inexcusable, & the world faithfull: That their tongues therefore might blazon the birth of Christ, they are brought to the head Citie of Iudea, to report, and inquire: their wisdome could not teach them to imagine, that a King could be borne to Iudea, of that note and magnificence, that a Starre from heauen should publish him to the earth, and that his subiects should not know it: and therefore as presupposing a common notice, they say, *Where is*

he, that is born King of the Iewes? There is much deceit in probabilities, especially when we meddle with spirituall matters. For God vses still to goe a way by himselfe.

If we iudge according to reason and appearance, who is so likely to vnderstand heauenly truths, as the profound Doctors of the world? these God passes ouer, and reuealeth his will to babes? Had these Sages met with the shepherds of the villages neer Bethleem they had receiued that intelligence of Christ, which they did vainly seek from the learned Scribes of Ierusalem: The greatest clerkes are not alwaies the wisest in the affaires of God; these things goe not by discourse, but by reuelation.

No sooner hath the Star brought them within the noise of Ierusalem, then it is vanished out of sight: God would haue their eyes lead them so far, as till their tongues might be set on worke to win the vocall attestation of the chiefe Priests & Scribes, to the foreappointed place of our Sauiours nativity: If the Star had carried them directly to Bethleē, the learned Iewes had neuer searched the truth of those prophecies, wherwith they are since iustly conuinced: God neuer withdraws our helps, but for a further aduantage; Howeuer our hopes seem crossed, where his Name may gain, we cānot cōplain of losse.

Little did the Sages thinke, this question would haue troubled *Herod*; they had (I feare) concealed their message, if they had suspected this euent: Sure, they thought it might be some Sonne, or grandchild of him, which then held the Throne, so as this might winne fauour from *Herod*, rather then an vnwelcome fear of riualitie. Doubtlesse they went first to the Court; where else should they aske for a King? The more pleasing this newes had bin, if it had falne vpon *Herods* owne loines, the more grieuous it was to light vpon a stranger: If *Herod* had not ouer-much affected greatnesse, he had not vpon those indirect termes aspired to the Crown of Iewry; so much the more therfore did it trouble him to heare the rumour of a successor, and that not of his owne. Setled greatnesse cannot abide either change, or partnership: If any of his subiects had moued this question I feare his head had answered it. It is well, that the name of forrainers could excuse these Sages: *Herod* could not be brought vp among the Iewes, & not haue heard many and confident reports of a *Messias*, that should ere long arise out of Israel; and now when he heares the fame of a King borne, whom a Star from heauen signifies and attends; he is netled with the newes: Euery thing affrights the guilty: Vsurpation is full of iealousies, and feare, no lesse full of proiects and imaginations; it makes vs think euery bush a man, and euery man a theefe.

Why art thou troubled (O *Herod?*) A King is borne, but such a King, as whose Scepter may euer concur with lawfull soueraignty; yea such a King, as by whom Kings doe hold their Scepters, not lose them: If the wise-men tell thee of a King, the Starre tells thee hee is heauenly: Here is good cause of security, none of feare: The most generall enmities and opositions to good, arise from mistakings: If men could but know, how much safety and sweetnesse there is in all diuine truth, it could receiue nothing from them but welcomes and gratulations: Misconceits haue beene still guilty of all wrongs, and persecutions. But if *Herod* were troubled (as Tyranny is still suspitious) why was all Ierusalem troubled with him? Hierusalem which now might hope for a relaxation of her bonds, for a recouery of her liberty, and right! Hierusalem which now onely had cause to lift vp her drooping head in the ioy and happinesse of a redeemer? yet not *Herods* Court, but euen Hierusalem was troubled; so had this miserable City beene ouertoiled with change, that now they were setled in a condition quietly euill, they are troubled with the newes of better: They had now got a habit of seruility, & now they are so acquainted with the yoke, that the very noise of libertie, (which they supposed would not come with ease) began to be vnwelcome.

To turne the causes of ioy into sorrow, argues extreme deiectednesse, and a distemper of iudgement no lesse then desperate: Feare puts on a visor of deuotion; *Herod* calls his learned councell, & as not doubting, whether the *Messiah* should be borne, he askes, where he shal be borne? In the disparition of that other light, there is a perpetually fixed Star, shining in the writings of the Prophets, that guides the chiefe Priests & Scribes directly vnto Bethleem: As yet enuy, and preiudice had not blinded the eies, & peruer-

ted the hearts of the Iewiſh teachers; ſo as now they clearely iuſtifie that Chriſt, whom they afterwards condemne, and by thus iuſtifying him, condemne themſelues in reiecting him: The water, that is vntroubled, yeelds the viſage perfectly: If God had no more witneſſe, but from his enemies, we haue ground enough of our faith.

Herod feared, but diſſembled his feare, as thinking it a ſhame that ſtrangers ſhould ſee there could any power ariſe vnder him, worthy of his reſpect or awe: Out of an vnwillingneſſe therefore to diſcouer the impotency of his paſſion, he makes little adoe of the matter, but only, after a priuy inquiſitiō into the time, imploies the informers in the ſearch of the perſon; *Goe, and ſearch diligently for the Babe, &c.* It was no great iourney from Ieruſalem to Bethleem; how eaſily might *Herods* cruelty haue ſecretly ſuborned ſome of his bloody Courtiers to this inquiry, and execution? If God had not meant to mock him, before he found himſelfe mocked of the wiſe men, he had rather ſent before their iourney, then after their diſappointment: But that God, in whoſe hands all hearts are, did purpoſely beſot him, that he might not finde the way to ſo horrible a miſchiefe.

There is no villany ſo great, but it will maske it ſelfe vnder a ſhew of piety: *Herod* will alſo worſhip the Babe; The courteſie of a falſe Tyrant is death; A crafty hypocrite neuer meanes ſo ill, as when he ſpeaketh faireſt: the wiſe-men are vpon their way ful of expectation, full of deſire; I ſee no man either of the City, or Court to accompany them; Whether diſtruſt, or feare hindred them, I inquire not: but of ſo many thouſand Iewes, no one ſtirs his foot to ſee that King of theirs, which ſtrangers came ſo far to viſite: yet were not theſe reſolute Sages diſcouraged with this ſolitarineſſe, and ſmall reſpect, nor drawne to repent of their iourney, as thinking, What doe we come ſo farre to honour a King whom no man will acknowledge? What meane we to trauell ſo many hundred miles to ſee that, which the inhabitants will not looke out to behold? but cheerfully renew their iourney to that place, which the ancient light of propheſie had deſigned; And now behold, God encourages their holy forwardneſſe from heauen, by ſending them their firſt guide, as if he had ſaid, What need ye care for the neglect of men, when ye ſee heauen honours the King whom ye ſeek? What ioy theſe Sages conceiued, when their eyes firſt beheld the re-appearance of that happy Starre, they onely can tell, that after a long and ſad night of tentation, haue ſeene the louing countenance of God ſhining forth vpon their ſoules: If with obedience and courage wee can follow the calling of God, in difficult enterpriſes, we ſhall not want ſupplies of comfort. Let not vs be wanting to God, we ſhall be ſure, he cannot be wanting to vs.

Hee that led Iſrael by a Pillar of fire into the Land of Promiſe, leads the wiſe-men by a Starre, to the Promiſed ſeed: All his directions partake of that light, which is in him; For God is light: this Star moues both ſlowly and low, as might be fitteſt for the pace, for the purpoſe of theſe Pilgrimes. It is the goodnes of God that in thoſe meanes wherin we cannot reach him, he deſcends vnto vs. Surely when the Wiſe-men ſaw the Star ſtand ſtill, they looked about to ſee, what Palace there might be neare vnto that ſtatiō, fit for the birth of a King, neither could they thinke that ſorry ſhed was it, which the Star meant to point out, but finding their guide ſetled ouer that baſe roofe, they go in to ſee, what gheſt it held. They enter, and, O God, what a King doe they finde! how poore? how contemptible? wrapt in clouts, laid in ſtraw, cradled in the manger, attended with beaſts! what a ſight was this, after all the glorious promiſes of that Star, after the predictions of Prophets, after the magnificence of their expectation?

All their way afforded nothing ſo deſpicable, as that Babe, whom they came to worſhip: But as thoſe, which could not haue bin wiſe-men, vnleſſe they had knowne that the greateſt glories haue ariſen from meane beginnings, they fall down, & worſhip that hidden maieſty: This baſeneſſe hath bred wonder in them, not contempt; they wel knew, the Star could not lie: they which ſaw his Star a far off in the Eaſt, when hee lay ſwadled in Bethleem, doe alſo ſee his roialty further off, in the deſpiſed eſtate of his infancy: A roialty more then humane: They well knew, that Stars did not vſe to attend earthly Kings; and if their ayme had not beene higher, what was a Iewiſh King to Perſian ſtrangers? anſwerable therfore hereunto was their adoration. Neither did they lift

vp emptie hands to him, whom they worshipt, but presented him with the most precious commodities of their country, *Gold, Incense, Myrrh*; not as thinking to enrich him with these, but by way of homage acknowledging him the Lord of these: If these Sages had beene Kings, and had offered a Princely weight of gold, the blessed Virgin had not needed in her purification to haue offered two young pigeons, as the signe of her penury: As God loues not empty hands, so he measures fulnesse by the affection: Let it be Gold, or Incense, or Myrrh, that we offer him, it cannot but please him, who doth not vse to aske, how much, but how good.

The Purification.

THere could be no impurity in the Sonne of God, & if the best substance of a pure Virgin, carried in it any taint of *Adam*, that was scowred away by sanctification in the wombe, and yet the Sonne would be circumcised and the Mother purified: He that came to be sinne for vs, would in our persons be legally vncleane, that by satisfying the law, he might take away our vncleanesse: Though he were exempted from the common condition of our birth, yet he would not deliuer himselfe from those ordinary rites, that implied the weakenesse, & blemishes of humanity: He would fulfil one law to abrogate it, another to satisfie it; He that was aboue the Law, would come vnder the Law, to free vs from the Law: Not a day would be changed, either in the Circumcision of Christ, or the Purification of *Mary*. Here was neither conuenience of place, nor of necessaryes for so painfull a worke, in the stable of Bethleem; yet he that made, and gaue the Law, will rather keepe it with difficulty, than transgresse it with ease.

Why wouldest thou, O blessed Saviour, suffer that sacred foreskin to be cut off but that by the power of thy circumcision, the same might be done to our soules, that was done to thy body? we cannot be therefore thine, if our hearts bee vncircumcised: Doe thou that in vs, which was done to thee for vs; cut off the superfluitie of our maliciousnes, that we may be holy, in, & by thee, which for vs wert content to be legally impure.

There was shame in thy birth, there was paine in thy circumcision: After a contemptible welcome into the world, that a sharp rasor should passe thorow thy skin for our sakes, (which can hardly endure to bleed for our owne) it was the praise of thy wonderfull mercy, in so early humiliation: What paine, or contempt should we refuse for thee, that hast made no spare of thy selfe for vs? Now is Bethleem left with too much honour, there is Christ borne, adored, circumcised: No sooner is the blessed virgin either able, or allowed to walke, than she trauels to Ierusalem, to performe her holy Rites for her selfe, for her Son; to purifie her-selfe, to present her son: She goes not to her owne house at Nazareth, shee goes to Gods House at Ierusalem: If purifying were a shadow, yet thanksgiuing is a substance: Those whom God hath blessed with fruit of body, and safety of deliuerance, if they make not their first iourney to the Temple of God, they partake more of the vnthankfulnesse of *Eue*, than *Maries* deuotion.

Her forty daies therefore were no sooner out, than *Mary* comes vp to the holy City. The rumour of a new King borne at Bethleem, was yet fresh at Ierusalem, since the report of the wise-men: & what good newes had this beene for any picke-thanke to carry to the Court, Here is the Babe, whom the Starre signified, whom the Sages inquired for, whom the Angells proclaimed, whom the Shepherds talkt of, whom the Scribes and high Priests notified, whom *Herod* seekes after? Yet vnto that Ierusalem, which was troubled at the report of his Birth, is Christ come, and all tongues are so lockt vp; that he, which sent frō Ierusalem to Bethleem to seeke him, findes him not, who (as to countermine Herod) is come from Bethleem to Ierusalem. Dangers that are aloofe off, and but possible, may not hinder vs from the duty of our deuotion: God saw it not yet time to let loose the fury of his aduersaries, whom hee holds vp, like some eager mastiues, & then onely lets goe, when they shall most shame themselues, & glorifie him.

Well might the blessed Virgin haue wrangled with the Law, and challenged an immunity

munity from all ceremonies of purification; what should I neede purging, which did not conceiue in sinne? This is for those mothers, whose births are vncleane, mine is from God, which is purity it selfe: The law of *Moses* teaches onely to those women, which haue conceiued seed, I conceiued not this seed, but the Holy Ghost in me: The law extends to the mothers of those sons, which are vnder the law, mine is aboue it. But as one, that cared more for her peace, than her priuiledge, & more desired to be free frō offence, than from labour & charge, she dutifully fulfils the Law of that God, whom she carried in her wombe, & in her armes: Like the mother of him, who though he knew the children of the Kingdome free: yet would pay tribute vnto *Cæsar*: Like the mother of him, whom it behoued to fulfill all righteousnesse: And if she were so officious in ceremonies, as not to admit of any excuse in the very circumstance of her obedience, how much more strict was she in the maine duties of moralitie? That soule is fit for the Spiritual conception of Christ, that is conscionably scrupulous in obseruing all Gods Commandements, whereas he hates all alliance to a negligent, or froward heart.

The law of Purification proclaimes our vncleannesse: The mother is not allowed after her child-birth to come vnto the Sanctuary, or to touch any hallowed thing, till her set time be expired; What are we whose very birth infects the mother that beares vs? At last, she comes to the Temple, but with sacrifices, either a Lambe, & a Pigeon, or Turtle, or (in the meaner estate) two Turtle doues, or yong P geons: Whereof one is for a burnt offring, the other for a sin-offring: The one for thanksgiuing, the other for expiation: For expiation of a double sinne, of the mother, that conceiued, of the childe, that was conceiued. We are all born sinners, & it is a iust question, whether we doe more infect the world, or the world vs? They are grosse flatterers of nature, that tell her, she is clean: If our liues had no sin, we bring enough with vs; the very infant, that liues not to sinne as *Adam*, yet he sinned in *Adam*, & is sinfull in himselfe. But oh, the vnspeakeable mercy of our God! we prouide the sin, he prouides the remedy: Behold an expiation welneare, as early, as our sin; the bloud of a young lambe, or doue, yea rather the bloud of Him, whose innocence was represented by both, clenseth vs presently from our filthinesse. First, went circumcision, then came the sacrifice, that by two holy acts, that which was naturally vnholy, might be hallowed vnto God: Vnder the Gospell our Baptisme hath the force of both: It does away our corruption by the water of the Spirit: It applies to vs the sacrifice of Christs bloud, wherby we are cleāsed: Oh that we could magnifie this goodnes of our God, which hath not left our very infancy without redresse, but hath prouided helps, wherby we may be deliuered from the danger of our hereditary euils.

Such is the fauourable respect of our wise God, that he would not haue vs vndoe our selues with deuotion: the seruice he requires of vs, is ruled by our abilities: Euery poore mother was not able to bring a lambe for her offring: there was none so poore, but might procure a paire of turtles or pigeons. These doth God both prescribe, and accept from poorer hands, no lesse, than the beasts of a thousand mountaines: Hee lookes for somewhat of euery one, not of euery one alike: Since it is he, that makes differences of abilities (to whom it were as easie to make all rich) his mercy will make no difference in the acceptation: The truth and heartinesse of obedience is that, which hee will crowne in his meanest seruants: A mite from the poore widdow, is more worth to him, than the talents of the wealthy.

After all the presents of those Easterne worshippers (who intended rather homage, than ditation) the blessed Virgin comes in the forme of pouerty with her two doues vnto God; she could not without some charge lie all this while at Bethleem, she could not without charge trauell from Bethleem to Ierusalem; Her offring confesseth her penury; The best are not euer the wealthiest: Who can despise any one for want, when the mother of Christ was not rich enough to bring a lambe for her purification? We may be as happy in tusser, as in tissue.

While the blessed Virgin brought her Son into the Temple, with that paire of doues, here were more doues than a paire: They, for whose sake that offring was brought, were more doues, than the doues that were brought for that offring: Her Son, for whom she brought that doue to be sacrificed, was that sacrifice, which the doue represented: There

was nothing in him but perfection, of innocence, & the oblation of him is that, whereby all mothers and sons are fully purified. Since in our selues we cannot be innocent, happy are we, if we can haue the spotlesse Doue sacrificed for vs, to make vs innocent in him.

The blessed Virgin had more businesse in the temple then her owne; she came, as to purifie her selfe, so to present her Son: Euery male that first opened the wombe, was holy vnto the Lord. He that was the Son of God by eternall generation before times, & by miraculous conception in time, was also by cõmon course of nature consecrate vnto God: It is fit the holy mother should present God with his own: Her first born was the first born of all creatures; It was he, whose Temple it was, that he was presented in, to whom all the first born of all creatures were consecrated, by whom they were accepted; and now is he brought in his mothers armes to his owne house, and as man is presented to himselfe as God. If *Moses* had neuer written Law of Gods speciall proprietie in the first borne, this Son of Gods Essence and Loue had taken possession of the Temple: His right had beene a perfect law to himselfe: Now his obedience to that law: which himselfe had giuen, doth no lesse call him thither, than the challenge of his peculiar interest.

He that was the Lord of all creatures (euer since he strooke the first born of the Egyptians) requires the first male of all creatures, both man & beast, to be dedicated to him; wherein God caused a miraculous euent to second nature, which seemes to challenge the first & best for the Maker: By this rule, God should haue had his seruice done only by the heires of Israel: But since God, for the honor & remuneration of *Leui*, had chosen out that Tribe to minister vnto him, now the first borne of all Israel must be presented to God, as his due, but by allowance redeemed to their parents: As for beasts, the first male of the cleane beasts must be sacrificed, of vnclean exchanged for a price. So much morality is there in this constitution of God, that the best of all kindes is fit to be consecrated to the Lord of all, Euery thing we haue is too good for vs, if we thinke any thing we haue too good for him.

How glorious did the Temple now seeme, that the Owner was within the walls of it? Now was the houre, & ghest come, in regard whereof the secõd Temple should surpasse the first: this was his house built for him, dedicated to him: There had he dwelt long in his spirituall Presẽce, in his typicall: There was nothing either placed, or done within those walls, wherby he was not resembled, & now the body of those shadowes is come, & presents himselfe, where he had been euer represẽted: Ierusalem is now euery where: There is no Church, no Christian hart, which is not a Temple of the liuing God: There is no Temple of God wherein Christ is not presented to his Father: Looke vpon him (O God) in whom thou art wel pleased, & in him, and for him be well pleased with vs.

Vnder the Gospell we are all first-borne, all heires: Euery soule is to bee holy vnto the Lord, we are a royall generation, an holy Priesthood: Our baptisme as it is our circumcision, and our sacrifice of purification, so is it also our presentation vnto God: Nothing can become vs but holinesse. O God, to whom we are deuoted, serue thy selfe of vs, glorifie thy selfe by vs, till we shall by thee be glorified with thee.

Herod *and the Infants.*

WEll might these wise men haue suspected *Herods* secrecy; If hee had meant well, what needed that whispering? That which they published in the streets, he asks in his priuy chamber; yet they not misdoubting his intention purpose to fulfil his charge: It could not in their apprehension but be much honour to them, to make their successe knowne, that now both King and people might see, it was not fancie that led them, but an assured reuelation: That God, which brought them thither, diuerted them, & caused their eies shut, to guide them the best way home.

These Siges made a happy voyage: for now they grew into further acquaintance with God: They are honoured with a second messenger from heauen: They saw the starre in the way, the Angell in their bed: The starr guided their iourney vnto Christ, the Angell directed their returne: They saw the starre by day, a vision by night: God spake to their

eies

eies by the ſtarre, he ſpeakes to their heart by a dreame: No doubt, they had left much noiſe of Chriſt behinde them: they that did ſo publiſh his birth by their inquiry at Ieruſalem, could not be ſilent when they found him at Bethleem. If they had returned by *Herod*, I feare they had come ſhort home; He that meant death to the Babe for the name of a King, could meane no other to thoſe that honoured and proclaimed a new King, and erected a Throne beſides his: they had done what they came for; and now that God, whoſe buſineſſe they came about, takes order at once for his Sonnes ſafety, & for theirs: God, which is perfection it ſelfe, neuer beginnes any buſineſſe, but he makes an end, and ends happily; When our waies are his, there is no danger of miſcariage.

Well did theſe wiſe-men know the difference, as of ſtars, ſo of dreames; they had learned to diſtinguiſh betweene the naturall and diuine; & once apprehending God in their ſleepe, they follow him waking, & returne another way. They were no ſubiects to *Herod*, his command preſſed them ſo much the leſſe, or if the being within his dominions had bine no leſſe bound, than natiue ſubiection, yet where God did countermand *Herod*, there could be no queſtion, whom to obey. The ſay not, We are in a ſtrange country, *Herod* may meet with vs, It can be no leſſe than death to mocke him in his owne territories; but cheerfully put themſelues vpon the way, & truſt God with the ſucceſſe: Where men command with God, we muſt obey men for God, and God in men; when againſt him, the beſt obedience is to deny obedience, & to turne our backes vpon *Herod*.

The wiſe-men are ſafely arriued in the Eaſt, and fill the world full of expectation, as themſelues are full of wonder: *Ioſeph* and *Mary* are returned with the Babe to that Ieruſalem, where the wiſe men had inquired for his birth. The Citie was doubtleſſe ſtil full of that rumor, and little thinkes, that he whom they talke of, was ſo neere them: From thence they are, at leaſt in their way to Nazareth, where they purpoſe their abode: God preuents them by his Angell, and ſends them for ſafety into Egypt; *Ioſeph* was not wont to bee ſo full of viſions: It was not long ſince the Angell appeared vnto him to iuſtifie the innocency of the mother, and the Deity of the Sonne; now hee appeares for the preſeruation of both, and a preſeruation by flight: Could *Ioſeph* now chooſe, but thinke, Is this the King, that muſt ſaue Iſrael, that needs to be ſaued by me? If he be the Sonne of God, how is he ſubiect to the violence of men? How is he Almighty, that muſt ſaue himſelfe by flight? or how muſt he flie to ſaue himſelfe out of that land, which he comes to ſaue? But faithfull *Ioſeph* hauing beene once tutored by the Angell, and hauing heard, what the wiſe-men ſaid of the Starre, what *Simeon* & *Anna* ſaid in the Temple, labours not ſo much to reconcile his thoughts, as to ſubiect them; and as one, that knew it ſafer to ſuppreſſe doubts, than to aſſoile them, can beleeue, what he vnderſtands not; and can wonder, where he cannot comprehend.

Oh ſtrange condition of the King of all the world! He could not be borne in a baſer eſtate, yet euen this he cannot enioy with ſafety. There was no roome for him in Bethleem, there will be no roome for him in Iudea: He is no ſooner come to his owne, than he muſt flie from them; that he may ſaue them, he muſt auoid them: Had it not beene eaſie for thee (O Sauiour) to haue acquit thy ſelfe from *Herod*, a thouſand waies? What could and arme of fleſh haue done againſt the God of ſpirits? What had it beene for thee to haue ſet *Herod* fiue yeeres ſooner vnto his place? what to haue commanded fire from heauen on thoſe, that ſhould haue come to apprehend thee? or to haue bidden the earth to receiue them aliue, whom ſhe meant to ſwallow dead? We ſuffer miſery, becauſe we muſt; thou, becauſe thou wouldeſt: The ſame will that brought thee from heauen into earth, ſends thee from Iury to Egypt; as thou wouldſt be borne meane and miſerable, ſo thou wouldſt liue ſubiect to humane vexations, that thou, which haſt taught vs how good it is to beare the yoake euen in our youth, mightſt ſanctifie to vs early afflictions. Or whether (O Father) ſince it was the purpoſe of thy wiſdom to manifeſt thy Sonne by degrees vnto the world, was it thy will thus to hide him for a time, vnder our infirmity? & what other is our condition? we are no ſooner borne thine, than we are perſecuted. If the Church trauell, and bring forth a male, ſhe is in danger of the Dragons ſtreames: What doe the members complaine of the ſame meaſure, which

was

was offered to the Head? Both our births are accompanied with teares.

Euen of those, whose mature age is full of trouble, yet the infancie is commonly quiet, but here life and toile begin together. O blessed Virgin! euen already did the sword begin to pierce thy soule: thou which wert forced to beare thy Son in thy wombe, from Nazareth to Bethleem, must now beare him in thy armes from Iury into Egypt; yet couldst thou not complaine of the way, whilest thy Saviour was with thee: His presence alone was able to make the stable a Temple, Egypt a Paradise, the way more pleasing than rest. But whither then? O whither dost thou carry that blessed burthen, by which thy selfe & the world are vpholden? To Egypt, the slaughter house of Gods people, the furnace of Israels ancient affliction, the sinke of the world: *Out of Egypt haue I called my Son* (saith God) That thou calledst thy Sonne out of Egypt, O God, is no maruell; It is a maruell, that thou calledst him into Egypt; but that we know, all earths are thine, and all places and men are like figures vpon a table, such as thy disposition makes them: What a change is here? Israel the first borne of God, flies out of Egypt, into the promised Land of Iudea; Christ the First borne of all creatures, flies from Iudea into Egypt: Egypt is become the Sanctuary, Iudea the Inquisition-house of the Sonne of God: He, that is euery where the same, makes all places alike to his: He makes the fiery furnace a gallery of pleasure, the Lyons denne an house of defence, the Whales belly a lodging chamber, Egypt an harbour.

Hee flies that was able to preserue himselfe from danger, to teach vs, how lawfully we may flee from those dangers, wee cannot auoid otherwise. It is a thankelesse fortitude, to offer our throat vnto the knife: Hee, that came to die for vs, fled for his owne preseruation, and hath bid vs follow him; *When they persecute you in one Citie, flee into another*: We haue but the vse of our liues, and wee are bound to husband them to the best aduantage of God and his Church: God hath made vs, not as Butts to be perpetually shot at, but as the marks of rouers moueable, as the wind and sunne may best serue.

It was warrant enough for *Ioseph* and *Mary* that God commands them to flee, yet so familiar is God growne with his approued seruants, that he giues them the reason of his commãded flight: (*For Herod will seeke the yong childe to destroy him*:) What wicked men will doe, what they would doe, is knowne vnto God before-hand: He that is so infinitely wise to know the designes of his enemies before they are, could as easily preuent them, that they might not be, but he lets them runne on in their owne courses, that he may fetch glory to himselfe out of their wickednesse.

Good *Ioseph* hauing this charge in the night, stayes not till the morning; no sooner had God said *Arise*, then he starts vp and sets forward: It was not diffidence, but obedience that did so hasten his departure; The charge was direct, the busines important: He dares not linger for the light, but breakes his rest for the iourney, and taking vantage of the darke, departs towards Egypt: How knew he this occasion would abide any delay? We cannot be too speedy in the execution of Gods commands, we may be too late: Here was no treasure to hide, no hangings to take downe, no lands to secure; The poore Carpenter needs doe no more but locke the doores, and away: He goes lightly that wants a lode: If there be more pleasure in abundance, there is more security in a meaner state: The Bustard or the Ostridge, when he is pursued, can hardly get vpon his wings, whereas the Larke mounts with ease. The rich hath not so much aduantage of the poore in the enioying, as the poore hath of the rich in leauing.

Now is *Ioseph* come downe into Egypt: Egypt was beholden to the name, as that whereto it did owe no lesse than their vniuersall preseruation: Well might it repay this act of Hospitality to that name and bloud: the going down into Egypt had not so much difficulty, as the staying there: Their absence from their countrey was little better than a banishment; but what was this other, than to serue a prentiship in the house of bondage? to be any where saue at home, was irkesome: but to be in Egypt so many yeares amongst idolatrous Pagans, most needs be painefull to religious hearts: The Command of their God, and the Presence of Christ makes amends for all: How long should they haue thought it to see the Temple of God, if they had not had the God of the Temple with them? How long to present their sacrifices at the Altar of God, if they had not had him with them, which made all sacrifices accepted, and which did accept the sacrifice of their hearts?

Herod was subtle in mocking the wise-men, whiles he promised to worship him whom he meant to kill; now God makes the wise-men to mocke him, in disappointing his expectation: It is iust with God to punish those, which would beguile others with illusion: Great spirits are so much more impatient of disgrace; How did *Herod* now rage, and fret, and vainely wish to haue met with those false spies, and tells, with what torments he would reuenge their trechery, and curses himselfe for trusting strangers in so important a businesse?

The Tyrants suspition wold not let him rest long: Ere many daies he sends to inquire of them, whom he sent to inquire of Christ. The notice of their secret departure increaseth his iealousie, & now his anger runnes mad, & his feare proues desperate: All the infants of Bethleem shall bleed for this one; And (that he may make sure worke) he cuts out to himselfe large measures both of time, & place: It was but very lately that the Starre appeared, that the wise-men re-appeared not: They asked for him that was borne, they did not name when he was borne: *Herod* for more securitie ouer-reaches their time & fetches into the slaughter all the children of two years age: The Priests and Scribes had told him, the towne of Bethleem must be the place of the Messia's nativity: He fetches in all the children of the coasts adioyning; yea his owne shall for the time be a Bethleemite: A tyrannous guiltinesse neuer thinkes it selfe safe, but euer seekes to assure it selfe in the excesse of cruelty. Doubtlesse he, which so priuily inquired for Christ, did as secretly brew this massacre: The mothers were set with their children on their laps, feeding them with the brest, or talking to them in the familiar language of their loue, when suddenly the Executioner rushes in, and snatches them from their armes, and at once pulling forth his Commission and his knife, without regard to shrikes or teares, murthers the innocent babe, and leaues the passionate mother in a meane betweene madnesse and death. What cursing of *Herod*? what wringing of hands? what condoling? what exclaiming was now in the streets of Bethleem?

O bloudy *Herod*, that couldst sacrifice so many harmelesse liues to thine ambition! What could those infants haue done? If it were thy person, whereof thou wert afraid, what likelihood was it, thou couldst liue, till those sucklings might endanger thee? This newes might affect thy successors, it could not concerne thee, if the heate of an impotent & furious enuy had not made thee thirsty of bloud: It is not long, that thou shalt enioy this cruelty; After a few hateful yeers, thy soul shal feel the weight of so many innocents, of so many iust curses. He, for whose sake thou killedst so many, shall strike thee with death; & then what wouldest thou haue giuen to haue bin as one of those infants whom thou murtheredst? In the meane time, when thine executioners returned, and told thee of their vnpartiall dispatch, thou smiledst to thinke, how thou had defeated thy riuall, and beguiled the starre, and deluded the propheſies, whiles God in heauen, & his Son on earth laugh thee to scorne, and make thy rage an occasion of further glory to him, whom thou meantest to suppresse.

He that could take away the liues of other, cannot protract his owne: *Herod* is now sent home; The coast is cleare for the returne of that holy family; Now God cals them from their exile: Christ and his Mother had not stayed so long out of the confines of the reputed visible Church, but to teach vs continuance vnder the Crosse: Sometimes God sees it good for vs not to sip of the cup of affliction, but to make a diet-drink of it, for constant and common vse: If he allow vs no other liquor for may yeeres, we must take it off cheerefully, and know, that it is but the measure of our betters.

Ioseph & Mary stirre not without a command; their departure, stay, remoouall is ordered by the voice of God: If Egypt had bin more tedious vnto them, they durst not moue their foot, till they were bidde: It is good in our own busines to follow reason, or custome: but in Gods busines, if we haue any other guide but himselfe, we presume, & cānot expect a blessing.

O the wonderfull dispensation of God in concealing of himselfe from men! Christ was now some fiue yeeres old; he beares himselfe as an infant, & knowing all things, neither takes nor giues notice of ought concerning his remoouall & disposing, but appoints that to be done by his Angell, which the Angel could not haue done, but by him: Since he would take our nature, he would be a perfect child, suppressing the manifestation & exercise of that God head, whereto that infant-nature was conioyned. Euen so, O Sauiour, the humility of thine infancy was answerable to that of thy birth: The more thou hidest and abasest thy selfe for vs, the more should we magnifie thee, the more should we deiect our selues for thee.

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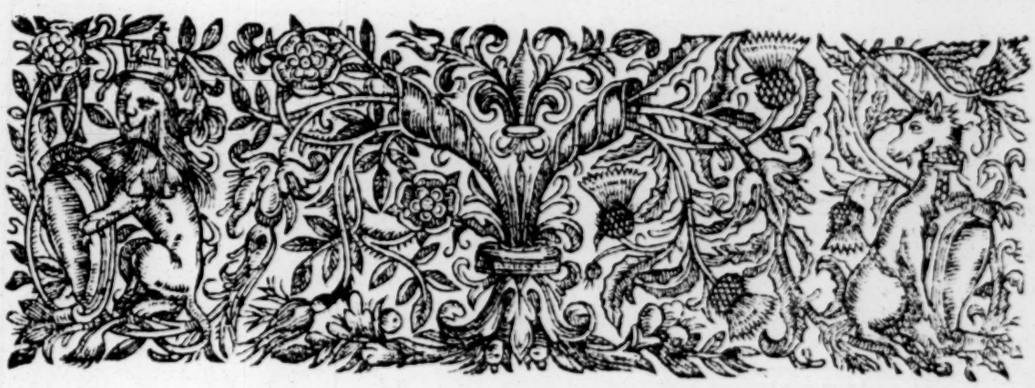

Contemplations.

THE SECOND BOOKE.

Containing
- Christ *among the Doctors.*
- Christ *Baptized.*
- Christ *Tempted.*
- Simon *Called.*
- *The Mariage in Cana.*
- *The good Centurion.*

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

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TO THE HONORABLE GENERALL, SIR EDVVARD CECILL KNIGHT,

all honor and happineſſe.

Moſt Honored Sir,

THe ſtore of a good Scribe is (according to our Sauiour) both old and new; I would (if I durſt) be ambitious of this onely honor; hauing therefore drawne forth thoſe not-friuolous thoughts, out of the old Teſtament, I fetch theſe following from the new; God is the ſame in both; as the body differs not with the age of the ſute, with the change of robes: The olde and new wine of holy Truth, came both out of one vineyard; yet here may wee ſafely ſay to the Word of his Father, as was ſaid to the Bridegroome of Cana, Thou haſt kept the beſt wine till the laſt; The authority of both is equally ſacred; the vſe admits no leſſe difference, than is betwixt a Sauiour fore-ſhadowed, and come. The interміſſion of thoſe military imployments, which haue won you iuſt honor, both in forraine nations, and at home, is in this only gainefull, that it yeelds you leaſure to theſe happy thoughts, which ſhall more fully acquaint you with him that is at once the God of Hoſts, & the Prince of Peace: To the furtherance whereof theſe my poore labours ſhall doe no thankeleſſe offices. In lieu of your noble fauours to me both at home, and where you haue merited command, nothing can bee returned but humble acknowledgements, and hearty prayers for the increaſe of your Honor, and all happineſſe to your ſelfe, and your thrice-worthy and vertuous Lady, by him that is deeply obliged, and truly deuoted to you both,

IOS. HALL.

Contemplations.

THE SECOND BOOKE.

Christ among the Doctors.

EVen the Spring ſhewes vs what wee may hope for of the tree in Summer; In his nonage therefore, would our Sauiour giue vs a taſte of his future proofe, leſt, if his perfection ſhould haue ſhewed it ſelfe without warning to the world, it ſhould haue beene entertained with more wonder, than beliefe; now this act of his Childhood ſhall prepare the faith of men by fore-expectation: notwithſtanding all this early demonſtration of his diuine graces, the incredulous Iewes could afterwards ſay, Whence hath this man his wiſdome and great works? What would they haue ſaid, if hee had ſuddenly leapt forth into the cleare light of the world? The Sun would dazle all eyes, if he ſhould breake forth at his firſt riſing into his full ſtrength; now he hath both the day-ſtar to goe before him, and to bid men looke for that glorious body, and the liuely colours of the day, to publiſh his approach; the eye is comforted, not hurt by his apperance.

The Parents of Chriſt went vp yeerely to Ieruſalem at the feaſt of the Paſſeouer; the law was only for the males: I doe not finde the bleſſed Virgin bound to this voiage, the weaker ſex receiued indulgence from God: yet ſhe knowing the ſpirituall profit of that iourney, takes paines voluntarily to meaſure that long way euery yeare; piety regards not any diſtinction of ſexes or degrees, neither yet doth Gods acceptation; rather doth it pleaſe the mercy of the higheſt more to reward that ſeruice, which, though he like in all, yet out of fauour he will not impoſe vpon all. It could not be but that ſhee whom the holy Ghoſt ouerſhaddowed, ſhould be zealous of Gods ſeruice: thoſe that will goe no further then they are dragged in their religious exerciſes, are no whit of kin to her whom all generations ſhall call bleſſed.

The childe Ieſus in the minority of his age, went vp with his Parents to the holy ſolemnity, not this yeare onely, but in all likelihood others alſo; hee, in the power of whoſe Godhead, and by the motion of whoſe Spirit, all others aſcended thither, would not himſelfe ſtay at home. In all his examples he meant our inſtruction: this pious act of his nonage intended to leade our firſt yeares into timely deuotion. The firſt liquor ſeaſons the veſſell for a long time after: It is euery way good for a man to beare Gods yoke, euen from his infancy: it is the policie of the Deuill to diſcourage early holineſſe: he that goes out betimes in the morning, is more like to diſpatch his iourney, then he that lingers till the day be ſpent. This bleſſed Family came not to looke at the feaſt and be gone; but they duly ſtaid out all the appointed dayes of vnleauened bread: they and the reſt of Iſrael could not want houſhold buſineſſes at home; thoſe ſecular affaires could not either keepe them from repairing to Ieruſalem, or ſend them away immaturely; Worldly cares muſt giue place to the ſacred: Except wee will depart vnbleſſed, we muſt attend Gods ſeruices till we may receiue his diſmiſſion.

It

It was the fashion of those times and places, that they went vp, and so returned by troupes, to those set meetings of their holy festiualls. The whole Parish of Nazareth went and came together. Good fellowship doth no way so well, as in the passage to Heauen: much comfort is added by society to that iourney, which is of it selfe pleasant; It is an happy word, Come let vs goe vp to the house of the Lord. Mutuall incouragement is none of the least benefits of our holy assemblies: Many sticks laid together, make a good fire, which if they lie single, lose both their light and heat.

The feast ended, what should they doe but returne to Nazareth? Gods seruices may not be so attended, as that wee should neglect our particular callings: Himselfe cals vs from his owne House to ours, and takes pleasure to see a painfull Client: They are foully mistaken, that thinke God cares for no other trade but deuotion: Piety and diligence must keepe meet changes with each other; neither doth God lesse accept of our returne to Nazareth, then our going vp to Ierusalem:

I cannot thinke that the blessed Virgine, or good *Ioseph*, could be so negligent of their diuine charge, as not to call the childe Iesus to their setting forth from Ierusalem: But their back was no sooner turned vpon the Temple, than his face was towards it; he had businesse in that place, when theirs was ended: there he was both worshipped and represented: He, in whom the Godhead dwelt bodily, could doe nothing without God: his true Father led him away from his supposed: Sometimes the affaires of our ordinary vocation, may not grudge to yeeld vnto spirituall occasions: The Parents of Christ knew him well, to be of a disposition, not strange, nor sullen and stoicall, but sweet and sociable: and therefore they supposed, he had spent the time and the way, in company of their friends and neighbours: They doe not suspect him wandred into the solitary fields: but when euening came, they goe to seeke him among their kinsfolke and acquaintance. If he had not wonted to conuerse formerly with them, hee had not now beene sought amongst them: Neither as God, nor man, doth he take pleasure in a sterne froward austerity, and wilde retiredness: but in a milde affableness, and amiable conuersation.

But, O blessed Virgine, who can expresse the sorrowes of thy perplexed soule, when all that euening search could affoord thee no newes of thy Sonne Iesus? Was not this one of those swords of *Simeon*, which should pierce thorow thy tender breast? How didst thou chide thy credulous neglect, in not obseruing so precious a charge, and blame thine eyes, for once looking beside this obiect of thy loue? How didst thou, with thy carefull husband, spend that restlesse night, in mutuall expostulations and bemonings of your losse? How many suspitious imaginations did that while racke thy gricued spirit? Perhaps thou mightest doubt, lest they which laid for him, by *Herods* command, at his birth, had now by the secret instigation of *Archelaus*, surprised him in his childhood: or it may be thou thoughtest thy diuine Son had now withdrawn himselfe from the earth, and returned to his heauenly Glory, without warning: or peraduenture thou studiest with thy selfe, whether any carelesnesse on thy behalfe, had not giuen occasion to this absence.

O deare Sauiour who can misse and not mourne for thee? Neuer any soule conceiued thee by faith, that was lesse afflicted with the sense or thy desertion, then comforted with the ioy of thy presence: Iust is that sorrow, and those teares seasonable, that are bestowed vpon thy losse; What comfort are we capable of, whiles we want thee? What relish is there in these earthly delights without thee? What is there to mitigate our passionate discomforts, if not from thee? Let thy selfe loose, O my soule, to the fulnesse of sorrow, when thou findest thy selfe bereaued of him, in whose presence is the fulnes of ioy, and deny to receiue comfort from any thing saue from his returne.

In vaine is Christ sought among his kindred, according to the flesh: So far are they still from giuing vs their aide, to finde the true *Messias*, that they leade vs from him: Back againe therefore are *Ioseph* and *Mary* gone to seeke him at Ierusalem: She goes about in the City, by the streets and by the open places, & seekes him whom her soule loueth: she sought him for the time, & found him not. Do we think she spared her search?

The

The euening of her returne, she hastes to the Inne, where she had left him, where missing him, she inquires of euery one she met, Haue you not seene him, whom my soule loueth? At last, the third day, she findes him in the Temple: One day was spent in the iourney towards Galile; another in the returne to Ierusalem: The third day recouers him: He, who would rise againe the third day, and be found amongst the liuing, now also would the third day be found of his Parents, after the sorrow of his absence. But where wert thou, O blessed *Iesu*, for the space of these three dayes? where didst thou bestow thy selfe, or who tended thee, whiles thou wert thus alone at Ierusalem? I know, if Ierusalem should haue beene as vnkinde to thee as Bethleem, thou couldst haue commanded the Heauens to harbour thee, and if men did not minister to thee, thou couldest haue commanded the seruice of Angels; but since the forme of a seruant called thee to a voluntary homelinesse, whether it pleased thee to exercise thy selfe thus early with the difficulties of a stranger, or to prouide miraculously for thy selfe; I inquire not, since thou reuealest not; onely this I know, that hereby thou intendedst to teach thy Parents, that thou couldest liue without them, and that not of any indigency, but out of a gracious dispensation, thou wouldest ordinarily depend vpon their care.

In the meane time, thy diuine wisdome could not but fore-know all these corroding thoughts, wherewith the heart of thy deare mother must needes bleed, through this sudden dereliction; yet wouldest thou leaue her for the time to her sorrow: Euen so, O Sauiour, thou thoughtest fit to visit her, that bore thee, with this early affliction; Neuer any loued thee, whom thou doest not sometimes exercise with the griefe of missing thee, that both we may be more carefull to hold thee, and more ioyfull in recouering thee. Thou hast said, and canst not lie, I am with you to the end of the world: but euen whiles thou art really present, thou thinkest good to be absent vnto our apprehensions: yet if thou leaue vs, thou wilt not forsake vs; if thou leaue vs for our humiliation, thou wilt not forsake vs to our finall discomfort; thou mayest for three dayes hide thy selfe, but then we shall finde thee in the Temple; None euer sought thee with a sincere desire, of whom thou wert not found: Thou wilt not be either so little absent, as not to whet our appetites, nor so long, as to fainten the heart, After three dayes we shall finde thee; and where should we rather hope to finde thee than in the Temple? There is the habitation for the God of Israel, there is thy resting place for euer; Oh all ye that are grieued with the want of your Sauiour, see where you must seeke him: In vaine shall ye hope to finde him in the streets, in the Tauernes, in the Theaters: seeke him in his holy Temple: Seeke him with piety, seeke him with faith, there shall ye meet him, there shall ye recouer him. Whiles children of that age were playing in the streets, Christ was found sitting in the Temple, not to gaze on the outward glory of that house, or on the golden Candlesticks, or Tables, but to heare and appose the Doctors; He, who as God, gaue them all the wisdome they had, as the Sonne of man heartens to the wisdome he had giuen them: He, who sate in their hearts, as the Author of all learning and knowledge, sits in the midst of their schoole, as an humble Disciple: That by learning of them, he might teach all the younger sort humility, and due attendance vpon their Instructours; hee could at the first haue taught the great Rabbins of Israel the deepe mysteries of God; but because he was not yet called by his Father, to the publique function of a Teacher, he contents himselfe to heare with diligence, and to aske with modesty, and to teach onely by insinuation. Let those consider this, which will needes run as soone as they can goe: and when they finde ability, thinke they need not stay for a further vocation of God or men. Open your eyes, ye rathe ripe inuaders of Gods Chaire: and see your Sauiour in his yonger yeeres, not sitting in the eminent pulpits of the Doctors, but in the lowly floores of the Auditors: See him that could haue taught the Angells, listning in his minority to the voice of men; Who can thinke much to learne of the Ancients when he lookes vpon the Sonne of God, sitting at the feet of the Doctors of Israel? First he heares, then he askes: how much more doth it concerne vs to be hearers, ere we offer to be teachers of others? he gathers that heares, he spends that teacheth; if we spend before we gather, we shall soone proue bankrupts.

When

When he hath heard, he askes, and after that, he answers: doubtlesse those very questions were instructions, and meant to teach more than to learne: Neuer had these great Rabbins heard the voice of such a tutor: in whom they might see the wisedome of God so concealing it selfe, that yet it would be knowne to be there: Now marueil then if they all wondred at his vnderstanding and answers: Their eyes saw nothing but humane weakenesse, their eares heard diuine sublimity of matter; betwixt what they saw, and what they heard, they could not but be distracted with a doubting admiration. And why did yee not (O ye Iewish teachers) remember, *That to vs a Childe is borne, and vnto vs a Sonne is giuen, and the gouernment is vpon his shoulder, & his name shall be called Wonderful Counseller, the mighty God, the euerlasting Father, the Prince of peace?* Why did ye not now bethinke your selues, what the Star, the Sages, the Angels, the Shepheards, *Zachary, Simeon, Anna*, had premonished you? Fruitlesse is the wonder that endeth not in faith; No light is sufficient where the eyes are held through vnbeliefe or preiudice.

The Doctors were not more amazed to heare so profound a childhood, than the parents of Christ were to see him among the Doctors; the ioy of finding him, did striue with the astonishment of finding him thus: And now, not *Ioseph*, (he knew how little right he had to that diuine Sonne) but *Mary* breakes forth into a louing expostulation (*Sonne, why hast thou dealt so with vs?*) that she might not seeme to take vpon her as an imperious Mother, it is like she reserued this question till she had him alone: wherein she meant rather to expresse griefe than correption: Onely herein the blessed Virgin offended, that her inconsideration did not suppose (as it was) that some higher respects, than could be due to flesh and bloud, called away the Sonne of God from her, that was the daughter of man. She that was but the mother of humanity, should not haue thought that the businesse of God must for her sake be neglected: We are all partiall to our selues naturally, and prone to the regard of our owne rights; questionlesse this gratious Saint would not for all the world, haue willingly preferd her owne attendance, to that of her God: through heedlesnes she doeth so: her Sonne and Sauiour is her monitor, out of his diuine loue reforming her naturall: *How is it that yee sought me? Knew yee not that I must goe about my Fathers, businesse?* Immediately before the blessed Virgin had said, *Thy father and I sought thee with heauy hearts:* Wherein both according to the supposition of the world, she called *Ioseph* the Father of Christ, and according to the fashion of a dutifull wife, she names her *Ioseph*, before her selfe. She well knew that *Ioseph* had nothing but a name in this businesse, she knew how God had dignified her beyond him; yet she sayes: *Thy father and I sought thee*; The Sonne of God stands not vpon contradiction to his mother, but leading her thoughts from his supposed father, to his true; from earth to heauen, he answers, (*Knew yee not thou I must goe about my Fathers businesse?*) It was honor enough to her, that he had vouchsafed to take flesh of her; It was his eternall honour, that hee was God of God, the euerlasting Sonne of the heauenly Father: good reason therefore was it, that the respects to flesh should giue place to the God of Spirits: How well contented was holy *Mary* with so iust an answer? how doth she now againe in her heart, renew her answer to the Angell, *Behold the seruant of the Lord, be it according to thy word?*

We are all the Sonnes of God in another kind, Nature and the world thinkes wee should attend them; we are not worthy to say; we haue a Father in heauen, if we cannot steale away from these earthly distractions, and imploy our selues in the seruices of our God.

Christs Baptisme.

Iohn did euery way forerunne Christ, not so much in the time of his Birth, as in his office; neither was there more vnlikelinesse in their disposition and cariage, then similitude in their function; both did preach and baptize; onely *Iohn* baptized by himselfe, our Sauiour by his Disciples; our Sauiour wrought miracles by himselfe, by his Disciples; *Iohn* wrought none by either; Wherein Christ meant to shew himselfe a Lord, and *Iohn* a seruant; and *Iohn* meant to approue himselfe a true seruant to him, whose harbinger he was; he that leapt in the wombe of his mother, when his Sauiour (then newly conceiued) came in presence, bestird himselfe, when he was brought forth into the light of the Church, to the honor and seruice of his Sauiour: he did the same before Christ, which Christ charged his Disciples to doe after him, Preach and Baptize. The Gospell ran alwayes in one tenor, and was neuer but like it selfe; So it became the Word of him in whom there is no shadow by turning, and whose Word it is, *I am Iehoua, I change not.*

It was fit that he which had the Prophets, the starre, the Angell to foretell his coming into the world, should haue his Vsher to goe before him, when he would notifie himselfe to the world: *Iohn* was the voyce of a Cryer: Christ was the Word of his Father; it was fit this Voyce should make a noyse to the world, ere the Word of the Father should speake to it; *Iohns* note was still, Repentance; The Axe to the root, the Fan to the floore, the Chaffe to the fire; as his raiment was rough, so was his tongue; and if his foode were wilde Hony, his speech was stinging Locusts: Thus must the way be made for Christ in euery heart: Plausibility is no fit preface to regeneration: if the heart of man had continued vpright, God might haue beene entertained without contradiction; but now violence must be offered to our corruption, ere we can haue roome for grace; if the great Way-maker doe not cast downe hills, and raise vp valleys in the bosomes of men, there is no passage for Christ; neuer will Christ come into that soule, where the Herald of repentance hath not beene before him.

That Sauiour of ours, who from eternity lay hid in the Counsaile of God, who in the fulnesse of time, so came, that hee lay hid in the wombe of his mother, for the space of forty weekes, after hee was come, thought fit to lye hid in Nazareth, for the space of thirty yeeres, now at last begins to shew himselfe to the world, and comes from Galile to Iordan. He that was God alwayes, and might haue beene perfect man in an instant, would by degrees rise to the perfection both of his Manhood, and execution of his mediator-ship; to teach vs, the necessity of leasure in spirituall proceedings; that many Suns, and successions of seasons, and meanes must be stayed for, ere we can attaine our maturity; and that when we are ripe for the imployments, of God, we should no lesse willingly leaue our obscurity, then we took the benefit of it for our preparation. He that was formerly circumcised would now be baptized; what is Baptisme, but an Euangelicall circumcision? What was circumcision, but a legall Baptisme? One both supplied and succeeded the other; yet the Author of both will vndergoe both: He would be circumcised, to sanctifie his Church that was; and baptized, to sanctifie his Church that should be; that so in both Testaments hee might open a way into heauen. There was in him neither filthinesse, nor foreskin of corruption, that should need either knife, or water: He came not to be a Sauiour for himselfe, but for vs: we are all vncleannesse, and vncircumcision: he would therefore haue that done to his most pure body, which should be of force to cleare our impure soules: thus making himselfe sinne for vs, that we might be made the righteousnesse of God in him.

His Baptisme giues vertue to ours. His last action (or rather passion) was his baptizing with blood: his first was his baptization with water: both of them wash the world from their sins. Yea, this latter did not onely wash the soules of men, but washeth that very

very water, by which we are washed; from hence is that made both cleane and holy, and can both cleanse and hallow vs; And if the very handkerchiefe which touched his Apostles, had power of cure, how much more that Water, which the sacred Body of Christ touched? Christ comes far, to seeke his baptisme: to teach vs (for whose sake hee was baptized) to wait vpon the ordinances of God, and to sue for the fauour of spirituall blessings; They are worthlesse commodities, that are not worth seeking for; it is rarely seene, that God is found of any man vnsought for: that desire which onely makes vs capable of good things, cannot stand with neglect.

Iohn durst not baptize vnbidden: his Master sent him to doe this seruice, and behold, the Master comes to his seruant, to call for the participation of that priuiledge, which he himselfe had instituted, and inioyned; how willingly should we come to our spirituall Superiours, for our part in those mysteries, which God hath left in their keeping; yea, how gladly should we come to that Christ, who giues vs these blessings, who is giuen to vs in them!

This seemed too great an honor for the modesty of *Iohn* to receiue; If his mother could say, when her blessed cousin the Virgin *Mary* came to visit her (*Whence is this to me, that the mother of my Lord should come to me?*) how much more might he say so, when the diuine Son of that mother came to call for a fauour from him? I haue need to be baptized of thee, and commest thou to me? O holy Baptist, if there were not a greater borne of women then thou; yet thou couldest not be borne of a woman, and not need to be baptized of thy Sauiour. Hee baptized with fire, thou with water; Little would thy water haue auailed thee without his fire: If he had not baptized thee, how wert thou sanctified from the wombe? There can be no flesh without filthinesse; neither thy supernaturall conception, nor thy austere life could exempt thee from the need of baptisme: Euen those, that haue not liued to sinne after the similitude of *Adam*, yet are they so tainted with *Adam*, that vnlesse the second *Adam* cleanse them by his baptisme, they are hopelesse; There is no lesse vse of baptisme vnto all, then there is certainety of the need of baptisme; *Iohn* baptized without, Christ within. The more holy a man is, the more sensible he is of his vnholinesse; No carnall man could haue said (*I haue need to be baptized of thee;*) neither can he finde, what hee is the better for a little Font-water. The sense of our wretchednesse, and the valuation of our spirituall helps, is the best tryall of our regeneration: Our Sauiour doth not deny, that either *Iohn* hath need to bee baptized of him, or that it is strange, that he should come to be baptized of *Iohn*, but he will needs thus farre both honour *Iohn*, and disparage himselfe, to be baptized of his Messenger; hee that would take flesh of the Virgin, education from his Parents, sustenance from his creatures, will take baptisme from *Iohn*: It is the prayse of his mercy that he will stoope so low, as to bee beholden to his creatures, which from him receiue their being and power, both to take and giue.

Yet not so much respect to *Iohn*, as obedience to his Father, drew him to this point of humiliation, (*Thus it beboues vs to fulfill all righteousnes.*) The Counsels & Appointmẽts of God are righteousnesse it selfe; There needs no other motiue, either to the seruant, or the Son, then the knowledge of those righteous purposes. This was enough to leade a faithfull man thorow all difficulties, and inconueniences; neither will it admit of any reply, or any demurre: *Iohn* yeeldeth to this honor, which his Sauiour puts vpon him, in giuing baptisme to the Author of it: He baptized others to the remission of their sinnes: now he baptizes him, by whom they are remitted both to the Baptizer, and to others.

No sooner is Christ baptized, then hee comes forth of the water: The element is of force, but during the vse: It turnes common, when that is past; neither is the water sooner powred on his head, then the Heauens are opened, and the Holy Ghost descendeth vpon that Head which was baptized: The Heauens are neuer shut whiles either of the Sacraments is duly administred, and receiued: neither doe the Heauens euer thus open, without the descent of the Holy Ghost: But now that the God of Heauen is baptized, they open vnto him, which are opened to all the faithfull by him: and that

Holy

Holy Ghost which proceeded from him, together with the Father, ioynes with the Father in a sensible testimony of him; that now the world might see what interest he had in the Heauens, in the Father, in the holy Spirit, and might expect nothing but diuine, from the entrance of such a Mediator.

Christ tempted.

NO sooner is Christ comne out of the water of Baptisme, than he enters into the fire of tentation: No sooner is the holy Spirit descended vpon his head, in the forme of a Doue, than he is led by the Spirit to be tempted. No sooner doth God say, (*This is my Sonne*): than Satan sayes, (*If thou be the Sonne of God.*) It is not in the power, either of the gift or scales of Grace, to deliuer vs from the assaults of Satan; they may haue the force to repell euill suggestions, they haue none to preuent them; yea, the more we are ingaged vnto God by our publike vowes, and his pledges of fauour, so much more busie and violent is the rage of that euill one, to encounter vs; We are no sooner stept forth into the field of God, than he labours to wrest our weapons out of our hands, or to turne them against vs.

The voyce from Heauen acknowledged Christ to be the Sonne of God; this diuine Testimony did not allay the malice of Satan, but exasperate it: Now that venomous Serpent swels with inward poison, and hastes to assaile him, whom God hath honoured from Heauen. O God, how should I looke to escape the suggestions of that wicked one, when the Sonne of thy loue cannot be free? when euen grace it selfe drawes on enmity? That enemy, that spared not to strike at the Head, will he forbeare the weakest and remotest limme? Arme thou me therefore, with an expectation of that euill I cannot auoid; Make thou me as strong, as he is malicious; Say to my soule also (*Thou art my Sonne*) and let Satan doe his worst.

All the time of our Sauiours obscurity I doe not finde him set vpon; Now, that he lookes forth to the publike execution of his diuine Office, Satan bends his forces against him: Our priuacy, perhaps, may sit downe in peace, but neuer man did endeuour a common good without opposition. It is a signe, that both the worke is holy, and the Agent faithfull, when we meet with strong affronts.

We haue reason to be comforted with nothing so much, as with resistance; If wee were not in a way to doe good, we should find no rubs; Satan hath no cause to molest his owne, and that whiles they goe about his owne seruice; He desires nothing more, than to make vs smooth paths to sinne; but when we would turne our feet to holinesse, he blocks vp the way with tentations.

Who can wonder enough at the sawcinesse of that bold spirit, that dares to set vpon the Sonne of the euerliuing God? who can wonder enough at thy meeknesse and patience, O Sauiour, that wouldst be tempted? He wanted not malice and presumption to assault thee; thou wantedst not humility to endure those assaults. I should stand amazed at this voluntary dispensation of thine, but that I see the susception of our humane nature, laies thee open to this condition. It is necessarily incident to manhood to be liable to tentations; Thou wouldest not haue put on flesh, if thou hadst meant vtterly to put off this consequence of our infirmity: If the state of innocence could haue beene any defence against euill motions, the first *Adam* had not beene tempted, much lesse the second. It is not the presenting of tentations that can hurt vs, but their entertainement; Ill counsell is the fault of the Giuer, not of the Refuser; We cannot forbid lewd eyes to looke in at our windowes, we may shut our doores against their entrance; It is no lesse our praise to haue resisted, than Satans blame to suggest euill. Yea, O blessed Sauiour, how glorious was it for thee, how happy for vs, that thou wert tempted? Had not Sa-

tan tempted thee, how shouldest thou haue ouercome? Without blowes there can be no victory, no triumph: How had thy power beene manifested, if no aduersary had tried thee? The first *Adam* was tempted and vanquished; the second *Adam*, to repay and repaire that foile, doth vanquish in being tempted. Now haue we not a Sauiour, and High Priest, that cannot be touched with the feeling of our infirmities, but such an one, as was in all things tempted in like sort, yet without sinne; how boldly therefore may we goe vnto the Throne of grace, that we may receiue mercy, and finde grace of helpe in time of need? Yea, this Duell was for vs; Now we see by this conflict of our Almighty Champion, what manner of Aduersary we haue, how he fights, how he is resisted, how ouercomne. Now our very temptation affords vs comfort, in that we see, the dearer we are vnto God, the more obnoxious we are to this triall; neither can we be discouraged by the hainousnesse of those euils, whereto wee are moued, since we see the Sonne of God solicited to infidelity, couetousnesse, idolatry; How glorious therefore was it for thee O Sauiour, how happy for vs that thou wert tempted?

Where then wast thou tempted, O blessed Iesu; or whither wentest thou to meet with our great Aduersary? I doe not see thee led into the market-place, or any other part of the city, or thy home-stead of Nazareth, but into the vast wildernesse, the habitation of beasts; a place that carrieth in it, both horror and opportunity; why wouldst thou thus retire thy selfe from men? but as confident Champions are wont to giue aduantage of ground or weapon, to their Antagonist, that the glory of their victory may be the greater: So wouldest thou, O Sauiour, in this conflict with our common enemy, yeeld him his owne termes for circumstances, that thine honour and his foile may be the more. Solitarinesse is no small helpe to the speed of a tentation: Woe to him that is alone, for if he fall, there is not a second to lift him vp. Those that out of an affectation of holinesse seeke for solitude in rocks and caues of the deserts, doe no other than run into the mouth of the danger of tentation, whiles they thinke to auoid it. It was enough for thee to whose diuine power the gates of hel were weaknesse, thus to challenge the Prince of darknesse; Our care must be alwaies to eschew all occasions of spirituall danger; and (what we may) to get vs out of the reach of tentations.

But, O the depth of the Wisdome of God! How camest thou, O Sauiour, to be thus tempted? That Spirit whereby thou wast conceiued, as man, and which was one with thee and the Father, as God, led thee into the wildernesse to bee tempted of Satan; Whiles thou taughtest vs to pray to thy Father, *Leade vs not into temptation*, thou meantest to instruct vs, that if the same Spirit led vs not into this perilous way, we goe not into it; Wee haue still the same conduct: Let the path bee what it will, how can wee miscary in the hand of a Father? Now may wee say to Satan, as thou didst vnto *Pilate*; *Thou couldst haue no power ouer me, except it were giuen thee from aboue*; The Spirit led thee, it did not driue thee; here was a sweet inuitation, no compulsion of violence. So absolutely conformable was thy will to thy Deity, as if both thy natures had but one volition; In this first draught of thy bitter potion, thy soule said in a reall subiection, *Not my will, but thy will be done*. We imitate thee, O Sauiour, though we cannot reach to thee; All thine are led by thy Spirit: Oh teach vs to forget that we haue wils of our owne. The Spirit led thee; thine inuincible strength did not animate thee into this combat vncalled. What do we weaklings so far presume vpon our abilities, or successe, as that we dare thrust our selues vpon temptations vnbidden, vnwarranted? Who can pitty the shipwracke of those Marriners, which will needes put forth, and hoise sailes in a tempest?

Forty dayes did our Sauiour spend in the wildernesse, fasting, and solitary, all which time was worne out in temptation; how euer the last brunt, because it was most violent, is onely expressed: Now could not the aduersary complaine of disaduantage, whiles he had the full scope both of time and place to doe his worst; And why did it please thee, O Sauiour, to fast forty dayes, and forty nights, vnlesse as *Moses* fasted forty dayes at the deliuery of the Law, and *Elias* at the restitution of the Law: So thou thoughtest fit at the accomplishment of the Law, and the promulgation of

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the Gospel to fulfil the time of both these Types of thine, wherein thou intendest our wonder, nor our imitation; Not our imitation of the time, though of the act. Here were no faulty desires of the flesh in thee, to be tamed, no possibility of a freer & more easie assent of the soule to God, that could bee affected of thee, who wast perfectly vnited vnto God, but as for vs thou wouldest suffer death, so for vs thou wouldst suffer hunger, that we might learne by fasting, to prepare our selues for tentations: In fasting so long, thou intendest the manifestation of thy power; in fasting no longer, the truth of thy man-hood, *Moses & Elias*, through the miraculous sustentation of God, fasted so long, without any question made of the truth of their bodies; So long therefore thou thoughtest good to fast, as by the reason of these precedents, might be without preiudice of thine humanitie; which if it should haue pleased thee to support, as thou couldest without meanes, thy very power might haue opened the mouth of cauils against the veritie of thine humane nature; That thou mightest therefore well approue, that there was no difference betwixt thee and vs, but sinne, thou that couldst haue fasted without hunger, and liued without meat; wouldest both feed, and fast, and hunger.

Who can bee discouraged with the scantinesse of friends, or bodily prouisions, when hee sees his Sauiour thus long destitute of all earthly comforts, both of Societie and sustenance. O the policie and malice of that old Serpent, when hee sees Christ bewray some infirmitie of nature in being hungry, then hee layes forest at him by temptations; His eye was neuer off from our Sauiour, all the time of his sequestration; and now that hee thinke he espyes any one part to lye open, hee driues at it with all his might; Wee haue to doe with an Aduersary, no lesse vigilant than malicious, who will bee sure to watch all opportunities of our mischiefe, and where he sees any aduantage of weaknesse, will not neglect it. How should wee stand vpon our guard for prevention; that both we may not giue him occasions of our hurt, nor take hurt by those we haue giuen.

When our Sauiour was hungrie, Satan tempts him in matter of food; not then, of wealth or glorie; He well knowes both what baits, to fish withall, and when, and how to lay them; How safe and happie shall we be, if we shall bend our greatest care where we discerne the most danger?

In euery temptation there is an appearance of good, whether of the bodie, of minde, or estate; The first is the lust of the flesh, in any carnall desire; the second the pride of heart, and life; the third the lust of the eyes: To all these, the first *Adam* is tempted, and in all miscarryed; the second *Adam* is tempted to them all, and ouercommeth: The first man was tempted, to carnall appetite by the forbidden fruit; to pride, by the suggestion of being as God: To couetousnesse, in the ambitious desire of knowing good and euill: Satan hauing found all the motions so successefull with the first *Adam* in his innocent estate, will now tread the same steppes in his temptations of the second; The stones must be made bread, there is the motion to a carnall appetite; The guard and attendance of Angels must bee presumed on, there is a motion to pride; The Kingdomes of the Earth, and the glory of them must be offered, there, to couetousnesse and ambition.

Sathan could not but haue heard God say, *This is my welbeloued Sonne*, hee had heard the Message and the Caroll of the Angels, he saw the Starre, and the iourney, and Offerings, of the Sages, hee could not but take notice of the gratulations of *Zachary*, *Simeon*, *Anna*, hee well knew the Predictions of the Prophets, yet now that hee saw Christ fainting with hunger, as not comprehending how infirmities could consist with a God-head, hee can say, (*If thou bee the Sonne of God*;) Had not Sathan knowne that the Sonne of God was to come into the World, he had neuer said (*If thou be the Sonne of God.*) His very supposition conuinces him: The ground of his temptation, answers it selfe: If therefore Christ seemed to bee a meere man, because after fortie dayes hee was hungry, why was hee not confessed more than a man, in that for fortie dayes hee hungred not? The motiue of the temptation is worse than the

motion, (*If thou bee the Sonne of God*) Sathan could not chooſe another ſuggeſtion of ſo great importance. All the worke of our Redemption, of our Saluation, depends vpon this one Truth, Chriſt is the Sonne of God; How ſhould hee elſe haue ranſomed the World, how ſhould hee haue done, how ſhould hee haue ſuffered that, which was ſatisfactory to his Fathers wrath? How ſhould his actions, or paſſion bin valuable to the ſinnes of all the World? What maruell is it if wee that are ſonnes by Adoption, be aſſaulted with the doubtes of our intereſt in God when the naturall Sonne, the Sonne of his Eſſence is thus tempted? Since all our comfort conſiſts in this point, heere muſt needes bee laid the chiefe battery; and heere muſt bee placed our ſtrongeſt defence.

To turne ſtones into bread, had bin no more faultie in it ſelfe, than to turne Water into Wine; But to doe this in a diſtruſt of his Fathers Prouidence, to abuſe his power and libertie in doing it, to worke a miracle of Sathans choice, had beene diſagreeable to the Sonne of God: There is nothing more ordinary with our ſpirituall enemie, than by occaſion of want to moue vs to vnwarrantable courſes; Thou art poore, ſteale; Thou canſt not riſe by honeſt meanes, vſe indirect; How eaſie had it beene for our Sauiour, to haue confounded Sathan by the power of his Godhead? But hee rather chuſes to vanquiſh him by the Sword of the Spirit, that hee might teach vs how to reſiſt and ouercome the powers of darkneſſe: If hee had ſubdued Sathan by the Almighty power of the Deitie, wee might haue had what to wonder at, not what to imitate: now hee vſeth that weapon which may be familiar vnto vs, that hee may teach our weakneſſe how to bee victorious. Nothing in heauen or earth can beate the forces of hell, but the word of God: How carefully ſhould wee furniſh our ſelues with this powerfull munition, how ſhould our hearts and mouthes bee full of it? *Teach mee, O Lord, the way of thy Statutes; O take not from mee the words of Truth; Let them be my Songs in the houſe of my pilgrimage; So ſhall I make anſwere to my Blaſphemers.* What needed Chriſt to haue anſwered Sathan at all, if it had not beene to teach vs, that temptations muſt not haue their way; but muſt be anſwered by reſiſtance, and reſiſted by the Word.

I doe not heare our Sauiour auerre himſelfe to be a God, againſt the blaſphemous inſinuation of Sathan; neyther doe I ſee him working this miraculous Conuerſion, to proue himſelfe the Sonne of God; but moſt wiſely hee takes away the ground of the temptation; Sathan had taken it for granted, that man cannot bee ſuſtayned without bread; and therefore inferres the neceſſitie of making bread of ſtones; Our Sauiour ſhewes him from an infallible Word, that hee had miſlayed his ſuggeſtion; That man liues not by vſuall food only, but by euery word that proceedeth from the mouth of God; Hee can either ſuſtaine without bread, as hee did *Moſes* and *Elias*, or with a miraculous bread, as the Iſraelites with Manna, or ſend ordinary meanes miraculouſly, as food to his Prophet by the Rauens, or miraculouſly multiply ordinary meanes, as the Meale and Oyle to the Sareptan Widdow: All things are ſuſtayned by his Almighty Word: Indeed wee liue by food, but not by any vertue that is without God; without the concurrence of whoſe Prouidence, bread would rather choak, than nouriſh vs; Let him withdraw his hand from his creatures, in their greateſt abundance wee periſh; Why doe we therefore bend our eyes on the meanes, and not looke vp to the hand that giues the bleſſing.

What ſo neceſſary dependance hath the bleſſing vpon the creature, if our Prayers hold them not together; As wee may not neglect the meanes, ſo wee may not neglect the procurement of a bleſſing vpon the meanes, nor bee vnthankfull to the hand that hath giuen the bleſſing.

In the firſt aſſault Sathan moues Chriſt to doubt of his Fathers Prouidence, and to vſe vnlawfull meanes to help himſelfe: in the next, hee moues him to preſume vpon his Fathers protection, and the ſeruice of his bleſſed Angels; Hee grounds the firſt vpon a conceit of want, the next of abundance; If hee be in extreames, it is all to one end, to miſleade vnto euill: If wee cannot be driuen downe to deſpayre, he labours

bours to lift vs vp to presumption; It is not one foile that can put this bold spirit out of countenance: Temptations like waues, breake one in the necke of another; Whiles wee are in this warfare, wee must make account, that the repulse of one temptation doth but inuite to another.

That blessed Sauiour of ours, that was content to bee led from Iordan into the Wildernesse, for the aduantage of the first temptation, yeelds to bee ledde from the Wildernesse to Ierusalem, for the aduantage of the second; The place doth not a little auayle to the act, The Wildernesse was fit for a temptation, arising from want, it was not fit for a temptation mouing to vain-glory. The populous Citie was the fittest for such a motion; Ierusalem was the glory of the World, the Temple was the glory of Ierusalem, the Pinacles, the highest peece of the Pinacle, there is Christ content to be set for the opportunitie of tentation: O Sauiour of men, how can wee wonder enough at this humilitie of thine, that thou would'st so farre abase thy selfe, as to suffer thy pure and sacred Body to bee transported, by the presumptuous and malicious hand of that vncleane Spirit? It was not his power, it was thy patience that deserues our admiration: Neyther can this seeme ouer-strange to vs, when wee consider, that if Sathan be the head of wicked men, wicked men are the members of Sathan. What was *Pilate*, or the Iewes that persecuted thine innocence, but limmes of this Deuill? And why are wee then amazed, to see thee touched, and locally transported by the head, when we see thee yeelding thy selfe ouer, to be crucified by the members? If Sathan did the worse and greater, mediately by their hands, no maruell if hee doe the lesse and easier, immediately by his owne; yet neyther of them without thy voluntary dispensation. Hee could not haue looked at thee, without thee. And if the Sonne of God did thus suffer his owne holy and precious Body to bee carryed by Sathan; what wonder is it, if that Enemy haue sometimes power giuen him, ouer the sinfull bodies of the Adopted sonnes of God? It is not the strength of faith, that can secure vs from the outward violences of that euill one. This difference I finde betwixt his spirituall and bodily assaults: those are beaten backe by the shield of Faith, these admit not of such repulse. As the best man may bee lame, blinde, diseased, so through the permission of God, hee may bee bodily vexed by an old Man-slayer. Grace was neuer giuen vs for a Target against externall afflictions.

Me thinkes, I see Christ hoysed vpon the highest battlements of the Temple; whose very roofe was an hundred and thirty Cubits high; and Sathan standing by him, with this speech in his mouth: Well then, since in the matter of nourishment thou wilt needs depend vpon thy Fathers prouidence, that hee can without meanes sustaine thee, take now further tryall of that Prouidence, in thy miraculous preseruation; Cast thy selfe downe from this height: Behold, thou art here in Ierusalem, the famous and holy Citie of the World; here thou art, on the top of the pinacle of that Temple, which is dedicated of thy Father, and, if thou bee God, to thy selfe; the eyes of all men are now fixt vpon thee, there cannot bee deuised a more ready way to spread thy glory, and to proclaime thy Deitie, than by casting thy selfe headlong to the Earth. All the World will say, there is more in thee, than a man; and for danger, there can be none; What can hurt him, that is the Sonne of God; and wherefore serues that glorious Guard of Angels, which haue by diuine Commission, taken vpon them the charge of thine humanity? since therefore in one act, thou mayest bee both safe, and celebrated, trust thy father, and those thy seruiceable spirits with thine assured preseruation, *Cast thy selfe downe:* And why didst thou not, O thou malignant spirit, endeuour to cast downe my Sauiour, by those same presumptuous hands that brought him vp, since the descent is more easie than the raysing vp? was it for that, it had not beene so great an aduantage to thee, that hee should fall by thy meanes, as by his owne? falling into sinne, was more than to fall from the pinacle; still thy care and suite is, to make vs Authors to our selues of euill, thou gainest nothing by our bodily hurt, if the soule bee safe: Or was it rather for

that, thou couldeſt not? I doubt not, but thy malice could as well haue ſerued, to haue offered this meaſure to himſelfe, as to his holy Apoſtle ſoone after, but hee that bounded thy power, tethers thee ſhorter; Thou couldeſt not, thou canſt not doe what thou wouldſt. He that would permit thee to carrie him vp, binds thy hands from caſting him downe: And woe were it for vs if thou wert not euer ſtinted.

Why did Satan carry vp Chriſt ſo high, but on purpoſe, that his fall might bee the more deadly; ſo deales hee ſtill with vs, he exalts vs, that wee may bee dangerouſly abaſed; Hee puffs them vp with ſwelling thoughts of their owne worthineſſe, that they may bee vile in the eyes of God, and fall into condemnation: It is the manner of God, to caſt downe, that hee may raiſe, to abaſe that hee may exalt; Contrarily Satan raiſes vp, that he may throw downe, and intends nothing but our deiection, in our aduancement.

Height of place giues opportunity of tentation: Thus buſie is that wicked one, in working againſt the members of Chriſt. If any of them bee in eminence aboue others, thoſe hee labours moſt to ruinate; They had need to ſtand faſt, that ſtand high; Both there is more danger of their falling, and more hurt in their fall.

He that had preſumed thus farre, to tempt the Lord of Life, would faine now dare him alſo to preſume vpon his Deitie, *If thou bee the Sonne of God, caſt thy ſelfe downe.* There is not a more tryed ſhaft in all his quiuer, than this; a perſwaſion to men, to beare themſelues too bold vpon the fauour of God; Thou art the Elect and Redeemed of GOD; ſinne, becauſe grace hath abounded; ſinne, that it may abound; Thou art ſafe enough, though thou offend, bee not too much an aduerſarie to thine owne liberty: Falſe ſpirit, it is no libertie to ſinne, but ſeruitude rather, there is libertie, but in the freedome from ſinne; Euery one of vs, that hath the hope of Sonnes, muſt purge himſelfe, euen as hee is pure, that hath redeemed vs: Wee are bought with a price, therefore muſt wee glorifie God in our bodie and ſpirits, for they are Gods; Our Sonne-ſhip teaches vs awe and obedience; and therefore, becauſe wee are Sonnes, wee will not caſt our ſelues downe into ſinne.

How idlely doe Satan and wicked men meaſure God, by the crooked line of their owne miſconceit: Ywis, Chriſt cannot bee the Sonne of God, vnleſſe he caſt himſelfe downe from the Pinacle; vnleſſe hee come downe from the Croſſe. God is not mercifull vnleſſe he honour them in all their deſires; not iuſt, vnleſſe hee take ſpeedie vengeance, where they require it; But when they haue ſpent their folly vpon theſe vaine imaginations, Chriſt is the Sonne of God, though hee ſtay on the toppe of the Temple, God will be mercifull, though wee miſ-cary, and iuſt though ſinners ſeeme lawleſſe. Neither will hee bee any other, than hee is: or meaſured by any rule but himſelfe.

But what is this I ſee, Satan himſelfe with a Bible vnder his arme, with a Text in his mouth, *It is written, Hee ſhall giue his Angels charge ouer thee?* How ſtill in that wicked One doth ſubtilty ſtriue with Preſumption? Who could not, but ouer-wonder at this, if hee did not conſider, that ſince the Deuill dare to touch the ſacred Body of Chriſt with his hand, hee may well touch the Scriptures of God with his tongue? Let no man henceforth maruell, to heare Heretikes or Hypocrites, quote Scriptures, when Satan himſelfe hath not ſpared to cite them; what are they the worſe for this, more than that holy Body, which is tranſported? Some haue beene poyſoned by their meates and drinkes, yet either theſe nouriſh vs, or nothing: It is not the Letter of the Scripture that can carry it, but the Senſe, if wee diuide theſe two, wee prophane and abuſe that word wee alledge. And wherefore doth this foule ſpirit vrge a Text, but for imitation, for preuention, and for ſucceſſe? Chriſt had alledged a Scripture vnto him, hee re-alledges Scripture vnto Chriſt: At leaſtwiſe, hee will counterfeit an imitation of the Sonne of God; Neither is it in this alone; what one act euer paſſed the Hand of God, which Satan did not apiſhly attempt to ſecond? If wee follow Chriſt in the outward action, with contrary intentions, wee follow Satan, in following Chriſt. Or, perhaps, Satan meant to make

Chriſt

Christ hereby weary of this weapon; As wee see fashions, when they are taken vp of the Vnworthy, are cast off by the Great; It was, doubtlesse, one cause, why Christ afterward forbad the Deuill euen to confesse the Truth, because his mouth was a slander. But chiefly doth he this, for a better colour of his tentation: He gilds ouer this false metall with Scripture, that it may passe current: Euen now is Satan transformed into an Angell of light, and will seeme godly for a mischiefe: If Hypocrites make a fayre shew to deceiue with a glorious lustre of holinesse, wee see whence they borrowed it: How many thousand soules are betrayed by the abuse of that word, whose vse is soueraigne and saving. No Deuill is so dangerous as the religeous Deuill. If good meate turne to the nourishment, not of nature, but of the disease, wee may not forbeare to feed, but indeauour to purge the body of those euill humours, which cause the stomach to worke against it selfe. O GOD, thou that hast giuen vs light, giue vs cleare and sound eyes, that we may take comfort of that light thou hast giuen vs: Thy Word is holy, make our hearts so, and then shall they finde that Word, not more true than cordiall; Let not this diuine Table of thine, be made a snare to our soules.

What can be a better act than to speake Scripture? It were a wonder if Satan should doe a good thing well; He cites Scripture then, but with mutilation, and distortion; it comes not out of his mouth, but maymed and peruerted: One peece is left, all misapplied: Those that wrest or mangle Scripture for their owne turne, it is easie to see from what Schoole they come. Let vs take the word from the Authour, not from the Vsurper: *David* would not doubt to eate that sheepe, which he pulled out of the mouth of the Beare or Lyon; (*Hee shall giue his Angels charge ouer thee:*) Oh comfortable assurance of our protection; Gods children neuer goe vnattended: Like vnto great Princes wee walke euer in the midst of our guard, though inuisible, yet true, carefull, powerfull; What creatures are so glorious as the Angels of heauen, yet their Maker hath set them to serue vs: Our adoption makes vs at once great and safe: Wee may be contemptible and ignomious in the eyes of the world, but the Angels of GOD obserue vs the while, and scorne not to waite vpon vs in our homelyest occasions: The Sunne, or the light may wee keepe out of our houses, the aire we cannot; much lesse these Spirits, that are more simple and immateriall: No wals, no bolts can seuer them from our sides: they accompany vs in dungeons, they goe with vs into our exile: How can we either feare danger; or complaine of solitarinesse, whiles wee haue so vnseparable, so glorious Companions?

Is our Sauiour distasted with Scripture, because Satan misse-layes it in his dish? Doth he not rather snatch this sword out of that impure hand, and beat Satan with the weapon which he abuseth: (*It is written, Thou shalt not tempt the Lord thy God:*) The Scripture is one, as that God, whose it is: Where it carryes an appearance of difficultie or inconuenience, it needes no light to cleare it, but that which it hath in it selfe. All doubts that may arise from it, are fully answered by collation: It is true that God hath taken this care, and giuen this charge of his owne: he will haue them kept, not in their sinnes: they may trust him, they may not tempt him: hee meant to incourage their faith, not their presumption. To cast our selues vpon any immediate prouidence, when meanes faile not, is to disobey, in stead of beleeuing God; we may challenge God on his Word, wee may not straine him beyond it; wee may make account of what hee promised, we may not subiect his promises to vniust examinations: and where no need is, make triall of his Power, Iustice, Mercy, by deuises of our owne. All the Deuils in hell, could not elude the force of this diuine answer: and now Satan sees how vainely he tempteth Christ to tempt God.

Yet againe for all this, doe I see him setting vpon the Sonne of GOD: Satan is not foyled when he is resisted: neither diffidence, nor presumption can fasten vpon Christ, he shall be tryed with honour: As some expert Fencer that challenges at all weapons, so doth his great enemie; in vaine shall we plead our skill in some, if wee faile in any; It must be our wisedome to be prepared for all kind of assaults: As those that

that hold Townes and Forts doe, not onely defend themselues from incursions, but from the Cannon and the Pioner; still doth that subtill Serpent trauerse his ground for an aduantage: The Temple is not high enough for his next tentation; He therefore carries vp Christ to the top of an exceeding high mountaine: All enemies in pitcht fields striue for the benefit of the Hill, or Riuer, or Winde, or Sunne; That which his seruant *Balac* did by his instigation, himselfe doth now immediately, change places in hope of preuailing. If the obscure Countrie will not moue vs, hee tries what the Court can doe; if not our home, the Tauerne; if not the field, our closet: As no place is left free by his malice, so no place must be made preiudicial by our carelesnesse; and as we should alwayes watch ouer our selues, so then most, when the opportunitie cuts off suspition.

When time is Christ caried vp so high but for prospect? If the Kingdomes of the earth and their glorie were onely to be presented to his imagination; the valley would haue serued; Is to th outward sense, no hill could suffice: Circular bodies though solid, cannot be seene at once. This show was made to both, diuers kingdomes lying round about Iudea were presented to the eie; the glory of them to the imagination: Satan meant the eye could tempt the fancy, no lesse then the fancy could tempt the will. How many thousand soules haue died of the wound of the eye; If we do not let in stone at the window of the eye, or the doore of the eare, it cannot enter into our hearts.

If there be any pompe, maiestie, pleasure, bravery in the world, where should it be but in the Courts of Princes, whom God hath made his Images, his deputies on earth? There is best rayment, sumptuous feasts, rich Iewels, honourable attendance, glorious triumphs, royall state, this Satan layes out to the faireſt show: But Oh, the craft of that old Serpent: Many a care attends greatnesse: No Crowne is without thornes: High seats are neuer but vneasi; all those infinite discontentments which are the shadow of earthly Soueraignitie, he hides out of the way, nothing may bee seene, but what may both please and allure. Satan is still & euer like himselfe; If tentations might be but turned about and thowne on both sides, the kingdome of darkenesse would not be so populous. Now whensoeuer the Tempter sets vpon any poore soule, all sting of conscience, wrath, iudgement, torment is concealed, as if they were not; Nothing may appeare to the eye but pleasure, profit, and a seeming happinesse in the enioying our desires; those other woefull obiects are reserued for the farewell of sinne; that our misery may be seene and felt at once; When we are once sure, Satan is a Tyrant, till then, he is a Parasite: There can be no safety, if we doe not view as well the backe as the face of tentations.

But oh presumption and impudence, that Hell it selfe may be asham'd of; The Diuell dares say to Christ, *All these will I giue thee, if thou wilt fall downe and worship me*: That beggerly spirit, that hath not an inch of earth, can offer the whole world to the maker, to the owner of it: The slaue of God, would be adored of his Creator: How can we hope he should be sparing of false boasts, and of vnreasonable promises vnto vs, when he dares offer kingdomes to him by whom Kings reigne?

Tentations on the right hand are most dangerous; how many that haue beene hardned with feare, haue melted with honor; There is no doubt of that soule that will not bite at the golden hooke.

False liers and vaine-glorious boasters see the top of their pedigree: If I may not rather say, that Satan doth borrow the vse of their tongues for a time; Whereas faithfull is he that hath promised, who will also doe it. Fidelity and truth is the issue of heauen.

If Idolatry were not a deare sinne to Satan, hee would not be so importunate to compasse it; It is miserable to see how he drawes the world insensibly into this sinne, which they professe to detest: Those that would rather hazard the furnace, then worship Gold in a statue, yet doe adore it in the stampe, and finde no fault with themselues. If our hearts be drawne to stoope vnto an ouer high respect of any creature, wee are Idolaters. O GOD, it is no maruell if thy iealousie be kindled at the admission

admission of any of thine own workes, into a competition of honour with their Creatour.

Neuer did our Sauiour say, *Auoide Satan*, till now; It is a iust indignation, that is conceiued at the motion of a riualitie with God; Neither yet did Christ exercise his diuine power in this command, but by the necessary force of Scripture, driues away that impure Tempter; *It is written, thou shalt worship the Lord thy God, & him onely shalt thou serue*: The rest of our Sauiours answers were more full and direct, then that they could admit of a replie, but this was so flat and absolute, that it vtterly daunted the courage of Satan, and put him to a shamefull flight, and made him for the time, weary of his trade.

The way to be rid of the troublesome solicitations of that wicked one, is continued resistance. He that forcibly droue the tempter from himselfe, takes him off from vs, and will not abide his assaults perpetuall: It is our exercise and triall, that he intends, not our confusion.

SIMOM *called.*

AS the Sunne in his first rising, drawes all eyes to it; So did this Sun of righteousnesse, when he first shone forth into the world; His miraculous cures drew Patients, his diuine doctrine drew Auditors, both together drew the admiring multitude by troopes after him. And why doe we not still follow thee, O Sauiour, thorow deserts and mountaines, ouer land and Seas, that we may be both healed, and taught. It was thy word, that when thou wert lift vp, thou wouldest draw all men vnto thee: Behold, thou art lift vp long since, both to the tree of shame, and to the throne of heauenly glory, *Draw vs, and we shall runne after thee*: Thy word is still the same, though proclaimed by men, thy vertue is still the same, though exercised vpon the spirits of men; Oh giue vs, to hunger after both, that by both our soules may be satisfied.

I see the people not onely following Christ, but pressing vpon him; euen very vnmannerlinesse findes here both excuse and acceptation; they did not keepe their distances in an awe to the Maiestie of the speaker, whiles they were rauished with the power of the speech, yet did not our Sauiour checke their vnreuerent thronging, but rather incourages their forwardnesse. Wee cannot offend thee, O GOD, with the importunitie of our desires; It likes thee well, that the Kingdome of heauen should suffer violence. Our slackenesse doth euer displease thee, neuer our vehemency.

The throng of Auditors forced Christ to leaue the shore, and to make *Peters* ship his pulpet: Neuer were there such nets cast out of that fisher-boate before: whiles he was vpon the land, he healed the sicke bodies by his touch; now that he was vpon the Sea, hee cured the sicke soules by his doctrine; and is purposely feuered from the multitude, that he may vnite them to him. He that made both Sea and land, causeth both of them to conspire to the opportunities of doing good.

Simon was busie, washing his nets: Euen those nets that caught no thing, must bee washed, no lesse then if they had sped well: The nights toyle doth not excuse his daies worke: Little did *Simon* thinke of leauing those nets, which hee so carefully washed, and now Christ interrupts him with the fauour and blessing of his gracious presence: Labour in our calling (how homely soeuer) makes vs capable of diuine benediction. The honest fisher-man, when hee saw the people flocke after Christ, and heard him speake with such power, could not but conceiue a generall and confuse apprehension of

of ſome excellent worth in ſuch a Teacher, and therefore is glad to honor his ſhip with ſuch a gueſt; and is firſt Chriſts hoſt by ſea, ere he is his Diſciple by land: An humble and ſeruiceable entertainement of a Prophet of God, was a good foundation of his future honour; He that would ſo eaſily lend Chriſt his hand, and his ſhippe, was likely ſoone after to beſtow himſelfe vpon his Sauiour.

Simon hath no ſooner done this ſeruice to Chriſt, then Chriſt is preparing for his reward; when the Sermon is ended, the ſhip-roome ſhall bee paid for abundantly; Neither ſhall the Hoſt expect any other pay-maſter then himſelfe: *Lanch forth into the deepe, and let downe your Nets to make a draught*: That ſhip which lent Chriſt an opportunity of catching men vpon the ſhore, ſhall be requited with a plentifull draught of fiſh in the deepe: It had beene as eaſie for our Sauiour, to haue brought the fiſh to *Peters* ſhip, cloſe to the ſhore, yet as chuſing rather to haue the ſhip carried to the ſhole of fiſh, he bids (*Lanch forth into the deepe:*) In his miracles, he loues euer to meete nature in her bounds; and when ſhe hath done her beſt, to ſupply the reſt by his ouer-ruling power; The ſame power therefore, that could haue cauſed the fiſhes to leape vpon drie land, or to leaue themſelues forſaken of the waters, vpon the ſands of the Lake, will rather finde them in a place naturall to their abiding (*Lanch out into the deepe.*)

Rather in a deſire to gratifie and obey his gueſt, then to pleaſure himſelfe, will *Simon* beſtow one caſt of his net; Had Chriſt inioyned him an harder taske, hee had not refuſed; yet not without an allegation of the vnlikelihood of ſucceſſe, (*Maſter we haue trauailed all night, and caught nothing; yet at thy word I will let down the Net.*) The night was the fitteſt time for the hopes of their trade; not vniuſtly might *Simon* miſdoubt his ſpeed by day, when he had worne out the night in vnprofitable labor: Sometimes God croſſeth the faireſt of our expectations, and giues a bleſſing to thoſe times and meanes whereof we deſpayre. That paines cannot be caſt away, which wee reſolue to loſe for Chriſt. Oh God, how many doe I ſee caſting out their Nets in the great Lake of the world, which in the whole night of their life haue caught nothing: They conceiue miſchiefe and bring forth iniquitie; They hatch Cockatrices egges, and weaue the Spiders web; he that eateth of their egges dieth, and that which is trodden vpon, breaketh out into a Serpent; Their webs ſhall bee no garment, neither ſhall they couer themſelues with their labours.

Oh *yee ſonnes of men how long will yee loue vanitie and follow after lyes?* Yet if we haue thus vainely miſpent the time of our darkeneſſe; Let vs at the command of Chriſt, caſt out our new-waſhen nets; our humble and penitent obedience, ſhall come home laden with bleſſings, (*And when they had ſo done, they incloſed a great multitude of fiſhes, ſo that their Net brake:*) What a difference there is betwixt our owne voluntary acts, and thoſe that are done vpon command; not more in the grounds of them, then in the iſſue? thoſe are oft-times fruitleſſe, theſe euer ſucceſſefull: Neuer man threw out his Net at the word of his Sauiour, and drew it backe empty; who would not obey thee, O Chriſt, ſince thou doſt ſo bountifully requite our weakeſt ſeruices? It was not meere retribution that was intended in this euent, but inſtruction alſo: This act was not without a myſterie: He that ſhould bee made a fiſher of men, ſhall in this draught foreſee his ſucceſſe; the kingdome of heauen is like a draw-net, caſt into the Sea, which when it is full, men draw to land: The very firſt draught that *Peter* made after the complement of his Apoſtleſhip, incloſed no leſſe then three thouſand ſoules. O powerfull Goſpell, that can fetch ſinfull men from out of the depthes of naturall corruption: Oh happie ſoules, that from the blinde and muddy cels of our wicked nature, are drawne forth to the glorious libertie of the ſonnes of God! *Simons* Net breakes with the ſtore; abundance is ſometimes no leſſe troubleſome than want; the Net ſhould haue held, if Chriſt had not meant to ouer-charge *Simon* both with bleſſing and admiration: How happily is that Net broken, whoſe rupture drawes the fiſher to Chriſt. Though the net brake, yet the fiſh eſcaped not: He that brought them thither to be taken, held them there till they were taken, (*They beckned to their partners in the other ſhip, that they ſhould come and helpe them:*) There are other ſhips in partnerſhip with *Peter*, hee doth not fiſh all the

Lake

Lake alone: There cannot be a better improuement of ſociety, then to helpe vs gaine, to relieue vs in our profitable labours; to draw vp the ſpirituall draught into the veſſell of Chriſt, and his Church: wherefore hath God giuen vs partners, but that wee ſhould becken to them for their aide in our neceſſary occaſions? Neither doth *Simon* ſlacken his hand, becauſe he had aſſiſtants. What ſhall wee ſay to thoſe lazie fiſhers, who can ſet others to the Drag, whiles themſelues looke on at eaſe; caring onely to feede themſelues with the fiſh; not willing to wet their hands with the Net? What ſhall we ſay to this exceſſe of gaine? The Nets break, the ſhips ſinke with their burden: Oh happie complaint of too large a capture! O Sauiour, if thoſe Apoſtolicall veſſels of thy firſt rigging, were thus ouer-laide, ours flote and totter with a ballaſted lightnes: Thou, who art no leſſe preſent in theſe bottomes of ours, lade them with an equall fraight of conuerted ſoules, and let vs praiſe thee for thus ſinking.

Simon was a skilfull Fiſher, and knew well the depth of his trade, and now perceiuing more then Art or nature in this draught, he fals downe at the knees of *Ieſus*, ſaying, (*Lord, goe from me, for I am a ſinfull man.*) Himſelfe is caught in this Net: He doth not greedily fall vpon ſo vnexpected and profitable a boory, but he turnes his eies from the draught to himſelfe, from the act to the Author, acknowledging vileneſſe in the one, in the other Maieſtie: (*Goe from me Lord, for I am a ſinfull man.*)

It had beene pitie the honeſt Fiſher-man ſhould haue beene taken at his Word: Oh *Simon*, thy Sauiour is come into thine owne ſhip to call thee, to call others by thee vnto bleſſedneſſe, and doeſt thou ſay, *Lord goe from me?* As if the patient ſhould ſay to the Phyſitian: Depart from me, for I am ſicke. It was the voice of aſtoniſhment, not of diſlike; the voice of humility, not of diſcontentment: yea, becauſe thou art a ſinfull man, therefore hath thy Sauiour need to come to thee, to ſtay with thee; and becauſe thou art humble in the acknowledgement of thy ſinfulneſſe, therefore Chriſt delights to abide with thee, and will call thee to abide with him: No man euer fared the worſe for abaſing himſelfe to his God: Chriſt hath left many a ſoule, for froward and vnkind vſage, neuer any for the diſparagement of it ſelfe, & intreaties of humility. *Simon* could not deuiſe how to hold Chriſt faſter, that by thus ſuing to him, to be gone, then by thus pleading his vnworthineſſe.

O my ſoule be not weary of complaining of thine owne wretchedneſſe, diſgrace thy ſelfe to him that knowes thy vileneſſe; be aſtoniſhed at thoſe mercies which haue ſhamed thine ill deſeruings: Thy Sauiour hath no power to goe away from a proſtrate heart: Hee that reſiſts the proud, heartens the lowly (*Feare not, for I will make thee hence-forth a Fiſher of men.*) Loe, this Humilitie is rewarded with an Apoſtleſhip: What had the Earth euer more glorious, then a Legacy from Heauen? Hee that bade Chriſt goe from him, ſhall haue the honour to goe firſt on this happy errand: This was a Trade that *Simon* had no skill of: it could not but be enough to him, that Chriſt ſaid, *I will make thee*; the miracle ſhewed him able to make good his word; he that hath power to command the Fiſhes to be taken, can eaſily inable the hands to take them.

What is this diuine Trade of ours then, but a ſpirituall Piſcation? The World is a Sea, Soules like fiſhes ſwim at libertie in this Deepe, the Nets of wholeſome Doctrine, draw vp ſome to the ſhore of Grace and Glory: How much skill, and toyle, and patience, is requiſite in this Art? Who is ſufficient for theſe things? This Sea, theſe Nets, the Fiſhers, the Fiſh, the Veſſels are all thine, O GOD; doe what thou wilt in vs, and by vs: Giue vs ability and grace to take, giue men will and grace to bee taken, and take thou glory by that which thou haſt giuen.

The

The mariage in Cana.

WAs this then thy first miracle, O Sauiour, that thou wroughtst in Cana of Galile? And could there be a greater miracle then this, that hauing beene thirty yeares vpon earth, thou didst no miracle till now? That thy diuinitie did hide it selfe thus long in flesh; that so long thou wouldest lye obscure in a corner of Galile; vnknowne to that world thou camest to redeeme? That so long thou wouldest straine the patient expectation of those, who euer since thy Starre, waited vpon the reuelation of a Messias? We silly wretches if wee haue but a dram of vertue, are ready to set it out to the best shew; thou who receiuedst not the Spirit by measure, wouldst content thy selfe with a willing obscurity, and conceal'dst that power that made the world, in the roofe of an humane brest, in a cottage of Nazareth. O Sauiour, none of thy miracles is more worthy of astonishment, then thy not doing of miracles. What thou didst in priuate, thy wisedome thought fit for secrecy; but if thy blessed Mother had not beene acquainted with some domesticall wonders, shee had not now expected a miracle abroad; The Starres are not seene by day; the Sunne it selfe is not seene by night: As it is no small art to hide Art, so is it no small glory to conceale glorie: Thy first publike miracle graceth a mariage: It is an ancient and laudable institution that the Rights of matrimonie should not want a solemne celebration; When are feasts in season, if not at the recouery of our lost ribbe? If not at this mayne change of our estate, wherein the ioy of obtayning, meets with the hope of further comforts? The Sonne of the Virgin, and the Mother of that Sonne are both at a wedding: It was in all likelihood some of their kindred, to whose nuptiall feast they were inuited so far; yet was it more the honour of the act, then of the person, that Christ intended: He that made the first marriage in Paradise, bestowes his first miracle vpon a Galilean marriage: He that was the Author of matrimonie and sanctified it, doth by his holy presence, honest the resemblance of his eternall vnion with his Church: How boldly may we spit in the faces of all the impure Aduersaries of wedlocke, when the Sonne of God pleases to honour it?

The glorious Bride-groome of the Church, knew well how ready men would bee to place shame, euen in the most lawfull coniunctions; and therefore his first worke shall be to countenance his own Ordinance. Happy is that wedding, where Christ is a guest; O Sauiour, those that marry in thee, cannot marry without thee: There is no holy Marriage whereat thou art not (how euer inuisible) yet truly present, by thy Spirit, by thy gracious benediction. Thou makest marriages in heauen, thou blessest them from heauen. Oh thou, that hast betrothed vs to thy selfe in Truth and Righteousnesse, doe thou consummate that happy marriage of ours in the highest heauens.

It was no rich or sumptuous Bridall, to which Christ with his mother, and Disciples vouchsafed to come, from the further parts of Galile: I finde him not at the magnificent feasts or triumphs of the Great; the proud pompe of the World did not agree with the state of a seruant: This poore needy Bride-groome wants drinke for his guests. The blessed Virgin (though a stranger to the house) out of a charitable compassion, and a friendly desire, to maintaine the decencie of an Hospitall entertaynement, inquires into the wants of her Host: pities them, bemones them, where there was power of redresse, (*When the wine failed, the mother of Iesus said vnto him, They haue no wine.*) How well doth it beseeme the eyes of piety and Christian loue, to looke into the necessities of others? Shee that conceiued the God of mercies, both in her heart and in her wombe, doth not fixe her eyes vpon her owne

owne teacher, but ſearcheth into the penurie of a poore Iſraelite, and feeles thoſe wants, whereof he complaines not: They are made for themſelues, whoſe thoughts are onely taken vp with their owne ſtore, or indigence.

There was wine enough for a meale, though not for a feaſt; and if there were not wine enough, there was enough water; yet the holy Virgin complaines of the want of wine; and is troubled with the very lacke of ſuperfluitie: The bountie of our God reaches not to our life onely, but to our contentment; neither hath hee thought good to allow vs onely the bread of ſufficiency, but ſometimes of pleaſure. One while that is but neceſſary, which ſome other time were ſuperfluous. It is a ſcrupulous iniuſtice to ſcant our ſelues, where God hath beene liberall.

To whom ſhould wee complaine of any want, but to the Maker and Giuer of all things? The bleſſed Virgin knew to whom ſhee ſued; Shee had good reaſon to know the diuine nature and power of her Sonne: Perhaps the Bride-groome was not ſo needy, but if not by his purſe, yet by his credit, hee might haue ſupplied that want, or, it were hard if ſome of the neighbour-gheſts (had they beene duely ſollicited) might not haue furniſhed him with ſo much wine, as might ſuffice for the laſt ſeruice of a dinner; but bleſſed *Mary* knew a nearer way, ſhee did not thinke beſt to lade at the ſhallow Channell, but runnes rather to the Well-head, where ſhee may dip, and fill the Firkins at once with eaſe. It may bee ſhee ſaw that the trayne of Chriſt (which vnbidden followed vnto that feaſt, and vnexpectedly added to the number of the gheſts) might helpe forward that defect, and therefore ſhee iuſtly ſollicites her Sonne Iesvs for a ſupply. Whether wee want Bread, or Water, or Wine; neceſſaries or comforts, whither ſhould wee runne, O Sauiour, but to that infinite munificence of thine, which neither denyeth, nor vpbraideth any thing? Wee cannot want, wee cannot abound, but from thee; Giue vs what thou wilt, ſo thou giue vs contentment with what thou giueſt.

But what is this I heare? A ſharpe anſwer to the ſuite of a Mother? (*Oh woman, what haue I to doe with thee?*) He whoſe ſweet mildneſſe and mercy, neuer ſent away any ſuppliant diſcontented, doth he onely frowne vpon her that bare him? He that commands vs to honour Father and Mother; doth he diſdayne her whoſe fleſh hee tooke? God forbid: Loue and duetie doth not exempt Parents from due admonition. Shee ſollicited Chriſt as a Mother, he anſwers her as a Woman: If ſhee were the Mother of his fleſh, his Deitie was eternall: Shee might not ſo remember her ſelfe to be a Mother, that ſhee ſhould forget ſhe was a Woman; nor ſo looke vpon him as a Sonne, that ſhee ſhould not regard him as a God: He was ſo obedient to her as a Mother, that withall ſhe muſt obey him as her God; That part which he tooke from her ſhall obſerue her; Shee muſt obſerue that Nature which came from aboue, and made her both a Woman and a Mother. Matter of miracle concerned the Godhead onely? Supernaturall things were aboue the ſphere of fleſhly relation: If now the bleſſed Virgin wil be preſcribing, either time or forme vnto diuine acts, *O Woman, What haue I to doe with thee, my houre is not come.* In all bodily actions his ſtyle was, *O Mother*: In ſpirituall and heauenly, *O Woman.* Neither is it for vs in the holy affaires of God, to know any faces, yea, if we haue known Chriſt heretofore according to the fleſh, henceforth know wee him ſo no more.

O bleſſed Virgin, if in that heauenly glory wherein thou art, thou canſt take notice of theſe earthly things, with what indignation doeſt thou looke vpon the preſumptuous ſuperſtition of vaine men, whoſe ſuits make thee more than a ſolicitor of diuine fauours? Thy humanitie is not loſt in thy Motherhood, nor in thy Glory: The reſpects of Nature reach not ſo high as heauen; It is farre from thee to abide that honour which is ſtolne from thy Redeemer.

There is a marriage, whereto wee are inuited; yea, wherein wee are already intereſſed, not as the Gheſts onely, but as the Bride; in which there ſhall bee no want of the wine of gladneſſe: It is maruell, if in theſe earthly banquets there bee not ſome

lacke: In thy presence, O Sauiour, there is fulnesse of ioy, and at thy right hand are pleasures for euermore. Blessed are they that are called to the marriage-supper of the Lambe.

Euen in that rough answer, doth the blessed Virgin descry cause of hope. If his houre were not yet come, it was therefore comming; when the expectation of the ghests, and the necessitie of the occasion had made fit roome for the miracle, it shall come forth and challenge their wonder. Faithfully therefore and obseruantly, doth she turne her speech from her Sonne to the Wayters, (*Whatsoeuer hee saith vnto you, doe it.*) How well doth it beseeme the Mother of Christ to agree with his Father in heauen, whose voice from heauen, said, *This is my well beloued Sonne, heare him*: Shee that said of her selfe, *Be it vnto me according to thy Word*; saies vnto others, *Whatsoeuer he saith to you, doe it*, This is the way to haue miracles wroughtin vs, obedience to his Word. The power of Christ did not stand vpon their officiousnesse; hee could haue wrought wonders in spite of them, but their peruerse refusall of his commands, might haue made them vncapable of the fauour of a miraculous action: He that can (when he will) conuince the obstinate, will not grace the disobedient. Hee that could worke without vs, or against vs, will not worke for vs, but by vs.

This very poore house was furnished with many and large vessels, for outward purification; As if sinne had dwelt vpon the skin, that superstitious people sought holinesse in frequent washings; Euen this rinsing fouled them, with the vncleannesse of a traditionall will-worship. It is the soule which needs scowring; and nothing can wash that, but the blood, which they desperately wished vpon themselues and their children; for guilt, nor for expiation. Purge thou vs, O Lord, with hyssop, and we shall be cleane; wash vs, and we shall be whiter than snow.

The Wayters could not but thinke strange of so vnseasonable a command; (*Fill the water-pots.*) It is wine that we want, what doe we goe to fetch water? Doth this holy man meane thus to quench our feast, and coole our stomachs? If there bee no remedie, we could haue sought this supply vnbidden; yet so farre hath the charge of Christs Mother preuailed, that in steade of carrying flagons of wine to the table, they goe to fetch pailes-full of water, from the Cisternes. It is no pleading of vnlikelyhoods against the command of an Almightie power.

Hee that could haue created wine immediately in those vessels, will rather turne water into wine; In all the course of his miracles, I doe neuer finde him making ought of nothing, all his great workes are grounded vpon former existences, hee multiplied the bread, he changed the water, he restored the withered limmes, he raysed the dead; and still wrought vpon that which was; and did not make that which was not: What doth he in the ordinarie way of nature, but turne the watery iuyce that arises vp from the roote into wine; he will onely doe this now suddenly, and at once, which he doth vsually by sensible degrees. It is euer duely obserued by the Sonne of God, not to doe more miracle than he needs.

How liberall are the prouisions of Christ? If hee had turned but one of those vessels, it had beene a iust proofe of his power, and perhaps that quantitie had serued the present necessitie; now he furnisheth them with so much wine, as would haue serued an hundred and fiftie ghests for an intire feast; Euen the measure magnifies at once, both his power and mercy. The munificent hand of God regards not our need onely, but our honest affluence: It is our sinne and our shame, if wee turne his fauour into wantonnesse. There must be first a filling, ere there bee a drawing out: Thus, in our vessels, the first care must be of our receit; the next, of our expence: God would haue vs Cisternes, not Channels. Our Sauiour would not bee his owne taster, but hee sends the first draught to the Gouernour of the feast. Hee knew his owne power, they did not; Neither would hee heare witnesse of himselfe, but fetch it out of others mouthes; They that knew not the originall of that wine, yet praysed the taste; (*Euery man at the beginning, doth set forth good wine, and when men haue well drunke, then that which is worse; but thou hast kept the good wine vntill*

vntill now;) The ſame bounty that expreſſed it ſelfe in the quantitie of the Wine, ſhewes it ſelfe no leſſe in the excellence : Nothing can fall from that diuine hand not exquiſite : That liberalitie hated to prouide crab-wine for his gueſts. It was fit, that the miraculous effects of Chriſt, (which came from his immediate hand) ſhou'd bee more perfect, than the naturall. O bleſſed Sauiour, how delicate is that new Wine, which wee ſhall one day drinke with thee, in thy Fathers Kingdome. Thou ſhalt turne this water of our earthly affliction, into that Wine of gladneſſe, wherewith our ſoules ſhall be ſatiate for euer. Make haſte, O my Beloued, and bee thou like to a Roe, or to a yong Hart vpon the Mountaine of Spices.

The good Centurion.

EVen the bloudy trade of Warre yeelded worthy Clients to Chriſt : This Romane Captaine had learned to beleeue in that *Ieſus*, whom many Iewes deſpiſed : No Nation, no Trade, can ſhut out a good heart from God : If he were a Forreiner for birth; yet hee was a Domeſtick in heart; Hee could not change his bloud, hee could ouer-rule his affections: he loued that Nation, which was choſen of God, and if he were not of the Synagogue, yet hee built a Synagogue; where hee might not bee a Partie, hee would bee a Benefactor : Next to being good, is a fauouring of goodneſſe : We could not loue Religion, if wee vtterly want it. How many true Iewes were not ſo zealous? Either will, or ability lacked in them, whom duty more obliged; Good affections doe many times more than ſupply nature; Neither doth God regard whence, but what wee are : I doe not ſee this Centurion come to Chriſt, as the Iſraelitiſh Captaine came to *Elias* in Carmel, but with his Cap in his hand, with much ſuit, much ſubmiſſion, by others, by himſelfe; hee ſends firſt the Elders of the Iewes, whom hee might hope, that their Nation and place, might make gracious : then, leſt the imployment of others might argue neglect, he ſeconds them in perſon : Cold and fruitleſſe are the motions of friends, where wee doe wilfully ſhut vp our owne lips : Importunity cannot but ſpeed well in both. Could wee but ſpeake for our ſelues, as this Captaine did for his Seruant, what could wee poſſibly want ? What maruell is it if God be not forward to giue, where we care not to aske, or aske, as if wee cared not to receiue? Shall wee yet call this a ſuit, or a complaint? I heare no one word of entreaty : The leſſe is ſaid, the more is concealed, it is enough to lay open his want : He knew well, that hee had to deale with ſo wiſe and mercifull a Phyſitian, as that the opening of the maladie was a crauing of cure : If our ſpirituall miſeries be but confeſſed, they cannot fayle of redreſſe.

Great variety of Suitors reſorted to Chriſt; One comes to him for a Sonne, another for a Daughter, a third for himſelfe : I ſee none come for his Seruant, but this one Centurion; Neither was he a better man then a Maſter : His Seruant is ſick; hee doth not driue him out of doores, but layes him at home; neither doth he ſtand gazing by his beds-ſide, but ſeekes forth; He ſeekes forth, not to Witches or Charmers, but to Chriſt; he ſeekes to Chriſt, not with a faſhionable relation, but with a vehement aggrauation of the diſeaſe. Had the Maſter beene ſicke, the faithfulleſt Seruant could haue done no more : He is vnworthy to be well ſerued, that will not ſometimes waite vpon his followers. Conceits of inferioritie, may not breed in vs a neglect of charitable offices; ſo muſt we looke downe vpon our Seruants, here on earth, as that we muſt ſtill looke vp to our Maſter, which is in Heauen.

But why didſt thou not, O Centurion, rather bring thy Seruant to Chriſt for cure, then ſue for him abſent? There was a Paralyticke, whom Faith and Charitie brought to our Sauiour, and let downe thorow the vncouered roofe, in his Bed : why was not thine ſo carryed, ſo preſented? Was it out of the ſtrength of thy faith,

which

which assured thee, thou needest not shew thy Seruant to him, that saw all things? One and the same grace, may yeeld contrarie effects; They because they beleeued, brought the Patient to Christ, thou broughtest not thine to him, because thou beleeuest; their act argued no lesse desire, thine more confidence; Thy labour was lesse, because thy faith was more: Oh, that I could come thus to my Sauiour, and make such mone to him for my selfe: Lord, my soule is sicke of vnbeliefe, sicke of selfe-loue, sicke of inordinate desires, I should not neede to say more; Thy mercie, O Sauiour, would not then stay by for my suit, but would preuent mee (as here) with a gracious ingagement, *I will come and heale thee.* I did not heare the Centurion say, *Either come, or heale him*; The one he meant, though he said not; the other, hee neither said nor meant: Christ ouer-giues, both his words and intentions; It is the manner of that diuine munificence, where hee meets with a faithfull Suitor, to giue more than is requested; to giue when hee is not requested. The very insinuations of our necessities are no lesse violent, than successefull: We thinke the measure of humane bountie runnes ouer, when we obtayne but what we aske with importunitie: that infinite goodnesse keepes within bounds, when it ouer-flowes the desires of our hearts.

As he said so hee did; The word of Christ either is his act, or concurres with it; Hee did not stand still when hee said, *I will come*, but hee went as hee spake. When the Ruler intreated him for his sonne (*Come downe ere hee dye*) our Sauiour stird not a foote: the Centurion did but complaine of the sicknesse of his Seruant, and Christ vnasked sayes, *I will come and heale him.* That hee might bee farre from so much as seeming to honour wealth, and despise meannesse, hee that came in the shape of a Seruant, would goe downe to the sicke Seruants pallet, would not goe to the Bed of the rich Rulers Sonne; It is the baseest motiue of respect, that ariseth meerely from outward greatnesse. Either more grace, or more need, may iustly challenge our fauourable regards no lesse than priuate Obligations.

Euen so, O Sauiour, that which thou offeredst to doe for the Centurions Seruant, hast thou done for vs; Wee were sicke vnto death: So farre had the dead palsie of sinne ouer-taken vs, that there was no life of grace left in vs: When thou wert not content to sit still in heauen, and say, *I will cure them*, but addedst also, *I will come and cure them*; Thy selfe came downe accordingly to this miserable World, and hast personally healed vs, So as now we shall not dye but liue, and declare thy workes, O Lord; And oh! that wee could enough prayse that loue and mercy, which hath so graciously abased thee, and could be but so low dejected before thee, as thou hast stooped low vnto vs; that wee could be but as lowly subiects of thy goodnesse, as we are vnworthy.

Oh admirable returne of Humilitie: Christ will goe downe to visite the sicke Seruant; the master of that Seruant sayes, *Lord, I am not worthy that thou shouldest come vnder my roofe:* The Iewish Elders, that went before to mediate for him, could say, (*He is worthy that thou shouldest doe this for him;*) but the Centurion, when hee comes to speake for himselfe (*I am not worthy.*) They said, He was worthy of Christs miracle; Hee sayes he is vnworthy of Christs presence: There is great difference betwixt others valuations, and our owne: Sometimes the world vnder-rates him that findes reason to set an high price vpon himselfe; Sometimes againe, it ouer-values a man that knowes iust cause of his owne humiliation: If others mistake vs, this can bee no warrant for our errour: We cannot be wise, vnlesse we receiue the knowledge of our selues by direct beames, not by reflection, vnlesse wee haue learned to contemne vniust applauses; and scorning the flattery of the World, to frowne vpon our owne vilenesse, *Lord, I am not worthy.*

Many a one if he had bin in the Centurions coate, would haue thought well of it, A Captaine, a man of good ability and command, a founder of a Synagogue, a Patron of Religion: yet he ouer-lookes all these, and when hee casts his eye vpon the diuine worth of Christ, and his owne weakenesse, he sayes, *I am not worthy: Alas Lord, I am a Gentile, an Alien, a man of blood; thou art holy, thou art omnipotent.* True Humi-

Humilitie will teach vs to finde out the beſt of another, and the worſt piece of our ſelues: Pride contrarily ſhewes vs nothing, but matter of admiration in our ſelues, in others, of contempt. Whiles hee confeſt himſelfe vnworthy of any fauour; hee approued himſelfe worthy of all. Had not Chriſt beene before in his heart, he could not haue thought himſelfe vnworthy to entertayne that Gueſt within his houſe: Vnder the low roofe of an humble breſt doth God euer delight to dwell: The ſtate of his Palace may not be meaſured by the height, but by the depth: Brags and bold-faces doe oft-times carry it away with men, nothing preuayles with God, but our voluntary deiections.

It is fit the foundations ſhould be layd deepe, where the building is high. The Centurions Humility was not more low, then his faith was lofty; that reaches vp into Heauen, and in the face of humane weakeneſſe deſcryes Omnipotence: *Onely ſay the word, and my Seruant ſhall be whole.*

Had the Centurions roofe beene Heauen it ſelfe, it could not haue beene worthy to bee come vnder, of him, whoſe Word was Almighty, and who was the Almightie Word of his Father; Such is Chriſt confeſſed by him that ſayes, *Onely ſay the word*, none but a diuine Power is vnlimited; neither hath Faith any other bounds then God himſelfe. There needs no footing to remoue Mountaines, or Deuils, but a word; doe but ſay the word, O Sauiour, my ſinne ſhall be remitted; my ſoule ſhall bee healed, my body ſhall be raiſed from duſt; both ſoule and body ſhall be glorious.

Whereupon then was the ſteddie confidence of the good Centurion? Hee ſaw how powerfull his owne word was with thoſe, that were vnder his command, (though himſelfe were vnder the command of another) the force whereof extended euen to abſent performances; well therefore might he argue, that a free and vnbounded power might giue infallible commands, and that the moſt obſtinate Diſeaſe, muſt therefore needs yeeld to the becke of the God of nature: weakeneſſe may ſhew vs what is in ſtrength; By one drop of water wee may ſee what is in the mayne Ocean; I maruell not if the Centurion were kind to his Seruants, for they were dutifull to him; hee can but ſay *Doe this*, and it is done; theſe mutuall reſpects draw on each other; cheerefull and diligent ſeruice in the one, cals for a due and fauourable care in the other; they that neglect to pleaſe, cannot complaine to be neglected. Oh that I could bee but ſuch a Seruant to mine heauenly Maſter: Alas, euery of his commands, ſayes, *Doe this*, and I doe it not: Euery of his inhibitions ſayes, *Doe it not*, and I Doe it; Hee ſayes, goe from the World, I runne to it, hee ſayes, *Come to mee*, I runne from him: Woe is mee, this is not ſeruice, but enmity: How can I looke for fauour, whiles I returne rebellion; It is a gracious Maſter whom wee ſerue; there can be no duty of ours, that hee ſees not, that he acknowledges not, that hee crownes not; we could not but bee happy, if wee could be officious.

What can be more maruellous than to ſee Chriſt maruell? All maruelling ſuppoſes an ignorance going before, and a knowledge following ſome accident vnexpected: now who wrought this Faith in the Centurion, but hee that wondred at it? He knew well what he wrought, becauſe he wrought what he would; yet hee wondred at what he both wrought and knew, to teach vs, much more to admire that, which he at once knowes and holds admirable.

He wrought this faith as God, hee wondred at it as man: God wrought, and man admired: hee that was both, did both, to teach vs where to beſtow our wonder. I neuer finde Chriſt wondring at gold, or ſiluer, at the coſtly and curious workes of humane skill or induſtry: yea, when the Diſciples wondred at the magnificence of the Temple, he rebuked them rather. I finde him not wondring at the frame of heauen and earth, nor at the orderly diſpoſition of all creatures and euents; the familiaritie of theſe things intercepts the admiration: But when he ſees the grace or acts of faith, hee ſo approues them, that he is rauiſhed with wonder. Hee that reioyced in the view of his Creation, to ſee that of nothing he had made all things good, reioyces no leſſe in the reformation of his Creature, to ſee, that he had made good of euill: Behold thou art

faire, my Loue, behold thou art faire, and there is no spot in thee: My Sister, my spouse, thou hast wounded my heart, thou hast wounded my heart with one of thine eyes.

Our Wealth, Beautie, Wit, Learning, Honour, may make vs accepted of men, but it is our Faith onely, that shall make God in loue with vs: And why are wee of any other saue Gods Dyet, to bee more affected with the least measure of Grace in any man, then with all the outward glories of the World? There are great men whom we iustly pitty, we can admire none but the gracious.

Neither was that plant more worthy of wonder in it selfe, then that it grew in such a soyle, with so little helpe of Raine and Sunne: The weakenesse of meanes, addes to the prayse and acceptation of our proficiency: To doe good vpon a little is the commendation of thrift; it is small thanke to bee full handed in a large estate: As contrarily, the strength of meanes doubles the reuenge of our neglect: It is not more the shame of Israel, then the glory of the Centurion, that our Sauiour sayes, *I haue not found so great faith in Israel*; Had Israel yeelded any equall faith, it could not haue beene vnespied of those All-seeing eyes; yet were their helpes so much greater, then their faith was lesse; and God neuer giues more then hee requires: Where wee haue laid our Tillage, and Compost, and Seed, who would not looke for a Crop? but if the vncultured fallow yeeld more, how iustly is that vnanswerable ground neere to a curse?

Our Sauiour did not mutter this censorious testimony to himselfe, not whisper it to his Disciples, but he turned him about to the people, and spake it in their eares, that he might at once worke their shame and emulation: In all other things, except spirituall, our selfe-loue makes vs impatient of equals, much lesse can wee endure to be out-stripped by those, who are our professed inferiours. It is well if any thing can kindle in vs holy ambitions: Dull and base are the spirits of that man, that can abide to see another ouertake him in the way, and out-run him to heauen.

He that both wrought this faith, and wondred at it, doth now reward it, *Goe thy wayes, and as thou hast beleeued, so be it vnto thee*; Neuer was any faith vnseene of Christ, neuer was any seene without allowance, neuer was any allowed without remuneration: The measure of our receits in the matter of fauour, is the proportion of our beliefe; The infinite Mercy of God (which is euer like it selfe) followes but one rule in his gifts to vs, the faith that hee giues vs: Giue vs, O God, to beleeue, and be it to vs as thou wilt, it shall be to vs aboue that we will.

The Centurion sues for his Seruant, and Christ sayes, *So bee it vnto thee*; The Seruants health is the benefit of the Master; and the Masters Faith is the health of the Seruant; And if the Prayers of an earthly Master, preuayled so much with the Sonne of God, for the recouery of a Seruant, how shall the intercession of the Sonne of God, preuayle with his Father in Heauen, for vs that are his impotent Children and Seruants vpon Earth? What can wee want, O Sauiour, whiles thou sueest for vs? Hee that hath giuen thee for vs, can deny thee nothing for vs, can deny vs nothing for thee; In thee we are happy, and shall be glorious; To thee, O thou mightie Redeemer of Israel, with thine eternall Father, together with thy blessed Spirit, one God infinite, and incomprehensible, be giuen all prayse, Honour, and Glory, for euer and euer. *Amen.*

(***)

Contemplations.

THE THIRD BOOKE.

Containing
- *The Widowes ſonne raiſed.*
- *The Rulers ſonne healed.*
- *The dumbe Deuill eiected.*
- Matthew *called.*
- Chriſt *among the Gergeſens; or Legion, and the Gaderene Herd.*

By Ios. Hall, D. of Diuinitie, and Deane of Worcester.

Imprinted at *London* in the yeare 1628.

TO MY RIGHT VVORTHY AND VVORSHIPFVLL FRIEND MASTER IOHN GIFFORD *of* Lancraſſe *in* Deuon, Eſquire, All Grace and Peace.

SIR,

I hold it (as I ought) one of the rich mercies of God, that hee hath giuen mee fauour in ſome eyes which haue not ſeene mee, but none that I know, hath ſo much demerited mee, vnknowne, as your worthy Familie: Ere therefore you ſee my face, ſee my hand willingly profeſſing my thankefull obligations: Wherewith may it pleaſe you to accept of this parcell of thoughts, not vnlike thoſe fellowes of theirs, whom you haue entertained aboue their deſert. Theſe ſhall preſent vnto you our bountifull SAVIOVR, *magnifying his mercies to men, in a ſweet varietie; healing the diſeaſed, raiſing the dead, caſting out the Deuill, calling in the Publican, and ſhall raiſe your heart to adore that infinite goodneſſe; Euery helpe to our deuotion deſerues to be precious; So much more, as the decrepit*

crepit age of the World declines to an heartleſſe coldneſſe of Pietie: That God, *to whoſe honour theſe poore labours are meant, bleſſe them in your hands, and from them, to all Readers. To his protection I heartily commend you, and the right vertuous Gentlewoman, your worthy Wife, with all the pledges of your happy affection, as whom you haue deſerued to be*

Your truly thankfull

and officious Friend,

Ios. Hall.

The Widowes Sonne raiſed.

THE fauours of our beneficent Sauiour were at the leaſt contiguous. No ſooner hath he raiſed the Centurions ſeruant from his bed, then he raiſes the Widowes Sonne from his Beere.

The fruitfull clouds are not ordained to fall all in one field; Nain muſt partake of the bounty of Chriſt as well as Cana, or Capernaum: And if this Sunne were fixed in one Orbe, yet it diffuſeth heate, and light to all the world: It is not for any place to ingroſſe the meſſengers of the Goſpell, whoſe errand is vniuerſall: This immortall ſeed may not fall all in one furrow.

The little City of Nain ſtood vnder the hill of Hermon, neere vnto Tabor; but now it is watered with better dewes from aboue, the doctrine and miracles of a Sauiour.

Not for ſtate, but for the more euidence of the worke, is our Sauiour attended with a large traine; ſo entring into the gate of that walled City, as if hee meant to beſiege their faith by his power, and to take it; His prouidence hath ſo contriued his iourney, that hee meets with the ſad pompe of a funerall; A wofull widow attended with her weeping neighbours is following her onely ſonne to the graue: There was nothing in this ſpectacle that did not command compaſſion.

A young man in the flowre, in the ſtrength of his age ſwallowed vp by death: Our decrepit age both expects death, and ſollicites it; but vigorous youth, lookes ſtrangely vpon that grim ſergeant of God: Thoſe mellow apples that fall alone from the tree, we gather vp with contentment; wee chide to haue the vnripe vnſeaſonably beaten downe with cudgells.

But more, a young man, the onely ſonne, the onely childe of his mother: No condition can make it other then grieuous for a well natur'd mother to part with her owne bowels; yet ſurely ſtore is ſome mitigation of loſſe: Amongſt many children one may be more eaſily miſſed; for ſtill wee hope the ſuruiuing may ſupply the comforts of the dead: but when all our hopes and ioyes muſt either liue or die in one, the loſſe of that one admits of no conſolation.

When God would deſcribe the moſt paſſionate expreſſion of ſorrow that can fall into the miſerable, hee can but ſay, Oh daughter of my people gird thee with ſackcloth, and wallow thy ſelfe in the aſhes, make lamentation and bitter mourning, as for thine onely ſonne: Such was the loſſe, ſuch was the ſorrow of this diſconſolate mother; neither words, nor teares can ſuffice to diſcouer it.

Yet more, had ſhee beene ayded by the counſell and ſupportation of a louing yokefellow, this burden might haue ſeemed leſſe intollerable: A good husband may make amends for the loſſe of a ſonne; had the root beene left to her intire, ſhee might better haue ſpared the branch; now both are cut vp, all the ſtay of her life is gone; and ſhee ſeemes abandoned to a perfect miſery. And now when ſhee gaue her ſelfe vp for a for-

forlorne mourner, past all capacity of redresse, the God of comfort meets her, pitties her, relieues her: Here was no sollicitor but his owne compassion: In other occasions he was sought, and sued to: The Centurion comes to him for a seruant, the Ruler for a sonne, *Iairus* for a daughter, the neighbours for the Paralytike; here hee seekes vp the patient, and offers the cure vnrequested: Whiles we haue to doe with the Father of mercies, our afflictions are the most powerfull suitors. No teares, no prayers can moue him so much as his owne commiseration. Oh God, none of our secret sorrowes, can be either hid from thine eyes, or kept from thine heart: and when wee are past all our hopes, all possibilities of helpe; then art thou neerest to vs for deliuerance.

Here was a conspiration of all parts to mercy. The heart had compassion, the mouth said, *Weepe not*, the feet went to the Beere, the hand touched the coffin, the power of the Deity raised the dead: What the heart felt was secret to it selfe, the tongue therefore expresses it in words of comfort, *Weepe not*; Alas what are words to so strong and iust passions? To bid her not to weepe that had lost her onely sonne, was to perswade her to be miserable, and not feele it: to feele, and not regard it: to regard, and yet to smother it: Concealement doth not remedy but aggrauate sorrow: That with the counsell of not weeping therefore, she might see cause of not weeping; his hand seconds his tongue: He arrests the Coffin, and frees the Prisoner; *Young man I say vnto thee, arise*: The Lord of life, and death, speakes with command; No finite power could haue said so without presumption, or with successe: That is the voice that shall one day call vp our vanished bodies from those elements, into which they are resolued, and raise them out of their dust: Neither sea, nor death, nor hell can offer to detain their dead, when he charges them to be deliuered: Incredulous nature, what doest thou shrinke at the possibilitie of a resurrection, when the God of nature vndertakes it? It is no more hard for that almighty Word which gaue being vnto all things, to say, *Let them be repaired*, then, *Let them be made*.

I doe not see our Sauiour stretching himselfe vpon the dead corps, as *Elias*, and *Elisha*, vpon the sonnes of the Sunamite, and Sareptan, nor kneeling downe, and praying by the Beere, as *Peter* did to *Dorcas*, but I heare him so speaking to the dead, as if he were aliue, and so speaking to the dead that by the word hee makes him aliue, *I say vnto thee, arise*; Death hath no power to bid that man lye still, whom the Sonne of God bids *Arise*. Immediatly he that was dead sate vp. So at the sound of the last trumpet by the power of the same voice, wee shall arise out of the dust, and stand vp glorious; this mortall shall put on immortalitie; this corruptible, incorruption: This body shall not be buried, but sowne; and at our day shall therefore spring vp with a plentifull increase of glory; How comfortlesse, how desperate should be our lying downe, if it were not for this assurance of rising? And now, behold, lest our weake faith should stagger at the assent to so great a difficultie, he hath already by what hee hath done, giuen vs tasts of what he will doe: The power that can raise one man, can raise a thousand, a million, a world: no power can raise one man, but that which is infinite; and that which is infinite admits of no limitation: Vnder the old Testament, God raised one by *Elias*, another by *Elisha* liuing, a third by *Elisha* dead: By the hand of the Mediator of the New Testament, hee raised here the sonne of the Widow, the daughter of *Iairus*, *Lazarus*, and, in attendance of his owne resurrection he made a gaole-deliuery of holy prisoners at Ierusalem. Hee raises the daughter of *Iairus* from her bed; this widowes sonne from his Coffin, *Lazarus* from his graue, the dead Saints of Ierusalem from their rottennes, that it might appeare no degree of death can hinder the efficacie of his ouer-ruling command: Hee that keepes the keyes of death cannot onely make way for himselfe through the common Hall, and outer-roomes, but through the inwardest and most reserued closets of darknesse.

Me thinks I see this young man who was thus miraculously awaked from his deadly sleepe, wiping and rubbing those eyes that had beene shut vp in death; and descending from the Beere, wrapping his winding sheet about his loynes, cast himselfe downe

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in a paſſionate thankfulneſſe, at the feet of his Almightie reſtorer; adoring that diuine power which had commanded his ſoule back again to her forſaken lodging; & though I heare not what he ſaid, yet I dare ſay they were words of praiſe & wonder, which his returned ſoule firſt vttered; It was the mother whom our Sauior pitied in this act, not the ſonne; (who now forced from his quiet reſt muſt twice paſſe through the gates of death.) As for her ſake therefore he was raiſed; ſo to her hands was he deliuered; that ſhe might acknowledge that ſoule giuen to her, not to the poſſeſſor: Who cannot feele the amazement and extaſie of ioy that was in this reuiued mother, when her ſon now ſalutes her from out of another world? And both receiues and giues gratulations of his new life? How ſuddenly were all the teares of that mournfull traine dryed vp with a ioyfull aſtoniſhment? How ſoone is that funerall banquet turned into a new Birth-day feaſt? What ſtriuing was here to ſalute the late carkaſſe of their returned neighbour? What awfull and admiring lookes were caſt vpon that Lord of life, who ſeeming homely, was approued omnipotent? How gladly did euery tongue celebrate both the worke and the author? *A great Prophet is raiſed vp amongſt vs, and God hath viſited his people.* A Prophet was the higheſt name they could finde for him, whom they ſaw like themſelues in ſhape, aboue themſelues in power: They were not yet acquainted with God manifeſted in the fleſh: This miracle might well haue aſſured them of more then a Prophet; but hee that raiſed the dead man from the Beere, would not ſuddenly rayſe theſe dead hearts from the graue of Infidelitie: they ſhall ſee reaſon enough to know that the Prophet who was raiſed vp to them, was the God that now viſited them, and at laſt ſhould doe as much for them, as he had done for the yong man, raiſe them from death to life, from duſt to glory.

The Rulers Sonne cured.

THe bounty of God ſo exceedeth mans, that there is a contrarietie in the exerciſe of it: We ſhut our hands becauſe we opened them; God therefore opens his, becauſe he hath opened them: Gods mercies are as comfortable in their iſſue, as in themſelues; Seldome euer doe bleſſings goe alone; where our Sauiour ſupplyed the Bridegroomes wine, there he heales the Rulers ſonne; Hee had not in all theſe coaſts of Galilee done any miracle but here: To him that hath ſhall be giuen.

We doe not finde Chriſt oft attended with Nobilitie; here hee is; It was ſome great Peere, or ſome noted Courtier that was now a ſuitor to him for his dying ſonne: Earthly greatneſſe is no defence againſt afflictions: Wee men forbeare the mighty: Diſeaſe and death know no faces of Lords, or monarks: Could theſe be bribed, they would be too rich; why ſhould we grudge not to be priuiledged, when wee ſee there is no ſpare of the greateſt?

This noble Ruler, liſtens after Chriſts returne into Galile; The moſt eminent amongſt men will be glad to hearken after Chriſt in their neceſſitie: Happy was it for him that his ſonne was ſicke; he had not elſe been acquainted with his Sauiour, his ſoule had continued ſicke; of ignorance, and vnbeliefe: Why elſe doth our good God ſend vs pain, loſſes, oppoſition, but that he may be ſought to? Are we afflicted, whither ſhould we goe but to Cana, to ſeeke Chriſt? whither but to the Cana of heauen, where our water of ſorrow is turned to the wine of gladneſſe, to that omnipotent Phyſitian, who healeth all our infirmities; that we may once ſay, *It is good for mee that I was afflicted:*

It was about a dayes iourney from Capernaum to Cana; Thence hither did this Courtier come for the cure of his ſonnes Feuer; What paines euen the greateſt can be content to take for bodily health? No way is long, to labour tedious to the deſirous:

Our soules are sicke of a spirituall feuer, labouring vnder the cold fit of infidelitie, and the hot fit of selfe-loue; and we sit still at home, and see them languish vnto death.

This Ruler was neither faithlesse, nor faithfull: Had he been quite faithlesse, he had not taken such paines to come to Christ. Had he been faithfull, hee had not made this suit to Christ, when he was come, *Come downe and heale my sonne, ere he die.*

Come downe, as if Christ could not haue cured him absent; Ere he die, as if that power could not haue raised him being dead; how much difference was here betwixt the Centurion, and the Ruler? That came for his seruant, this for his sonne. This sonne was not more aboue the seruant, then the faith which sued for the seruant surpassed that which sued for the sonne; The one can say, *Master come not vnder my roofe, for I am not worthy, onely speake the word, and my seruant shall be whole;* The other can say, Master, either come vnder my roofe, or my sonne cannot be whole. *Heale my sonne*, had been a good suit, for Christ is the onely Physitian for all diseases; but, *Come downe, and heale him*, was to teach God how to worke.

It is good reason that he should challenge the right of prescribing to vs, who are euery way his owne: it is presumption in vs to stint him vnto our formes: An expert workman cannot abide to be taught by a nouice; how much lesse shall the all-wise God endure to bee directed by his creature. This is more then if the patient should take vpon him to giue a Recipe to the Physitian: That God would giue vs grace is a beseeming suit, but to say, Giue it me by prosperitie, is a sawcy motiue.

As there is faithfulnesse in desiring the end, so modesty and patience in referring the meanes to the author. In spirituall things God hath acquainted vs with the meanes whereby he will worke, euen his owne Sacred ordinances: Vpon these, because they haue his owne promise, we may call absolutely for a blessing: In all others, there is no reason that beggers should be choosers: He who doth whatsoeuer he will, must doe it how he will: It is for vs to receiue, not to appoint.

He who came to complaine of his sons sicknes, heares of his owne, *Except ye see signes and wonders, ye will not beleeue.* This noble man was (as is like) of Capernaum; There had Christ often preached; there was one of his chiefe residencies: Either this man had heard our Sauiour oft, or might haue done; yet because Christs miracles came to him onely by heare-say (for as yet we finde none at all wrought where hee preached most) therefore the man beleeues not enough; but so speakes to Christ as to some ordinarie Physitian, *Come downe and heale:* It was the common disease of the Iewes, incredulitie; which no receit could heale but wonders. A wicked and adulterous generation seekes signes. Had they not been wilfully graceless, there was already proofe enough of the Messias: the miraculous conception and life of the fore-runner, *Zacharies* dumbnesse, the attestation of Angels, the apparition of the Starre, the iourney of the Sages, the vision of the Shepheards, the testimonies of *Anna* and *Simeon*, the prophesies fulfilled, the voice from heauen at his baptisme, the diuine words that hee spake; and yet they must haue all made vp with miracles; which though he be not vnwilling to giue at his owne times, yet he thinkes much to be tied vnto, at theirs: Not to beleeue without signes, was a signe of stubborne hearts.

It was a foule fault, and a dangerous one, *Ye will not beleeue*: What is it that shall condemne the world but vnbeliefe? What can condemne vs without it? No sin can condemne the repentant; Repentance is a fruit of faith, where true faith is then, there can be no condemnation: as there can be nothing but condemnation without it. How much more foule in a noble Capernaite, that had heard the Sermons of so diuine a Teacher? The greater light we haue, the more shame it is for vs to stumble.

Oh what shall become of vs, that reele and fall in the clearest Sunne-shine that euer looked forth vpon any Church? Be mercifull to our sinnes, O God, and say any thing of vs, rather then, *Ye will not beleeue.*

Our Sauiour tels him of his vnbeliefe; hee feeles not himselfe sicke of that disease: All his mind is on his dying son; As easily do we complaine of bodily griefes, as we are hardly affected with spirituall. Oh the meekenesse and mercy of this Lambe of God:

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When wee would haue lookt that hee ſhould haue puniſhed this ſuitor for not beleeuing, hee condeſcends to him, that hee may beleeue : *Goe thy way, thy ſonne liueth*. If wee ſhould meaſure our hopes by our owne worthineſſe, there were no expectation of bleſſings, but if we ſhall meaſure them by his bountie, and compaſſion, there can bee no doubt of preuailing. As ſome tender mother that giues the breſt to her vnquiet childe, in ſtead of the rod, ſo deales hee with our peruerſneſſes.

How God differences men according to no other conditions, then of their faith! The Centurions ſeruant was ſicke, the Rulers ſonne; The Centurion doth not ſue vnto Chriſt to come; onely ſayes, *My ſeruant is ſicke of a Palſie*; Chriſt anſwers him, *I will come, and heale him* : The Ruler ſues vnto Chriſt that hee would come, and heale his ſonne, Chriſt will not goe; onely ſayes, *Goe thy way, thy ſonne liues*; Outward things carie no reſpect with God; The Image of that diuine Maieſtie ſhining inwardly in the graces of the ſoule, is that which wins loue from him in the meaneſt eſtate; The Centurions faith therefore could do more then the Rulers greatneſſe; and that faithfull mans ſeruant hath more regard then this great mans ſonne.

The Rulers requeſt was, *Come and heale*; Chriſts anſwer was, *Goe thy way, thy ſonne liues*; Our mercifull Sauiour meets thoſe in the end, whom hee croſſes in the way : How ſweetly doth he correct our prayers, and whiles he doth not giue vs what we aske, giues vs better then we asked.

Iuſtly doth he forbeare to go downe with this Ruler, leſt he ſhould confirme him in an opinion of meaſuring his power by conceits of locality, & diſtance; but he doth that in abſence, for which his preſence was required with a repulſe, *Thy ſonne liueth*; giuing a greater demonſtration of his omnipotencie then was craued; How oft doth hee not heare to our will; that hee may heare vs to our aduantage ? The choſen veſſell would be rid of tentations, he heares of a ſupply of grace; The ſicke man askes releaſe, receiues patience : life, and receiues glory : Let vs aske what we thinke beſt, let him giue what he knowes beſt.

With one word doth Chriſt heale two Patients, the ſonne, and the father, the ſons feuer, the fathers vnbeleefe; That operatiue word of our Sauiour was not without the intention of a triall; Had not the Ruler gone home ſatisfied with that intimation of his ſonnes life, and recouerie, neither of them had beene bleſſed with ſucceſſe : Now the newes of performance meets him one halfe of the way; and hee that beleeued ſomewhat ere he came, and more when he went, grew to more faith in the way; and when he came home, inlarged his faith to all the skirts of his familie; A weake faith may be true, but a true faith is growing : He that boaſts of a full ſtature in the firſt moment of his aſſent, may preſume, but doth not beleeue.

Great men cannot want clients, their example ſwaies ſome, their authoritie more; they cannot goe to either of the other worlds alone ; In vaine doe they pretend power ouer others, who labour not to draw their families vnto God.

The Dumbe Deuill eiected.

THat the Prince of our Peace might approue his perfect victories, whereſoeuer hee met with the Prince of darkneſſe hee foyled him, he eiected him; He found him in heauen, thence did hee throw him headlong; and verified his Prophet, *I haue caſt thee out of mine holy mountaine*; And if the Deuils left their firſt habitation, it was becauſe (being Deuills) they could not keepe it; Their eſtate indeed they might haue kept,

and did not; their habitation they would haue kept, and might not; How art thou falne from heauen O Lucifer? He found him in the heart of man; (for in that closet of God did the euill spirit after his exile from heauen shrowd himselfe; Sin gaue him possession, which he kept with a willing violence) thence hee casts him by his word, and spirit; He found him tyrannizing in the bodies of some possessed men, and with power commands the vncleane spirits to depart.

This act is for no hand but his: When a strong man keepes possession, none but a stronger can remoue it: In voluntary things the strongest may yeeld to the weakest, *Sampson* to a *Dalilah*; but in violent, euer the mightiest caries it; A spirituall nature must needs be in ranke aboue a bodily; neither can any power be aboue a spirit, but the God of spirits.

No otherwise is it in the mentall possession, Where euer sinne is, there Satan is; As on the contrary, whosoeuer is borne of God, the seed of God remaines in him; That euill one not onely is, but rules in the sonnes of disobedience: in vaine shall wee try to eiect him, but by the diuine power of the Redeemer; For this cause the Sonne of God was manifested, that hee might destroy the workes of the Deuill; Doe we finde our selues haunted with the familiar Deuills of Pride, selfe-loue, sensuall desires, vnbeleefe? None but thou, O Son of the euerliuing God, can free our bosomes of these hellish guests; Oh cleanse thou mee from my secret sinnes, and keepe mee that presumptuous sinnes preuaile not ouer me. O Sauiour, it is no Paradox to say that thou castest out more Deuils now, then thou diddest whiles thou wert vpon earth; It was thy word, *When I am lifted vp, I will draw all men vnto me*; Satan weighes downe at the feet, thou pullest at the head, yea at the heart; In euery conuersion which thou workest, there is a dispossession. Conuert mee, O Lord, and I shall be conuerted: I know thy meanes are now no other then ordinary; if we expect to be dispossessed by miracle, it would be a miracle, if euer wee were dispossessed; Oh let thy Gospell haue the perfect worke in me, so onely shall I bee deliuered from the powers of darknesse.

Nothing can be said to be dumbe, but what naturally speakes; nothing can speake naturally, but what hath the instruments of speech; which because spirits want, they can no otherwise speake vocally, then as they take voices to themselues, in taking bodies: This deuill was not therefore dumbe in his nature, but in his effect: The man was dumbe by the operation of that deuill, which possessed him; and now the action is attributed to the spirit, which was subiectiuely in the man; It is not you that speake, saith our Sauiour, but the spirit of your Father that speaketh in you.

As it is in bodily diseases, that they doe not infect vs alike, some seize vpon the humors, others vpon the spirits; some assault the braine, others the heart, or lungs; so in bodily and spirituall possessions: In some the euill spirit takes away their senses, in some their limms, in some their inward faculties; like as spiritually they affect to moue vs vnto seuerall sinnes: One to lust, another to couetousnesse, or ambition, another to cruelty: and their names haue distinguished them according to these various effects: This was a dumbe Deuill, which yet had possessed not the tongue onely of this man, but his eare, not that onely, but (as it seemes) his eies too.

O suttle and tyrannous spirit, that obstructs all wayes to the soule: that keepes out all meanes of grace both from the doore, and windowes of the heart; yea that stops vp all passages whether of ingresse, or egresse: Of ingresse at the eye, or eare, of egresse at the mouth, that there might be no capacity of redresse.

What holy vse is there of our tongue but to praise our Maker, to confesse our sinnes, to informe our brethren? How rife is this Dumbe Deuill euery where, whiles hee stops the mouthes of Christians from these vsefull and necessary duties?

For what end hath man those two priuiledges aboue his fellow creatures, Reason, and Speech, but, that, as by the one he may conceiue of the great workes of his Maker, which the rest cannot, so by the other he may expresse what hee conceiues

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to the honor of the Creator, both of them, and himselfe; And why are all other creatures said to praise God, and bidden to praise him, but because they doe it by the apprehension, by the expression of man? If the heauens declare the glory of God, how doe they it but to the eies, and by the tongue of that man, for whom they were made? It is no small honor whereof the enuious spirit shall rob his Maker, if he can close vp the mouth of his onely rationall, and vocall creature, and turne the best of his workemanship into a dumbe Idoll, that hath a mouth and speakes not; *Lord open thou my lips, and my mouth shall shew forth thy praise.*

Praise is not more necessary then complaint; praise of God, then complaint of our selues, whether to God, or men; The onely amends we can make to God, when we haue not had the grace to auoid sinne, is to confesse the sinne wee haue not auoided: This is the sponge that wipes out all the blots and burs of our liues; If wee confesse our sinnes, he is faithfull and iust to forgiue vs our sins, and to cleanse vs from all vnrighteousnesse.

That cunning man-slayer knowes there is no way to purge the sicke soule, but vpward, by casting out the vicious humor wherewith it is clogged; and therefore holds the lips close, that the heart may not disburden it selfe by so wholesome euacuation. *When I kept silence, my bones consumed; For day and night thy hand O Lord was heauy vpon me; my moisture is turned into the drought of Summer: O let me confesse against my selfe my wickednesse vnto thee, that thou maist forgiue the punishment of my sinne.*

We haue a tongue for God, when wee praise him; for our selues, when we pray, and confesse; for our brethren, when we speake the truth for their information, which if we hold backe in vnrighteousnesse, we yeeld vnto that dumbe Deuill: where doe we not see that accursed spirit? Hee is on the Bench, when the mute, or partiall Iudge speakes not for truth, and innocence: He is in the pulpit, when the Prophets of God smother, or halue, or adulterate the message of their master: Hee is at the Barre, when irreligious Iurors dare lend an oath to feare, to hope, to gaine: Hee is in the market, when godlesse chapmen for their peny sell the truth, and their soule: Hee is in the common conuersation of men, when the tongue belies the heart, flatters the guilty, balketh reproofes euen in the foulest crimes: O thou, who only art stronger then that strong one, cast him out of the hearts, and mouthes of men; *It is time for thee, Lord, to worke, for they haue destroyed thy Law.*

That it might well appeare this impediment was not naturall; so soone, as the man is freed from the spirit, his tongue is free to his speech: The effects of spirits as they are wrought, so they cease at once. If the Sonne of God doe but remoue our spirituall possession, we shall presently breake forth into the praise of God, into the confession of our vilenesse, into the profession of truth.

But, what strange variety doe I see in the spectators of his miracle, some wondring, others censuring, a third sort tempting, a fourth applauding: There was neuer man or action, but was subiect to variety of constructions: What man could bee so holy, as he that was God? What act could be more worthy, then the dispossession of an euill spirit? yet this man, this act passeth these differences of interpretation: What can we doe to vndergoe but one opinion? If we giue almes, and fast, some will magnifie our charity, and deuotion, others will taxe our hypocrisie: If wee giue not, some will condemne our hard-heartednesse, others will allow our care of iustice: if wee preach plainly, to some it will sauour of a careless slubbering, to others of a mortified sincerity: Elaborately, some will tax our affectation, others will applaud our diligence in dressing the delicate viands of God: What maruell is it, if it bee thus with our imperfection, when it fared not otherwise with him that was purity, and righteousnesse it selfe? The austere fore-runner of Christ came neither eating nor drinking, they say, *He hath a Deuill*; The sonne of man came eating and drinking, they say, *This man is a glutton, a friend of Publicans and sinners*: and here one of his holy acts caries away at once wonder, censure, doubt, celebration. There in no way safe for a man but to square his actions by the right rule of iustice, of charitie; and

then let the world haue leaue to spend their glosses at pleasure. It was an heroicall resolution of the chosen vessell, *I passe very little to be iudged of you, or of mans day.*

I maruell not if the people maruelled; for here were foure wonders in one; The blinde saw, the deafe heard, the dumbe spake, the demoniacke is deliuered; Wonder was due to so rare, and powerfull a worke, and, if not this, nothing; We can cast away admiration vpon the poore deuices, or actiuities of men, how much more vpon the extraordinary workes of omnipotency? Who so knowes the frame of Heauen and earth, shall not much be affected with the imperfect effects of fraile humanity; but shall with no lesse rauishment of soule acknowledge the miraculous workes of the same Almighty hand. Neither is the spirituall eiection worthy of any meaner intertainment; Raritie and difficultie are wont to cause wonder; There are many things which haue wonder in their worth, and leese it in their frequence; there are some which haue it in their strangenesse, and leese it in their facilitie; Both meet in this. To see men haunted, yea possessed with a dumbe Deuill is so frequent, that it is a iust wonder to finde a man free; but to finde the dumbe spirit cast out of a man, and to heare him praising God, confessing his sinnes, teaching others the sweet experiments of mercy, deserues iust admiration. If the Cynick sought in the market for a man amongst men, well may we seeke amongst men, for a conuert. Neither is the difficulty lesse then the rareneſse: The strong man hath the possession, al passages are blockt vp, all helps barred, by the trechery of our nature; If any soule be rescued from these spirituall wickednesses, it is the praise of him that doth wonders alone.

But whom doe I see wondring? The multitude; The vnlearned beholders follow that act with wonder, which the learned Scribes entertaine with obloquy: God hath reuealed those things to babes, which he hath hid from the wise, and prudent. With what scorne did those great Rabbins speake of these sonnes of the earth, *This people that knowes not the Law is accursed?* Yet the mercie of God makes an aduantage of their simplicity; in that they are therefore lesse subiect to cauillation, and incredulitie; as contrarily, his iustice causes the proud knowledge of other to lie as a blocke in their way, to the ready assent vnto the diuine power of the Messias; Let the pride of glorious aduersaries disdaine the pouerty of the clients of the Gospell; it shall not repent vs to goe to heauen with the vulgar, whiles their great ones goe in state to perdition.

The multitude wondered; Who censured but Scribes, great Doctors of the Law, of the diuinity of the Iewes? What Scribes, but those of Ierusalem, the most eminent Academie of Iudea? These were the men, who out of their deepe reputed iudgement cast these foule aspersions vpon Christ. Great wits oft-times mis-lead both the owners and followers; How many sits, [illegible] wish they had beene borne dullards, yea idiots, when they shall find their wit to haue barred them out of heauen? Where is the Scribe, where is the disputer of this world? Hath not God made the wisdome of the world foolishnesse? Say the world what it will, a dram of holinesse is worth a pound of wit; Let others censure with the Scribes, let me wonder with the multitude.

What could malice say worse, *Hee casteth out Deuills through Beelzebub the Prince of Deuills?* The Iewes well knew that the Gods of the heathen were no other then Deuills; Amongst whom, for that the *Lord of Flies* (so called, whether for the concourse of flies to the abundance of his sacrifices, or for his ayde implored against the infestation of those swarmes) was held the chiefe, therefore they stile him, *The Prince of Deuills*: There is a subordination of spirits, some hier in degree, some inferiour to others: Our Sauiour himselfe tells vs of the Deuill, and his Angels: Messengers are inferiour to those that send them: The seuen Diuells, that entered into the swept and garnished house, were worse then the former: Neither can Principalities, and Powers, and Gouernours, and Princes of the darkenesse of this World designe other then seuerall rankes of euill Angels; There can be no being, without some kinde of order, there can bee no order in paritie; If wee looke vp into heauen, there is *The King of Gods,*

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The Lord of Lords; hier then the hieſt. If to the earth, There are Monarchs, Kings, Princes, Peeres, people: If wee looke downe to hell, *There is the Prince of Deuils*: They labour for confuſion that call for parity: What ſhould the Church doe with ſuch a forme, as is not exemplified in heauen, in earth, in hell?

One deuill (according to their ſuppoſition) may be vſed to caſt out another: How far the command of one ſpirit ouer another may extend, it is a ſecret of infernall ſtate; too deepe for the inquiry of men: The thing it ſelfe is apparent; vpon compact, and precontracted compoſition, one giues way to other for the common aduantage: As we ſee in the Common-wealth of Cheaters, and Cut-purſes; one doth the fact, another is feed to bring it out, and to procure reſtitution: both are of the trade; both conſpire to the fraud; the actor falls not out with the reuealer; but diuides with him that cunning ſpoile.

One malicious miſcreant ſets the Deuill on worke to the inflicting of diſeaſe, or death; another vpon agreement, for a further ſpirituall gaine, takes him off: There is a Deuill in both: And if there ſeeme more bodily fauour, there is no leſſe ſpirituall danger in the latter: In the one Satan wins the agent, the ſuitor in the other: It will bee no cauſe of diſcord in hell, that one deuill giues eaſe to the body which another tormented, that both may triumph in the gaine of a ſoule. O God, that any creature which beares thine Image, ſhould not abhorre to bee beholden to the powers of hell for aid, for aduiſe? *Is it not becauſe there is not a God in Iſrael, that men goe to enquire of the God of Ekron?* Can men be ſo ſottiſh to thinke that the vowed enemy of their ſoules can offer them a bait, without an hooke? What euill is there in the City which the Lord hath not done, what is there which he cannot as eaſily redreſſe: He wounds, he heales againe: And if hee will not, it is the Lord, let him doe what ſeemes good in his eyes: If he doe not deliuer vs, he will crowne our faithfulneſſe in a patient perſeuerance. The wounds of a God are better then the ſalues of Satan.

Was it poſſible that the wit of Enuy could deuiſe ſo hie a ſlander? Beelzebub was a God of the heathen; therefore herein they accuſe him for an Idolater: Beelzebub was a Deuill to the Iewes, therefore they accuſe him for a coniurer: Beelzebub was the chiefe of Deuils, therefore they accuſe him for an Archexorciſt, for the worſt kinde of Magician: Some profeſſors of this blacke Art, though their worke be deuilliſh, yet they pretend to doe it in the name of Ieſus, and will preſumptuouſly ſeeme to doe that by command, which is ſecretly tranſacted by agreement: the Scribes accuſe Chriſt of a direct compact with the Deuill, and ſuppoſe both a league and familiarity, which by the law of *Moſes* (in the very hand of a *Saul*) was no other then deadly; Yea ſo deepe doth this wound reach, that our Sauiour ſearching it to the bottome, findes no leſſe in it then the ſinne againſt the Holy Ghoſt; inferring hereupon that dreadfull ſentence of the irremiſſibleneſſe of that ſinne vnto death: And if this horrible crimination were caſt vpon thee, O Sauiour, in whom the Prince of this world found nothing, what wonder is it if wee thy ſinfull ſeruants bee branded on all ſides with euill tongues?

Yea (which is yet more) how plaine is it that theſe men forced their tongue to ſpeake this ſlander againſt their owne heart? Elſe, this blaſphemie had beene onely againſt the ſonne of man, not againſt the holy Ghoſt: but now, that the ſearcher of hearts findes it to be no leſſe then againſt the bleſſed Spirit of God, the ſpight muſt needs be obſtinate; their malice doth wilfully croſſe their conſcience. Enuie neuer regards how true, but how miſchieuous: So it may gall, or kill, it cares little, whether with truth, or falſhood: For vs, *Bleſſed are we when men reuile vs, and ſay all manner of euill of vs, for the name of Chriſt*; For them: *What reward ſhall be giuen to thee, thou falſe tongue? Euen ſharpe arrowes with hot burning coles*; Yea thoſe very coles of hell from which thou wert enkindled.

There was yet a third ſort that went a mid way betwixt wonder and cenſure: Theſe were not ſo malicious as to impute the miracle to a Satanicall operation; they confeſſe it good, but not enough; and therefore vrge Chriſt to a further proofe:

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Though thou haſt caſt out this dumbe Deuill, yet this is no ſufficient argument of thy diuine power: We haue yet ſeene nothing from thee like thoſe ancient miracles of the times our forefathers. Ioſhua cauſed the Sunne to ſtand ſtill; Elias brought fire downe from heauen; Samuel aſtoniſht the people with thunder and raine in the midſt of harueſt; If thou wouldſt command our beleefe, doe ſomewhat like to theſe: The caſting out of a Deuill, ſhewes thee to haue ſome power ouer hell; ſhew vs now, that thou haſt no leſſe power ouer heauen. There is a kinde of vnreaſonableneſſe of deſire, and inſatiableneſſe in infidelitie; it neuer knowes when it hath euidence enough: This which the Iewes ouer-looked, was a more irrefragable demonſtration of diuinity, then that which they deſired. A Deuill was more then a Meteor, or a parcell of an element; to caſt out a Deuill by command, more then to command fire from heauen: Infidelitie euer loues to be her owne caruer.

No ſonne can be more like a father, then theſe Iewes to their progenitors in the deſert, that there might be no feare of degenerating into good, they alſo of old tempted God in the Wilderneſſe: Firſt, they are weary of the Egyptian bondage, and are ready to fall out with God, and *Moſes*, for their ſtay in thoſe fornaces: By ten miraculous plagues they are freed, and going out of thoſe confines, the Egyptians follow them, the Sea is before them: now they are more afflicted with their libertie, then their ſeruitude: The Sea yeelds way, the Egyptians are drowned, and now, that they are ſafe on the other ſhore, they tempt the prouidence of God for water: The Rocke yeelds it them; then, no leſſe for bread and meat; God ſends them Manna, & Quailes: they cry out of the food of Angels; Their preſent enemies in the way are vanquiſhed, they whine at the men of meaſures, in the heart of Canaan: Nothing from God but mercy; nothing from them but temptations.

Their true brood both in nature and in ſinne had abundant proofes of the Meſſiah; if curing the blinde, lame, diſeaſed, deafe, dumbe, eiecting deuils, ouer-ruling the elements, raiſing the dead, could haue beene ſufficient; yet ſtill they muſt haue a ſigne from heauen; and ſhut vp in the ſtile of the Tempter, *If thou bee the Chriſt.* The gracious heart is credulous: Euen where it ſees not, it beleeues; and where it ſees but a little, it beleeues a great deale: Neither doth it preſume to preſcribe vnto God what and how he ſhall worke; but takes what it findes, and vnmoueably reſts in what it takes. Any miracle, no miracle ſerues enough for their aſſent, who haue built their faith vpon the Goſpell of the Lord Ieſus.

Matthew called.

THE number of the Apoſtles was not yet full; One roome is left void for a future occupant: who can but expect, that it is reſerued for ſome eminent perſon? and behold, *Matthew* the Publican *is* the man: Oh the ſtrange election of Chriſt: Thoſe other Diſciples, whoſe calling is recorded, were from the Fiſher-boate, this from the Tole-booth: They were vnlettered, this infamous: The condition was not in it ſelfe ſinneſull, but as the taxes which the Romans impoſed on Gods free people, were odious, ſo the Collectors, the Farmers of them abominable: Beſides, that it was hard to hold that ſeate without oppreſſion, without exaction: One that beſt knew it, branded it with poling, and ſycophancy: And now, behold a griping Publican called to the familie, to the Apoſtle-ſhip, to the Secretary-ſhip of God: Who can deſpayre in the conſcience of his vnworthineſſe, when he ſees this patterne of the free bounty of him that calleth vs? Merits doe not cary it in the gracious election of God, but his meere fauour. There ſate *Matthew* the Publican buſie in his Counting houſe, reckoning vp the ſums of

of his Rentals; raking vp his arrerages, and wrangling for denied duties, & did so little thinke of a Sauiour, that he did not so much as look at his passage, but, *Iesus, as he passed by, saw a man sitting at the receit of custome, named* Matthew: As if this prospect had bin sudden and casuall, *Iesus saw him in passing by*; O Sauiour, before the world was, thou sawest that man sitting there, thou sawest thine owne passage; thou sawest his call in thy passage; and now thou goest purposely that way, that thou mightest see and call: Nothing can be hid from that piercing eye, one glance whereof hath discerned a Disciple in the clothes of a Publican: That habit, that shop of extortion cannot conceale from thee a vessell of election: In all formes thou knowest thine own; and in thine own time shalt fetch them out of the disguises of their foule sinnes, or vnfit conditions: What sawest thou, O Sauiour, in that Publican, that might either allure thine eie, or not offend it? What but an hatefull trade, an euill eye, a gripple hand, bloody tables, heapes of spoyle? yet now thou saidest, *Follow me*: Thou that saidst once to Ierusalem, *Thy birth and nativitie is of the land of Canaan: Thy father was an Amorite, thy mother an Hittite: Thy nauell was not cut, neither wert thou washed in water, to supple thee, thou wast not salted at all; thou wast not swadled at all: None eye pitied thee, but thou wast cast out in the open fields, to the loathing of thy person, in the day that thou wast borne: And when I passed by thee, and saw thee polluted in thine owne blood, I said vnto thee, Liue, yea I said vnto thee when thou wast in thy blood, Liue*: Now also, when thou passedst by, and sawest *Matthew sitting at the receit of custome*, saidest to him, *Follow me*: The life of this Publican was so much worse, then the birth of that forlorne Amorite, as, *Follow mee*, was more then, *Liue*: What canst thou see in vs, O God, but vgly deformities, horrible sinnes, despicable miseries, yet doth it please thy mercy to say vnto vs, both, *Liue*, and, *Follow me?*

The iust man is the first accuser of himselfe; whom doe wee heare to blazon the shame of *Matthew*, but his owne mouth? *Matthew* the Euangelist tels vs of *Matthew* the Publican: His fellowes call him *Leui*, as willing to lay their finger vpon the spot of his vnpleasing profession; himselfe will not smoother, nor blanch it a whit, but publishes it to all the world in a thankefull recognition of the mercy that called him: as liking well that his baseneſſe should serue for a fit foile to set off the glorious lustre of his grace by whom he was elected: What matters it how vile we are, O God, so thy glory may arise in our abasement?

That word was enough, *Follow mee*; spoken by the same tongue, that said to the corps, at Nain, *Yong man I say to thee, Arise*: Hee that said, at first, *Let there bee light*, saies now, *Follow mee*: That power sweetely inclines which could forcibly command: the force is not more vnresistible, then the inclination: when the Sunne shines vpon the Isicles, can they choose but melt, and fall? When it lookes into a dungeon, can the place choose but be enlightned? Doe wee see the Iet drawing vp strawes to it, the Load-stone iron, and doe wee maruell if the omnipotent Sauiour, by the influence of his grace, attract the heart of a Publican? *Hee arose and followed him*. We are all naturally auerse from thee, O God; doe thou but bid vs, *Follow thee*; draw vs by thy powerfull word, and we shall runne after thee. Alas, thou speakest, and wee sit still: thou speakest by thine outward Word to our eare, and we stirre not, speake thou by the secret and effectuall word of thy spirit, to our heart: The world cannot hold vs downe, Satan cannot stop our way, we shall arise and follow thee.

It was not a more busie then gainefull trade that *Matthew* abandoned to follow Christ into pouertie: and now hee cast away his Counters, and strucke his Tallies, and crossed his bookes, and contemned his heapes of cash in comparison of that better treasure, which he fore-saw lye open in that happy attendance. If any commoditie bee valued of vs too deare to bee parted with, for Christ, wee are more fit to bee Publicans, then Disciples: Our Sauiour inuites *Matthew* to a Discipleship; *Matthew* inuites him to a feast. The ioy of his call makes him beginne his abdication of the world, in a banquet.

Here was not a more cheerfull thankfulneſſe in the inuiter, then a gracious humility in

in the gueſt: The new ſeruant bids his Maſter, the Publican his Sauiour, and is honoured with ſo bleſſed a preſence. I doe not finde where Ieſus was euer bidden to any table, and refuſed: If a Phariſee, if a Publican inuited him, he made not dainty to goe: Not for the pleaſure of the diſhes, what was that to him who began his worke in a whole Lent of dayes? But (as it was his meate and drinke to doe the will of his Father) for the benefit of ſo winning a conuerſation. If he ſate with ſinners, he conuerted them; If with conuerts, he confirmed and inſtructed them; If with the poore, hee fed them; If with the rich in ſubſtance, he made them richer in grace. At whoſe board did hee euer ſit, and left not his hoſt a gainer? The poore Bridegroome entertaines him, and hath his water-pots filled with Wine: *Simon* the Phariſee entertaines him, and hath his table honoured with the publique remiſſion of a penitent ſinner, with the heauenly doctrine of remiſſion: *Zacheus* entertaines him, ſaluation came that day to his houſe, with the Author of it; that preſence made the Publican a ſonne of *Abraham*, *Matthew* is recompenſed for his feaſt with an Apoſtleſhip: *Martha*, and *Mary* entertaine him, and beſides diuine inſtruction receiue their brother from the dead: O Sauiour, whether thou feaſt vs, or we feaſt thee, in both of them is bleſſednes.

Where a Publican is the Feaſt-maſter, it is no maruell if the gueſts be Publicans, and ſinners; whether they came alone out of the hope of that mercy, which they ſaw their fellow had found; or whether *Matthew* inuited them to be partners of that plentifull grace, wherof hee had taſted, I inquire not: Publicans and ſinners will flocke together; the one, hatefull for their trade, the other for their vicious life. Common contempt hath wrought them to an vnanimitie, and ſends them to ſeeke mutuall comfort in that ſociety, which all others hold loathſome and contagious. Moderate correction humbleth, and ſhameth the offender: whereas a cruell ſeueritie makes men deſperate; and driues them to thoſe courſes whereby they are more dangerouſly infected: How many haue gone into the priſon faultie, and returned flagitious? If Publicans were not ſinners, they were no whit beholden to their neighbours.

What a table full was here? The Sonne of God beſet with Publicans, and ſinners: O happy Publicans, and ſinners, that had found out their Sauiour: O mercifull Sauiour, that diſdained not Publicans and ſinners.

What ſinner can feare to kneele before thee, when he ſees Publicans and ſinners ſit with thee? Who can feare to be deſpiſed of thy meekenes and mercy, which didſt not abhorre, to conuerſe with the outcaſts of men? Thou didſt not deſpiſe the Thiefe confeſſing vpon the Croſſe, nor the ſinner weeping vpon thy feete, nor the Canaanite crying to thee in the way, nor the bluſhing adultereſſe, nor the odious Publican, nor the forſwearing Diſciple, nor the perſecutor of Diſciples, nor thine owne executioners, how can wee bee vnwelcome to thee, if wee come with teares in our eyes, faith in our hearts, reſtitution in our hands? O Sauiour, our breſts are too oft ſhut vpon thee, thy boſome is euer open to vs; wee are as great ſinners as the conſorts of theſe Publicans, why ſhould wee deſpaire of a roome at thy Table?

The ſquint-eyd Phariſees looke-a-croſſe at all the actions of Chriſt; where they ſhould haue admired his mercy, they cauill at his holineſſe; *They ſaid to his Diſciples; why eateth your Maſter with Publicans, and ſinners?* They durſt not ſay thus to the Maſter, whoſe anſwer (they knew) would ſoone haue conuinced them: This winde (they hoped) might ſhake the weake faith of the Diſciples: They ſpeake where they may bee moſt likely to hurt: All the crue of Satanicall inſtruments haue learnt this craft of their old Tutor in Paradiſe: We cannot reuerence that man, whom we thinke vnholy; Chriſt had loſt the hearts of his followers, if they had entertained the leaſt ſuſpition of his impurity; which the murmure of theſe enuious Phariſees would faine inſinuate: *He cannot be worthy to be followed that is vncleane; He cannot but bee vncleane that eateth with Publicans and ſinners:* Proud and fooliſh Phariſees, ye faſt whiles Chriſt eateth; ye faſt in your houſes, whiles Chriſt eateth in other mens; ye faſt with your owne, whiles Chriſt feaſts with ſinners: but if ye faſt in pride, whiles Chriſt eates

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in humilitie: if ye fast at home, for merit, or popularitie, whiles Christ feasts with sinners for compassion, for edification, for conuersion, your fast is vncleane, his feast is holy, ye shall haue your portion with hypocrites, when those Publicans and sinners shall be glorious.

When these censurers thought the Disciples had offended, they speake not to them but to their Master, Why doe thy Disciples that which is not lawfull? now, when they thought Christ offended, they speake not to him, but to the Disciples: Thus, like true make-bates they goe about to make a breach in the family of Christ, by setting off the one from the other: The quicke eye of our Sauiour hath soone espied the packe of their fraud, and therefore hee takes the words out of the mouthes of his Disciples, into his owne: They had spoke of Christ to the Disciples; Christ answers for the Disciples concerning himselfe, *The whole neede not the Physitian but the sicke*. According to the two qualities of pride, scorne and ouer-weening, these insolent Pharisees ouer-rated their owne holinesse, contemned the noted vnholinesse of others: As if themselues were not tainted with secret sinnes, as if others could not be cleansed by repentance; The searcher of hearts meets with their arrogance, and findes those iusticiaries sinnefull, those sinners iust: The spirituall Physitian findes the sicknesse of those sinners wholesome, the health of those Pharisees desperate: that, wholesome, because it cals for the helpe of the Physitian, this, desperate, because it needs not. Euery soule is sicke; those most that feele it not: Those that feele it, complaine; those that complaine, haue cure; those that feele it not, shall finde themselues dying ere they can wish to recouer. Oh blessed Physitian, by whose stripes we are haaled, by whose death we liue, happy are they that are vnder thy hands, sicke, as of sinne, so of sorrow for sinne; it is as vnpossible they should dye, as it is vnpossible for thee to want either skill, or power, or mercy: Sinne hath made vs sicke vnto death, make thou vs but as sicke of our sinnes, we are as safe, as thou art gracious.

Christ among the Gergesens; or Legion, and the Gadarene Herd.

I Doe not any where finde so furious a Demoniacke, as amongst the Gergesens: Satan is most tyrannous, where he is obeyed most. Christ no sooner sailed ouer the lake, then hee was met with two possessed Gadarenes: The extreme rage of the one hath drowned the mention of the other: Yet in the midst of all that cruelty of the euill spirit, there was sometimes a remission, if not an intermission, of vexation: If, *oft-times* Satan caught him, then, sometimes, in the same violence, he caught him not. It was no thanke to that malignant one, who as hee was indefatigable in his executions, so vnmeasurable in his malice; but to the mercifull ouer-ruling of God, who in a gracious respect to the weaknesse of his poore creatures, limits the spightfull attempts of that immortall enemy; and takes off this Mastiue, whiles wee may take breath: He who in his iustice giues way to some onsets of Satan, in his mercy restraines them: so regarding our deseruings, that withal he regards our strength: If way should be giuen to that malicious spirit, we could not subsist: no violent thing can endure; & if Satan might haue his will, we should no moment be free; He can be no more weary of doing euill to vs, then God is of doing good: Are wee therefore preserued from the malignitie of these powers of darknesse, *Blessed be our strong helper that hath not giuen vs ouer to be a prey vnto their teeth*: Or if some scope haue been giuen to that enuious one; to afflict vs, hath it beene with fauourable limitations, it is thine onely mercy, O God, that hath chained and muzled

muzled vp this band-dog, ſo as that he may ſcratch vs with his pawes, but cannot pierce vs with his fangs. Farre, farre is this from our deſerts, who had too well merited a iuſt abdication from thy fauour, and protection, and an interminable ſeiſure by Satan, both in ſoule and body.

Neither doe I here ſee more matter of thankes to our God, for our immunity from the externall iniuries of Satan, then occaſion of ſerious inquirie into his power ouer vs, for the ſpirituall. I ſee ſome that thinke themſelues ſafe from this ghoſtly tyranny, becauſe they ſometimes finde themſelues in good moods, free from the ſuggeſtions of groſſe ſinnes, much more from the commiſſion: Vaine men that feede themſelues with ſo falſe and friuolous comforts; will they not ſee Satan, through the iuſt permiſſion of God, the ſame to the ſoule, in mentall poſſeſſions, that he is to the body, in corporall? The worſt demoniack hath his lightſome reſpites; not euer tortured, not euer furious; betwixt whiles hee might looke ſoberly, talke ſenſibly, moue regularly: It is a wofull comfort that wee ſinne not alwayes: There is no Maſter ſo barbarous as to require of his Slaue a perpetuall vnintermitted toile; yet, though hee ſometimes eate, ſleepe, reſt, hee is a vaſſall ſtill: If that wicked one haue drawne vs to a cuſtomarie perpetration of euill, and haue wrought vs to a frequent iteration of the ſame ſinne, this is gage enough for our ſeruitude, matter enough for his tyrannie, and inſultation: He that would be our tormenter alwayes, cares onely to be ſometimes our Tempter.

The poſſeſſed is bound, as with the inuiſible fetters of Satan, ſo with the materiall chaines of the inhabitants; What can bodily force preuaile againſt a ſpirit? Yet they indeuour this reſtraint of the man, whether out of charity, or iuſtice: Charity, that he might not hurt himſelfe; Iuſtice, that he might not hurt others: None doe ſo much befriend the Demoniacke as thoſe that binde him: Neither may the ſpiritually poſſeſſed be otherwiſe handled; for though this act of the enemie be plauſible, and, to appearance, pleaſant, yet there is more danger in this deare, and ſmiling tyranny: Two ſorts of chaines are fit for outragious ſinners; Good lawes, vnpartiall executions; That they may not hurt, that they may not be hurt to eternall death.

Theſe iron chaines are no ſooner faſt, then broken: There was more then an humane power in this diſruption: It is not hard to conceiue the vtmoſt of nature, in this kinde of actions: *Sampſon* doth not breake the cords, and ropes, like a theed of towe, but God by *Sampſon*: The man doth not breake theſe chaines, but the ſpirit. How ſtrong is the arme of theſe euill angels, how farre tranſcending the ordinarie courſe of nature? They are not called Powers for nothing; what fleſh and blood could but tremble at the palpable inequalitie of this match, if herein the mercifull protection of our God did not the rather magnifie it ſelfe, that ſo much ſtrength, met with ſo much malice, hath not preuailed againſt vs: In ſpight of both, we are in ſafe hands: Hee that ſo eaſily brake the iron fetters, can neuer breake the adamantine chaine of our faith: In vaine doe the chafing billowes of hell beate vpon that Rocke; wheron wee are built: And though theſe brittle chaines of earthly metall bee eaſily broken by him, yet the ſure tempered chaine of Gods eternall Decree, hee can neuer breake, that almighty Arbiter of Heauen, and Earth, and Hell, hath chained him vp in the bottomleſſe pit, and hath ſo reſtrained his malice, that (but, for our good) wee cannot be tempted; wee cannot bee foyled, but for a glorious victory.

Alas, it is no otherwiſe with the ſpiritually poſſeſſed: The chaines of reſtraint are commonly broken by the fury of wickednesſe: What are the reſpects of ciuilitie, feare of God, feare of men, wholeſome lawes, carefull executions to them deſperately licentious, but as cobwebs to an harnet? Let theſe wilde Demoniacks know, that GOD hath prouided chaines for them, that will hold, euen *euerlaſting chaines vnder darkneſſe*; theſe are ſuch as muſt hold the Deuils themſelues (their maſters) vnto the iudgement of the great Day; how much more thoſe impotent vaſſalls? Oh that men would ſuffer themſelues to be bound to their good behauiour, by the ſweet, and eaſie recog-

recogniz nces of their dutie to their God, and the care of their owne soules, that so they might rather be bound vp in the bundle of life.

It was not for rest, that these chaines were torne off, but for more motion: This prisoner runnes away from his friends, hee cannot runne away from his Iaylor: Hee is now carryed into the Wildernesse; Not by meere externall force, but by internall impulsion; Caried by the same power that vnbound him, for the opportunitie of his Tyranny, for the horrour of the place, for the affamishment of his body, for the auoydance of all meanes of resistance. Solitary Deserts are the delights of Satan; It is an vnwise zeale that moues vs to doe that to our selues, in an opinion of merit and holinesse, which the Deuill wishes to doe to vs for a punishment, and conueniencie of tentation. The euill Spirit is for solitarinesse; God is for societie: *Hee dwels in the assembly of his Saints, yea, there he hath a delight to dwell:* Why should not wee account it our happinesse that we may haue leaue to dwell, where the author of all happinesse loues to dwell?

There cannot be any misery incident into vs, whereof our gracious Redeemer is not both conscious, and sensible; without any intreaty therefore of the miserable Demoniack, or suit of any friend; the God of spirits takes pitie of his distresse; and from no motion but his owne, commands the euill Spirit to come out of the man: O admirable president of mercy, preuenting our requests, exceeding our thoughts, forcing fauours vpon our impotence; doing that for vs, which we should, and yet cannot desire. If men vpon our instant solicitations would giue vs their best ayde, it were a iust praise of their bounty: but it well became thee, O God of mercy, to goe without force, to giue without suit: And doe we thinke thy goodnesse is impayred by thy glory? If thou wert thus commiseratiue vpon earth, art thou lesse in heauen? How dost thou now take notice of all our complaints, of all our infirmities? How doth thine infinite pitty take order to redresse them? What euill can befall vs, which thou knowest not, feelest not, releeuest not? How safe are wee that haue such a Guardian, such a Mediator in heauen?

Not long before, had our Sauiour commanded the windes, and waters, and they could not but obey him: now, he speakes in the same language to the euill Spirit; he intreats not, he perswades not, hee commands. Command argues superioritie; Hee onely is infinitely stronger then the strong one in possession: Else, where powers are matcht, though with some inequalitie, they tugge for the victory; and without a resistance yeeld nothing. There are no fewer sorts of dealing with Satan, then with men: Some haue dealt with him by suit, as the old Satanian hereticks, and the present Indian Sauages, sacrificing to him, that hee hurt not: Others by couenant, conditioning their seruice vpon his assistance, as Witches and Magicians: Others, by insinuation of implicite compact, as Charmers, and Figure-casters: Others by adiuration, as the sonnes of *Sceua*, and moderne Exorcists, vnwarrantably charging him by an higher name then their owne: None euer offered to deale with Satan by a direct and primary command, but the God of Spirits; the great Archangell, when the strife was about the body of *Moses*, commanded not, but imprecated rather, *The Lord rebuke thee, Satan:* It is onely the God that made this Spirit an Angell of light, that can command him, now that hee hath made himselfe the Prince of darknesse. If any created power dare to vsurpe a word of command, he laughs at their presumption; and knows them his vassalls, whom hee dissembles to feare as his Lords. It is thou onely, O Sauiour, at whose becke those stubborne Principalities of hell yeeld, and tremble: no wicked man can be so much a slaue to Satan, as Satan is to thee; the interposition of thy grace may defeat that dominion of Satan: thy rule is absolute, and capable of no lett. What need wee to feare, whiles we are vnder so omnipotent a Commander? The waues of the deepe rage horribly, yet the Lord is stronger then they: Let those Principalities and Powers doe their worst: Those mighty aduersaries are vnder the command of him, who loued vs so well as to bleed for vs: What can wee now doubt of? His power, or his will? How can wee profesſe him a God, and doubt

of his power? How can wee professe him a Sauiour, and doubt of his will? Hee, both, can, and will command those infernall powers: we are no lesse safe, then they are malicious.

The Deuill saw Iesus by the eyes of the Demoniack: For the same saw, that spake; but it was the ill spirit, that said, *I beseech thee torment mee not:* It was sore against his will that hee saw so dreadfull an obiect: The ouer-ruling power of Christ dragged the foule spirit into his presence. Guiltinesse would fame keepe out of sight: The limmes of so wofull an head shall once call on the Hils, and Rocks to hide them from the face of the Lambe; such Lyon-like terrour is in that milde face, when it lookes vpon wickednesse: Neither shall it bee one day the least part of the torment of the damned, to see the most louely spectacle that heauen can afford: Hee from whom they fled in his offers of grace, shall be so much more terrible, as hee was, and is more gracious: I maruell not therefore that the Deuill, when hee saw Iesus, cryed out; I could maruell that hee fell downe, that hee worshipped him: That which the proud spirit would haue had Christ to haue done to him, in his great Duell, the same he now doth vnto Christ, fearfully, seruilely, forcedly: Who shall hence forth brigge of the externall homage hee performes to the Sonne of God, when hee sees Satan himselfe fall downe and worship? What comfort can there be in that, which is common to vs with Deuils; who as they beleeue, and tremble, so they tremble, and worship? The outward bowings is the body of the action, the disposition of the soule is the soule of it; therein lyes the difference from the counterfeit stoopings of wicked men, and spirits: The religious heart *serues the Lord in feare, and reioyces in him with trembling.* What it doth is in way of seruice; In seruice to his Lord, whose soueraignty is his comfort and protection; In the feare of a son, not of a slaue; In feare tempered with ioy; In a ioy but allayed with trembling; whereas the prostration of wicked men, and deuils, is only an act of forme, or of force; as to their Iudge, as to their tormentor, not as to their Lord; in meere seruilitie, not in reuerence, in an vncomfortable dulnesse, without all delight: in a perfect horror, without capacitie of ioy: These worship without thankes, because they fall downe without the true affections of worship.

Who so maruels to see the Deuill vpon his knees, would much more maruell to heare what came from his mouth, *Iesu the Sonne of the most high God;* A confession, which if we should heare without the name of the Author, we should aske, from what Saint it came. Behold the same name giuen to Christ by the Deuill, which was formerly giuen him by the Angell, *Thou shalt call his name Iesus;* That awfull name, whereat euery knee shall bow, in heauen, in earth, and vnder the earth, is called vpon, by this prostrate Deuill: and least that should not in port enough, (since others haue beene honoured by this name in Type,) he addes for full distinction, *The Sonne of the most High God:* The good Syrophenecian, and blind *Bartemeus* could say, *The Sonne of Dauid:* It was well to acknowledge the true descent of his pedigree, according to the flesh: but this infernall spirit lookes aloft, and fetcheth his line out of the highest heauens. *The Sonne of the most high God:* The famous confession of the prime Apostle (which honoured him with a new name to immortalitie,) was no other then, *Thou art the Christ, the Sonne of the liuing God;* and what other doe I heare from the lips of a fiend? None more diuine words could fall from the highest Saint: Nothing hinders but that the veriest miscreant on earth, yea the foulest Deuill in Hell may speake holily: It is no passing of iudgement vpon loose sentences: So *Peter* should haue been cast for a Satan, in denying, forswearing, cursing; and the Deuill should haue beene set vp for a Saint, in confessing, *Iesus the Sonne of the most high God:* Fond hypocrite, that pleasest thy selfe, in talking well, heare this Deuil; and when thou canst speake better then he, looke to fare better; but in the meane time know, that a smooth tongue, and a foule heart, caries away double iudgements.

Let curious heads dispute, whether the Deuill knew Christ to bee God: In this I dare beleeue himselfe, though in nothing else, he knew what hee beleeued, what hee

beleeued

beleeued what he confessed, *Iesus the Sonne of the most high God.* To the confusion of those semi-Christians, that haue either held doubtfully, or ignorantly mis-knowne, or blasphemously denied what the very Deuils haue professed. How little can a bare speculation auaile vs in these cases of Diuinity? So farre this Deuill hath attained, to no ease, no comfort. Knowledge alone doth but puffe vp; it is our loue that edifies: If there be not a sense of our sure interest in this Iesus, a power to apply his merits, and obedience, we are no whit the safer, no whit the better; onely wee are so much the wiser, to vnderstand who shall condemne vs.

This piece of the clause was spoken like a Saint, *Iesus the Sonne of the most high God:* the other piece like a Deuill, *What haue I to doe with thee?* If the disclamation were vniuersall, the latter words would impugne the former: for whiles hee confesses Iesus to be the Sonne of the most high God, he withall confesses his owne ineuitable subiection. Wherefore would he beseech, if he were not obnoxious; He cannot, he dare not say, *What hast thou to doe with me?* but, *What haue I to doe with thee?* Others indeed I haue vexed, thee I feare, in respect then of any violence, of any personall prouocation, *What haue I to doe with thee?* And dost thou aske, O thou euill spirit, what hast thou to doe with Christ, whiles thou vexest a seruant of Christ? Hast thou thy name from knowledge, and yet so mistakest him whom thou confessest, as if nothing could bee done to him, but what immediately concernes his owne person? Heare that great, and iust Iudge sentencing vpon his dreadfull Tribunall: *In as much as thou didst it vnto one of these little ones, thou didst it vnto me:* It is an idle misprision to seuer the sense of an iniury done to any of the members, from the head.

He that had humility enough to kneele to the Son of God, hath boldnesse enough to expostulate, *Art thou come to torment vs before our time?* Whether it were, that Satan, who vseth to enioy the torment of sinners, whose musicke it is to heare our shrieks, and gnashings, held it no small piece of his torment, to be restrained in the exercise of his tyrannie: Or, whether the very presence of Christ were his racke: For, the guilty spirit, proiecteth terrible things, and cannot behold the Iudge, or the executioner without a renouation of horror: Or, whether that (as himselfe professeth) he were now in a fearfull expectation of being commanded downe into the deepe, for a further degree of actuall torment, which he thus deprecates.

There are tortures appointed to the very spirituall natures of euill Angels: Men that are led by sense, haue easily granted the body subiect to torment, who yet, haue not so readily conceiued this incident to a spirituall substance: The holy Ghost hath not thought it fit to acquaint vs with the particular manner of these inuisible acts, rather willing that wee should herein feare, then enquire; but as all matters of faith, though they cannot bee proued by reason (for that they are in a higher sphere) yet afford an answer able to stop the mouth of all reason, that dares barke against them, (since truth cannot be opposite to it selfe) so, this of the sufferings of spirits: There is therefore both an intentionall torment incident to spirits, and a reall: For, as in blessednesse the good spirits find themselues ioyned vnto the chiefe good; and hereupon feele a perfect loue of God, and vnspeakable ioy in him, and rest in themselues, so contrarily, the euill spirits perceiue themselues eternally excluded from the presence of God, and see themselues setled in a wofull darknesse; and from the sense of this separation arises an horrour not to be expressed, not to be conceiued: How many men haue we knowne to torment themselues with their owne thoughts? There needs no other gibbet then that, which their troubled spirit hath erected in their owne heart: and if some paines begin at the body, and from thence afflict the soule in a copartnership of griefe, yet others arise immediately from the soule, and draw the body into a participation of misery: Why may wee not therefore conceiue meere and separate spirits capable of such an inward excruciation?

Besides which, I heare the Iudge of men and Angels say, *Goe yee cursed into euerlasting fire, prepared for the Deuill, and his Angels*, I heare the Prophet say, *Tophet is prepared of old*; If with feare, and without curiositie wee may looke vpon

those flames: Why may we not attribute a spirituall nature to that more then naturall fire? In the end of the world, the elements shall be dissolued by fire: and if the pure quintessentiall matter of the skie, and the element of fire it selfe, shall be dissolued by fire, then that last fire shall be of another nature, then that which it consumeth: what hinders then but that the omnipotent God hath from eternitie created a fire of another nature proportionable euen to spirituall essences? Or why may wee not distinguish of fire, as it is it selfe, a bodily creature, and, as it is an instrument of Gods iustice, so working, not by any materiall vertue, or power of it owne, but by a certain height of supernaturall efficacie, to which it is exalted by the omnipotence of that supreme and righteous Iudge? Or lastly, why may wee not conceiue that though spirits haue nothing materiall in their nature, which that fire should worke vpon, yet by the iudgement of the almightie Arbiter of the world, iustly willing their torment, they may be made most sensible of paine, and, by the obedible submission of their created nature, wrought vpon immediately by their appointed tortures: Besides, the very horrour, which ariseth from the place, whereto they are euerlastingly confined: For if the incorporeall spirits of liuing men may bee held in a lothed or painfull body, and conceiue sorrow to bee so imprisoned: Why may wee not as easily yeeld that the euill spirits of Angels, or men, may be held in those direfull flames, and much more abhorre therein to continue for euer? Tremble rather, O my soule, at the thought of this wofull condition of the euill Angels; who, for one onely act of Apostasie from God, are thus perpetually tormented, whereas we sinfull wretches multiply many, and presumptuous offences against the Maiestie of our God: And withall admire, and magnifie that infinite mercy to the miserable generation of man; which, after this holy seueritie of iustice to the reuolted Angels, so graciously forbeares our hainous iniquities, and both suffers vs to be free for the time, from these hellish torments, and giues vs opportunitie of a perfect freedome from them for euer: *Praise the Lord, O my soule, and all that is within me, praise his holy Name, who forgiueth all thy sinnes, and healeth all thine infirmities: Who redeemeth thy life from destruction, and crowneth thee with mercy and compassions.*

There is no time wherein the euill spirits are not tormented: there is a time wherein they expect to be tormented yet more: *Art thou come to torment vs before our time?* They knew that the last Assises are the prefixed terme of their full execution; which they also vnderstood to be not yet come: For though they knew not when the Day of Iudgement should be; (a point concealed from the glorious Angels of heauen) yet they knew when it should not be; and therefore they say, *Before the time.* Euen the very euill spirits confesse, and fearfully attend a set day of vniuersall Sessions; They beleeue lesse then Deuils, that either doubt of, or deny that day of finall retribution.

Oh the wonderfull mercy of our God, that both to wicked men, and spirits, respites the vtmost of their torment: He might vpon the first instant of the fall of Angels, haue inflicted on them the highest extremitie of his vengeance: Hee might vpon the first sinnes of our youth (yea of our nature) haue swept vs away, and giuen vs our portion in that fierie lake; he stayes a time for both: Though, with this difference of mercy to vs men, that here, not onely is a delay, but, may be, an vtter preuention of punishment, which to the euill spirits is altogether impossible; They doe suffer, they must suffer; and though they haue now deserued to suffer all they must, yet they must once suffer more then they doe.

Yet so doth this euill spirit expostulate, that he sues, *I beseech thee torment mee not.* The world is well changed, since Satans first onset vpon Christ: Then, he could say, *If thou be the Sonne of God*; now, *Iesus, the Sonne of the most high God*; then, *All these will I giue thee if thou wilt fall downe, and worship me*; now, *I beseech thee torment mee not.* The same power, when hee lists, can change the note of the Tempter, to vs; How happy are wee that haue such a Redeemer, as can command the Deuils to their chaines? Oh consider this ye lawlesse sinners, that haue said, *Let vs breake his*

his bonds, and cast his cords from vs: How euer the Almighty suffers you, for a iudgement to haue free scope to euill, and ye can now impotently resist the reuealed will of your Creator, yet the time shall come, when yee shall see the very maisters, whom ye haue serued, (the powers of darknesse) vnable to auoid the reuenges of God; How much lesse shall man striue with his Maker; man, whose breath is in his nostrils, whose house is clay, whose foundation is the dust?

Nature teaches euery creature to wish a freedome from paine: the foulest spirits cannot but loue themselues; and this loue must needs produce a deprecation of euill: Yet, what a thing is this, to heare the deuill at his prayers: *I beseech thee torment me not:* Deuotion is not guilty of this, but feare: There is no grace in the suit of Deuils, but nature; no respect of glory to their Creator, but their owne ease; They cannot pray against sinne, but against torment for sinne. What newes is it now, to heare the profanest mouth, in extremitie, imploring the Sacred Name of God, when the Deuils doe so? The worst of all creatures hates punishment, and can say, *Lead me not into paine*, onely the good heart can say, *Lead mee not into temptation:* If wee can as heartily pray against sinne, for the auoiding of displeasure, as against punishment, when wee haue displeased, there is true grace in the soule: Indeed, if wee could feruently pray against sinne, we should not need to pray against punishment; which is no other then the inseparable shadow of that bodie; but if we haue not laboured against our sins, in vaine doe wee pray against punishment; God must be iust; and the wages of sinne is death.

It pleased our holy Sauiour, not onely to let fall words of command vpon this spirit, but to interchange some speeches with him: All Christs actions are not for example: It was the errour of our Grand-mother to hold chat with Satan: That God, who knowes the craft of that old Serpent, and our weake simplicitie, hath charged vs not to enquire of an euill spirit: surely, if the Disciples returning to *Iacobs* Well, wondred to see Christ talke with a woman, well may wee wonder to see him talking with an vncleane Spirit: Let it be no presumption, O Sauiour, to aske vpon what grounds thou didst this, wherein wee may not follow thee: Wee know, that sinne was excepted in thy conformitie of thy selfe to vs; wee know there was no guile found in thy mouth, no possibilitie of taint in thy nature, in thine actions: Neither is it hard to conceiue how the same thing may bee done by thee without sinne, which wee cannot but sinne in doing. There is a vast difference in the intention, in the Agent; For, on the one side, thou didst not aske the name of the spirit, as one that knew not, and would learne by inquiring; but, that by the confession of that mischiefe, which thou pleasedst to suffer, the grace of the cure might bee the more conspicuous, the more glorious; so, on the other, God and man might doe that safely, which meere man cannot doe, without danger; thou mightest touch the leprosie, and not be legally vncleane, because thou touchedst it to heale it, didst not touch it with possibility of infection; So mightest thou, who by reason of the perfection of thy diuine nature, wert vncapable of any staine, by the interlocution with Satan, safely conferre with him, whom corrupt man, pre-disposed to the danger of such a parle, may not meddle with, without sinne, because not without perill: It is for none but God to hold discourse with Satan: Our surest way is to haue as little to doe with that euill one, as wee may; and if hee shall offer to maintaine conference with vs by his secret tentations, to turne our speech vnto our God, with the Archangell, *The Lord rebuke thee Satan.*

It was the presupposition of him that knew it, that not only men but spirits haue names: This then he askes; not out of an ignorance, or curiositie, nothing could bee hid from him who calleth the starres, and all the hosts of heauen by their names; but, out of a iust respect to the glory of the miracle hee was working, whereto the notice of the name would not a little auaile: For, if without inquirie, or confession, our Sauiour had ejected this euill spirit, it had passed for the single dispossession of one onely Deuill, whereas now, it appeares there was a combination and helpe am-

champertie in these powers of darkneſſe, which were all forced to vaile vnto that almighty command.

Before, the Deuill had ſpoken ſingularly of himſelfe, *What haue I to doe with thee*; and, *I beſeech thee torment me not:* Our Sauiour yet, knowing that there was a multitude of Deuils lurking in that breſt, who diſſembled their preſence, wrſts it out of the Spirit by this interrogation, *What is thy name?* Now can thoſe wicked ones no longer hide themſelues: He that asked the queſtion, forced the anſwer, *My name is Legion.* The author of diſcord hath borrowed a name of warre; from that military order of diſcipline (by which the Iewes were ſubdued) doth the Deuill fetch his denomination: They were many, yet they ſay, *My name*, not, *Our name*; though many, they ſpeake as one, they act as one, in this poſſeſſion: There is a maruellous accordance euen betwixt euill ſpirits; that Kingdome is not diuided, for then it could not ſtand; I wonder not that wicked men doe ſo conſpire in euill, that there is ſuch vnanimitie in the broachers, and abettors of errours, when I ſee thoſe Deuils, which are many in ſubſtance, are one in name, action, habitation: Who can bragge too much of vnitie, when it is incident into wicked ſpirits? All the praiſe of concord is in the ſubiect; if that be holy, the conſent is Angelicall, if ſinfull, deuilliſh.

What a fearefull aduantage haue our ſpirituall enemies againſt vs? If armed troopes come againſt ſingle ſtraglers, what hope is there of life, of victory? How much doth it concerne vs to band our hearts together, in a communion of Saints? Our enemies come vpon vs like a torrent: Oh let not vs runne aſunder like drops in the duſt: All our vnited forces will bee little enough, to make head againſt this league of deſtruction.

Legion imports Order, number, conflict. Order, in that there is a diſtinction of regiment, a ſubordination of Officers: Though in hell there be confuſion of faces, yet not confuſion of degrees; Number, Thoſe that haue reckoned a Legion at the loweſt, haue counted it ſix thouſand: others, haue more then doubled it, though here it is not ſtrict, but figurative, yet the letter of it implyes multitude: How fearefull is the conſideration of the number of Apoſtate Angels? And if a Legion can attend one man, how many muſt we needs thinke are they, who, all the world ouer, are at hand, to the puniſhment of the wicked, the exerciſe of the good, the tentation of both? It cannot be hoped there can be any place, or time, wherein we may be ſecure from the onſets of theſe enemies: Be ſure, ye lewd men, ye ſhall want no furtherance to euill, no torment for euill: Be ſure, yee godly, yee ſhall not want combatants to try your ſtrength, and skill: Awaken your courages to reſiſt, and ſtirre vp your hearts, make ſure the meanes of your ſafety: There are more with vs then againſt vs: The God of heauen is with vs, if we be with him: and our Angels behold the face of God: If euery deuill were a Legion, wee are ſafe: Though we walke through the valley of the ſhadow of death, we ſhall feare no euill: Thou, O Lord, ſhalt ſtretch forth thine hand againſt the wrath of our enemies, and thy right hand ſhall ſaue vs.

Conflict: All this number is not for ſight, for reſt; but for motion, for action; Neither was there euer houre, ſince the firſt blow giuen to our firſt Parents, wherein there was ſo much as a truce betwixt theſe aduerſaries. As therefore ſtrong frontier Townes, when there is a peace concluded on both parts, breake vp their gariſon, open their gates, neglect their Bulwarkes: but, when they heare of the enemy muſtering his forces, in great and vnequall numbers, then they double their guard; keepe Sentinell, repaire their Sconces; ſo muſt we, vpon the certaine knowledge of our numerous, and deadly enemies, in continuall aray againſt vs, addreſſe our ſelues alwayes to a wary and ſtrong reſiſtance. I doe not obſerue the moſt to thinke of this ghoſtly hoſtilitie, Either they doe not find there are tentations, or thoſe tentations hurtfull; they ſee no worſe then themſelues: and if they feele motions of euill, ariſing in them, they impute it to fancy, or vnreaſonable appetite; to no power, but natures; and, thoſe motions they follow, without ſenſible hurt; neither ſee they what harme it is to ſinne: Is it any maruell that carnall eyes cannot diſcerne ſpirituall obiects? That the world

world who is the friend, the vassall of Satan, is in no warre with him? *Elisha's* seruant, when his eyes were opened, saw troops of spirituall souldiers, which before hee discerned not: If the eyes of our soules be once enlightened by supernaturall knowledge, and the cleare beames of faith, wee shall as plainely descry the inuisible powers of wickednesse, as now our bodily eyes see heauen, and earth. They are, though we see them not, we cannot be safe from them, if we doe not acknowledge, not oppose them.

The Deuils are now become great sutors to Christ: That hee would not command them into the deepe; that hee would permit their entrance into the swine. What is this deepe but hell? both for the vtter separation from the face of God; and for the impossibility of passage to the region of rest and glory? The very euill spirits, then, feare, and expect a further degree of torment; they know themselues reserued in those chaines of darknesse for the iudgement of the great day: There is the same wages due to their sinnes, and to ours; neither are the wages paid till the worke bee done; they, tempting men to sinne, must needes sinne grieuously in tempting, as with vs men those that mislead into sinne, offend more then the actors; not till the vpshot therefore of their wickednesse shall they receiue the full measure of their condemnation: This day, this deepe they tremble at: what shall I say of those men that feare it not? It is hard for men to beleeue their owne vnbeliefe: If they were perswaded of this fiery dungeon, this bottomlesse deepe, wherin euery sinne shall receiue an horrible portion with the damned, durst they stretch forth their hands to wickednesse? No man will put his hand into a fiery crucible to fetch gold thence, because hee knowes is will burne him: Did wee as truely beleeue the euerlasting burning of that infernall fire, we durst not offer to fetch pleasures, or profits, out of the midst of those flames.

This degree of torment they grant in Christs power to command, they knew his power vnresistible, had hee therefore but said, *Backe to hell whence yee came*, they could no more haue staid vpon earth, then they can now climbe into heauen. O the wonderfull dispensation of the Almighty, who though hee could command all the euill spirits downe to their dungeons in an instant; so as they should haue no more opportunity of temptation, yet thinkes fit to retaine them vpon earth: It is not out of weaknesse, or improuidence of that diuine hand, that wicked spirits tyrannize here vpon earth, but out of the most wise, and most holy ordination of God, who knowes how to turne euill into good; how to fetch good out of euill; and by the worst instruments to bring about his most iust decrees: Oh that wee could adore that awfull, and infinite power, and cheerefully cast our selues vpon that prouidence, which keepes the Keyes euen of hell it selfe, and either lets out, or returnes the Deuils to their places.

Their other suit hath some maruell in mouing it, more in the grant; *That they might bee suffered to enter into the Herd of Swine.* It was their ambition of some mischiefe, that brought forth this desire: that since they might not vexe the body of man, they might yet afflict men in their goods: The malice of these enuious spirits reacheth from vs, to ours: It is sore against their wills, if wee be not euery way miserable: if the Swine were legally vncleane for the vse of the table, yet they were naturally good: Had not Satan knowne them vsefull for man, he had neuer desired their ruine: But as Fencers will seeme to fetch a blow at the legge, when they intend it at the head, so doth this Deuill; whiles he driues at the Swine, hee aimes at the soules of these Gadarens: by this meanes, he hoped well (and his hope was not vaine) to worke in these Gergesens a discontentment at Christ, an vnwillingnesse to entertaine him, a desire of his absence; hee meant to turne them into Swine, by the losse of their Swine: it was not the rafters, or stones of the house of *Iobs* children, that he bore the grudge to, but to the owners; nor to the liues of the children so much, as the soule of their father: There is no affliction wherein he doth not strike at the heart; which, whiles it holds free, all other dammages are light; but a wounded spirit (whether with sinne

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or ſorrow) who can beare? What euer becomes of goods, or limmes, happy are we if (like wiſe ſouldiers) we guard the vital parts; whiles the ſoule is kept ſound from impatience, from diſtruſt, our enemy may afflict vs, he cannot hurt vs.

They ſue for a ſufferance; not daring other then to grant, that without the permiſſion of Chriſt, they could not hurt a very ſwine: If it be fearefull to thinke how great things euill ſpirits can doe with permiſſion: it is comfortable to thinke how nothing they can doe without permiſſion: Wee know they want not malice to deſtroy the whole frame of Gods worke; but of all, man; of all men, Chriſtians: but if without leaue they cannot ſet vpon an hogge, what can they doe to the liuing Images of their Creator? They cannot offer vs ſo much as a ſuggeſtion, without the permiſſion of our Sauiour: And can he that would giue his owne moſt precious blood for vs, to ſaue vs from euill, wilfully giue vs ouer to euill?

It is no newes that wicked ſpirits wiſh to doe miſchiefe, it is newes that they are allowed it: if the owner of all things ſhould ſtand vpon his abſolute command; who can challenge him for what hee thinkes fit to doe with his creature? The firſt Fole of the Aſſe is commanded, vnder the law, to haue his necke broken, what is that to vs? The creatures doe that they were made for, if they may ſerue any way to the glory of their Maker: But, ſeldome euer doth GOD leaue his actions vnfurniſhed with ſuch reaſons, as our weakneſſe may reach vnto. There were ſects amongſt theſe Iewes that denied ſpirits, they could not bee more euidently, more powerfully conuinced then by this euent: Now ſhall the Gadarens ſee from what a multitude of deuils they were deliuered; and how eaſie it had beene for the ſame power to haue allowed theſe ſpirits to ſeize vpon their perſons, as well as their Swine: Neither did GOD this without a iuſt purpoſe of their caſtigation: His iudgements are righteous, where they are moſt ſecret; Though we cannot accuſe theſe inhabitants of ought, yet hee could; and thought good thus to mulct them: And if they had not wanted grace to acknowledge it, it was no ſmall fauour of GOD, that hee would puniſh them in their Swine, for that, which hee might haue auenged vpon their bodies, and ſoules: Our goods are fartheſt off vs: If but in theſe wee ſmart, wee muſt confeſſe to finde mercy.

Sometimes it pleaſeth GOD to grant the ſuits of wicked men, and ſpirits, in no fauour to the ſuitors: He grants an ill ſuit, and withholds a good: He grants an ill ſuit in iudgement, and holds backe a good one, in mercy: The Iſraelites aske meate; hee giues Quailes to their mouthes, and leanneſſe to their ſoules: The choſen veſſell wiſhes Satan taken off, and heares onely, *My grace is ſufficient for thee*: Wee may not euermore meaſure fauour by condeſcent: Theſe Deuills doubtleſſe receiue more puniſhment for that harmefull act, wherein they are heard. If wee aske what is either vnfit to receiue, or vnlawfull to begge, it is a great fauour of our GOD to be denied.

Thoſe ſpirits which would goe into the Swine by permiſſion, goe out of the man by command; they had ſtayed long, and are ejected ſuddenly: The immediate works of GOD are perfect in an inſtant, and doe not require the ayde of time for their maturation.

No ſooner are they caſt out of the man, then they are in the Swine: They will leeſe no time, but paſſe without intermiſſion from one miſchiefe to another: If they hold it a paine not to be doing of euill, Why is it not our delight to bee euer doing good? The impetuouſneſſe was no leſſe then the ſpeede, *The Herd was caried with violence from a ſteepe-downe place into the lake, and was choaked.* It is no ſmall force that could doe this; but if the Swine had beene ſo many mountaines, theſe ſpirits, vpon GODS permiſſion, had thus tranſported them: How eaſily can they carie thoſe ſoules (which are vnder their power,) to deſtruction? Vncleane beaſts that walow in the mire of ſenſualitie, brutiſh drunkards, transforming themſelues by exceſſe, euen they are the Swine, whom the Legion caries headlong to the pit of perdition.

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The wicked spirits haue their wish; The Swine are choked in the waues; What ease is this to them? Good God; that there should bee any creature that seekes contentment in destroying, in tormenting the good creatures of their Maker! This is the diet of hell: Those fiends feed vpon spight towards man, so much more, as he doth more resemble his Creator: Towards all other liuing substances, so much more as they may be more vsefull to man.

The Swine ran downe violently, what maruell is it if their Keepers fled; that miraculous worke which should haue drawne them to Christ, driues them from him: They run with the newes: the country comes in with clamour: *The whole multitude of the country about, besought him to depart:* The multitude is a beast of many-heads; euery head hath a seuerall mouth, and euery mouth with a seuerall tongue, and euery tongue a seuerall accent: Euery head hath a seuerall braine, and euery braine thoughts of their owne; so as it is hard to find a multitude, without some diuision: At least seldome euer hath a good motion found a perfect accordance; it is not so infrequent for a multitude to conspire in euill: Generalitie of assent is no warrant for any act: Common errour caries away many, who inquire not into the reason of ought, but the practise: The way to hell is a beaten road through the many feet that tread it; when vice grows into fashion, singularitie is a vertue.

There was not a Gadarene found, that either dehorted their fellowes, or opposed the motion: it is a signe of people giuen vp to iudgment, when no man makes head against proiects of euill. Alas, what can one strong man doe against a whole throng of wickednesse? Yet this good comes of an vnpreuailing resistance, that God forbeares to plague, where he finds but a sprinkling of faith: happy are they, who (like vnto the celestiall bodies, which being caried about, with the sway of the highest sphere, yet creepe on their owne wayes) keepe on the courses of their owne holinesse, against the swinge of common corruptions: They shall both deliuer their owne soules, and helpe to withhold iudgement from others.

The Gadarenes sue to Christ for his departure: It is too much fauour to attribute this to their modesty, as if they held themselues vnworthy of so diuine a guest: Why then did they fall vpon this suit in a time of their losse? Why did they not taxe themselues, and intimate a secret desire of that, which they durst not begge? It it too much rigour to attribute it to the loue of their hogges, and an anger at their losse: then, they had not intreated, but expelled him; It was their feare that moued this harsh suit: A seruile feare of danger to their persons, to their goods: Lest he that could so absolutely command the Deuils, should haue set these tormentors vpon them: Lest their other Demoniacks should bee dispossessed with like losse. I cannot blame these Gadarens that they feared: This power was worthy of trembling at; Their feare was vniust; They should haue argued, *This man hath power ouer men, beasts, deuils, it is good hauing him to our friend; his presence is our safety and protection:* Now they contrarily mis-inferre, *Thus powerfull is he, it is good he were further off;* What miserable and pernicious misconstructions doe men make of God, of diuine attributes, and actions? God is omnipotent, able to take infinite vengeance of sinne, Oh that he were not; He is prouident, I may bee careless; Hee is mercifull, I may sinne; Hee is holy, Let him depart from me, for I am a sinfull man: How witty sophisters are naturall men to deceiue their owne soules, to rob themselues of a God? Oh Sauiour, how worthy are they to want thee, that wish to be rid of thee? Thou hast iust cause to bee weary of vs, euen whiles we sue to hold thee: but when once our wretched vnthankfulnesse growes weary of thee, who can pitie vs, to bee punished with thy departure? Who can say it is other then righteous, that thou shouldest regest one day vpon vs, *Depart from me yee wicked.*

FINIS.